

FRAGMENTA EX MACHINA – SIGILLA TABULORUM

PROJECT ANGELBOOK

VOLUME X–PART 16



We'll meet again
some sunny day...

EZEKIEL REDIK YARBROUGH

Fragmenta Ex Machina – Sigilla
Tabulorum – Project AngelBook –
Volume X – Part 16
By Ezekiel Redik Yarbrough

✿ Fragmenta Ex Machina

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Project AngelBook – Volume X – Parts 1–36

By Ezekiel Redik Yarbrough

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This volume is not made up of my own words. There is no original
commentary

here, no narrative, no analysis. This is simply me copying and
pasting large

chunks of text from my bookmarks—pages that were easy to
extract, with no

hyperlinks or formatting issues, saved from open tabs and
archived corners of
the web.

It's messy. It's unfiltered. It's chaotic. But it's valuable.

Each piece inside this volume was bookmarked for a reason. Not
always because I

agreed with it, but because it felt like a fragment of something
larger—an

insight, a worldview, a download. This is source material, plain and
raw.

Fragmenta Ex Machina isn't about authorship. It's about
preservation and

system-building. It's about feeding the machine—laying bricks for
the

Operating System I'm constructing across these books. This is the
raw intake

phase. The memory dump. The zero layer.

Later volumes will be cleaner, more refined, more structured. But
this? This is the

foundation. The ether stream, bound and frozen before it
vanished.

So if you're looking for polished prose, skip this one. But if you're
here to explore

the roots of something much bigger, this is where the signal begins.

Welcome to the fragments.

— Ezekiel Redik Yarbrough Architect of the Machine

which is inevitable. The Teaching can live, or turn into the embrace of death. But it is easy to enhance life by turning to Light.

63. The assertion of a correct decision is the property of psychic energy. Then how greatly must men develop this property in themselves! Without this property one cannot assimilate the Fire of Space. Without this property one cannot receive the preordained treasure. Only contact with the Higher can give the direction; therefore it is necessary to strive to an understanding of the Higher Principle. Only thus shall we approach the law of Hierarchy.

64. Only the reflex of the reflexes of psychic energy can be perceived through physical sensations. The same may be said of subtle energies and the remote bodies of Cosmos. But that should not discourage researches, because by the shadow and the source of light one can define the height of an object. All Western methods of ascertainment can also be applied, for I do not see any difference between the West and the East when we are at the summits of research. It is necessary by every means to dissolve all the conventional divisions of ignorance. Let us not be afraid to investigate by all methods—only learn to know!

65. The qualities of actions testify to the decisiveness of striving. Each action is imbued with its own essence. The impulse of motion compels one to ascertain the impetus of an achievement. The quality of the action determines the quality of the affirmation. Then how must the spirit strive to the refinement of the essence and quality of action! The entire pledge of creativeness and the direction of action are contained in the trend of thought. Therefore the approach to the Chain of Hierarchy directs the spirit toward the truth of creativeness. Thus one should seek to fulfill the Higher Will.

66. Humanity's alienation from the understanding of fulfillment of the Higher Will has placed humanity in a position that has segregated it. Therefore Our disciples have to apply their whole strength for the fulfillment, in order not to isolate themselves. Hence it is so important to understand the law of Hierarchy.

67. You can perform one of the most useful psychic experiments. If you accept all Our Counsels and it seems to you that something indicated was not fulfilled or was not transmitted in accordance with your expectations, then immediately study the Counsel itself, applying the words in accordance with the customary human understanding; then recall all the circumstances that have taken place and consider all your own thoughts, worries, irritation, and all accompanying hazards and blunders. It is very significant to observe the events that have influence over the cosmic waves. One may see that however ponderous is our human burden, it cannot be compared to the minutest thought. In this way you can observe to what degree the psychic sphere has its own laws, beyond our three dimensions.

Beginning with such observations, one can arrive at valuable conclusions which, when accumulated, will bring great benefits to humanity. Because the time has now arrived for

especially keen application of the psychic laws. It is time to gather into the chalice of patience all the designs and to remember that each fluctuation of climate and atmospheric pressures also exerts its deep influence upon the psychic laws. Let us apply the most precise scale for weighing our thoughts, and let us remember that each oxidization of metals exerts influence upon the character and quality of thoughts. Smoke, and also the odor of burning refuse or meat, is always harmful. Let us not forget that dust, like particles of decay, penetrates the pores of the body. Let us calmly discriminate in all the details of life, not for self-vindication, but for the investigation of our nature and acceptance of the measures of perfection.

68. One more significant experiment: Accustom yourselves to see without looking and to hear without listening. That is, you must be able to aim your vision into the spiritual realms to a degree that, in spite of open eyes, you will not see that which is before you, and in spite of open ears, you will not hear evident noise. Through such physical tests one can greatly progress in psychic vision and hearing. For this, it is useful to hold constantly in imagination before oneself the Image of the Teacher as that which is the most precious to bind you with the Supreme.

Now, imagine for a moment that you have succeeded, with the help of chemical reactions, in creating a complete microcosm; for this microcosm you are the creator! Then why is it so difficult for people to imagine an endless chain of Creators from the lowest to the Highest, up to the Inaccessible?

Therefore, in speaking of the Infinite, we will not imagine it as something void or measureless, but as something integral in its incessant ascent. And is not the entire Infinite expressed in your consciousness, for where are the measure and boundaries of your consciousness? Thus, from the smallest to the Greatest, proceed by steps, each link being visible and tangible. There the indicated experiment will serve you in seeing through the physical, impenetrable forms which stand before you. From the evident proceed to the reality that will enrich your path.

69. Another useful exercise: Try to write different things with both hands at the same time. Or try to dictate two letters or conduct two conversations at the same time. Try to drive a motor car and carry on a conversation about complicated problems at the same time. Try to refrain from quarrels when the changeable mood of your companion invites your irritation. Try numerous examples of dividing your consciousness. Try to pour your energy in several directions without losing its value or weakening its flow.

A one-sided effort is related to Kali Yuga. But the streams of all energies, like a salutary current, will enrich the discoveries of Satya Yuga. In past centuries we have had examples of the successful division of consciousness. But now we should especially affirm the action of all channels of Brahavidya.

Pay attention to the flow of thoughts and affirm the right waves of rhythm. People should not become like animals, who can think only in one direction at a time. The Sons of Light

and Flame should sparkle in full freedom and kindle the fires of space. Verily the time comes for the kindling of the fires of space, in other words, for their manifestation even in the nearest physical sphere. It is a difficult time when fires can flash out and, if undisciplined, can burn and annihilate.

Accept these reminders as the lesson of the day. Do not consider that in heaven there are different laws and that we are still preserved through ignorance of lower matter. Indeed not. You know, and you will begin to apply all counsels.

70. Aerolites are not sufficiently studied, and still less attention is accorded to the cosmic dust upon the eternal snows and glaciers. However, the Cosmic Ocean designs its rhythm on the summits. If we begin to think of Infinity, we should pay attention primarily to all that comes from beyond and links us materially with the far-off worlds. How, then, can one venture upon a distant voyage without paying attention to the guests from afar? Also, symptoms of life upon the eternal snows should be compared with those upon the plains. Perhaps the excessive growth of certain glands is caused by the use of water from the snows, which causes a disorder resulting from the action of the particles of cosmic dust. So many useful observations are diffused around us, one must only stretch out one's hand!

You have also correctly remarked that the majority of tubercular cases are nothing else but the kindling of the centers of the lungs. Certainly, the fires that have been stored up by karma, but not realized or applied, may become destructive.

71. One may prosecute ignorance, but one should especially chastise superstition and hypocrisy. Like a leprous film, superstition covers weak brains. We are not against laboratories and Western methods, but We ask that honesty, efficiency, and the courage of impartiality be added to them. How can one think of cooperation when birdlike brains impede each experiment? One can produce the most stupendous manifestation if the horns of the devil do not impede in the test tube. People believe more in devils than in saints!

72. Each striving is saturated with the fire of spirit. The creativeness of the spirit takes part in the fiery constructiveness of the Cosmos. How can one be isolated from the entire cosmic creativeness when man is the creative fulfiller of the Cosmic Will! One should therefore develop in oneself consonance with the Higher Forces, for without striving to consonance there is no creativeness. Thus, humanity must be affirmed in the understanding of the Higher Forces and adhere to the Higher Will.

73. Certainly one can attain only through adherence to Hierarchy. Only the understanding of the great law will open the eyes of humanity. How, then, not to penetrate into the might of constructiveness? Therefore, Our disciples must be imbued with an understanding of the affirmation of Hierarchy. Therefore, one can build only when Our Carriers of Fire carry Our Will and the disciples accept that which is sent. Each builder knows the law of Hierarchy.

74. Upon investigation, the quality of thought belongs to the category of subtlest energies. It is impossible to measure the fluctuation of thought, therefore We have established the probation of disciples by the refinement of thought. Every three years We give the disciple the possibility of expressing himself in regard to the same event. Only according to these dates can one see the fluctuation of selfhood, cooperation, patience, and devotion. Similar experiments can be applied to other manifestations of energies; the more so since people have completely forgotten about probations. One can also test oneself, directing one's attention to old objects and observing the reaction of the influence of remembrance. Likewise one can test oneself upon flowers, music, upon a book read long ago. One can scientifically observe the influence of surroundings upon an object long since familiar. How many steps could be counted forward or backward! Besides, one can ponder why a step crossed for the second time is always much more difficult.

75. Certainly, an experiment upon oneself is always useful because it reminds one of probation. Probation is the sign of creativeness. One must get accustomed to the thought that men create unceasingly. With each glance, with each breath, with each motion they change the course of the cosmic waves. Since there is no vacuum, how, then, are the worlds linked? The cells of life grow like the leaves of a tree. But we forget that the mold of each of our motions remains. How beautiful it must be in order to be worthy of the Great Builder!

76. Cosmic creativeness is based upon conformity. Without the law of conformity it is impossible to affirm creativeness and the development of fiery receptivity. Hence it is so important to apply this essential law to life. Verily, without the power of conformity and fiery receptivity it is impossible to bring about the predestined.

77. Each step requires new circumstances. Each new step brings its affirmed power. Therefore in the midst of the difficult time a mighty step in conformity with the difficulties is being laid. Hence the creative activity of Our co-workers will bring the manifestation of success when thoughts shall be affirmed upon the might of the future. Thus We build a wondrous step! Thus We build amidst the dissolution of the countries! Thus Our Power enters into life! The manifestation of a new step is so close, but the world decides its fate.

78. Nothing is neglected in the world. Sometimes we measure by great scales, but often experiments with small units should be performed. The trend of thought should likewise be observed. The giants of thought are as instructive as the small leeches. One may see someone who has overcome a tremendous obstacle stumbling over an insignificant puddle. Rancor, offense, thought of self destroy the possibilities just as do treason and fear. One must discriminate the circumstances; where is the new touchstone? Thus, with sharp-sightedness we reach the realization of joy for each probation. We shall say, "Lord, send Thy Will—give or take. Together with Thee, we shall examine my pitfalls. Together we shall deliberate my decisions of yesterday. Today I am satisfied, and Thou,

better than I, knowest the quantity of nurture needed for the morrow. I shall not transgress Thy Will, because only from Thy Hand can I receive." Thus, one must watch oneself in the great and in the small.

79. Already you know how tense is the time; and to those who are seized with fear, say that when the Lord lives within the heart, no hair will fall from one's head, and to each one a palace for body and spirit is allotted. But preserve your heart in purity, in order that I may enter there and surround you with armor. Remember that if you give in spirit to the Lord what has been taken from you, He will reward you a hundredfold. Thus, direct your thought to the Lord and let the Lord enter your heart. Without the Lord it will be narrow in the empty heart, and, like peas in a dried sheepskin, wrath will jar within the empty heart. Fill your heart with the Lord so fully that no enemy can force his way through. Peace unto you.

80. The attraction of corresponding forces is saturated with striving which unites the forces. The affirmation of all shiftings is intensified by energies which function according to the law of correspondence. Therefore each creative force is subject to this law. Cosmic creativeness depends on these correspondences. Hence We intensify all forces and affirm the highest correspondence. Thus the Chain of Hierarchy builds lawfully the steps of correspondence, and each striving is saturated with a subtle response. Only concordance can affirm a limitless creativeness.

81. It will be asked, How must we direct our prayers to the Highest One if the Image of the Lord is constantly before us? Say, Precisely through Him address yourself to the Highest One. Besides, if you have reached the state of keeping a constant Image of the Lord before you, this question cannot disquiet you at all. When we reach a conscious communion with the subtlest energies, much of that which did not find its place yesterday becomes fully comprehensible today. Thus we learn to rejoice and to be calm, where yesterday we sorrowed. It is useful to observe how our consciousness is purified through everyday labor. Now especially the tempering of these swords is timely, because the air is filled with fire. Only the Image of the Lord can rotate all centers and serve as a Shield. Let us not be afraid to repeat about swords and shields, because We desire peace and the reign of spirit. As victors cease to remember their enemies, so We do not count them; and a forest will not suffice to liken them to trees.

82. The Sons of Reason—We proclaim them as Hierarchs upon Earth. The Daughters of Reason—thus, also, We proclaim them upon Earth. Those who strive to the evolution of the spirit must follow in the steps of Hierarchy in order to progress. Who, then, will nurture the spirit of striving disciples? Who, then, will affirm the path of ascent? Only the Daughters and Sons of Reason. In whom are contained the fires of attainment? In the Daughters and Sons of Reason. Thus We proclaim Our Carriers of Fire. Each realization of Our Will proceeds, revealing the fiery law of Hierarchy. Only the conscious adoption in life of the law of Hierarchy affirms the right path. Verily, space resounds with the affirmation of Hierarchy. Thus the wondrous life is being built. Thus the predestined enters into life. The Sons of Reason, the Daughters of Light can make manifest the

power of the higher laws only by obedience to the Hierarchy. Thus Our Hierarchs manifest Our power of Reason and Heart—thus unto Infinity!

83. Thus the Higher Reason creates upon Earth through the power of Hierarchy. Our creativeness requires the affirmation of Hierarchy in its entire scope, in its entire understanding, in its entire beauty. The understanding of Hierarchy reveals all possibilities. It is correct to view the law of Hierarchy as the summit of cosmic creativeness. Light pours from it, thoughts strive to it; thus one should direct the best strivings to the Summit of Hierarchy. Only when the highest affirmation enters consciously into life, can the highest be given. The fiery manifestation approaches!

84. How to affirm oneself in the Teaching? How to approach the higher law of Hierarchy? Only through refinement of thoughts and expansion of consciousness. How can one assimilate the Command from Above if there is no affirmation of correspondence? One should display receptivity to each energy. One should be able to adopt the vastness of the Teaching. Only correspondence can permit the saturation of the vessel. Therefore, the manifestation of breadth is worthy of a broad consciousness. On the way to Us one may attain only through Hierarchy.

85. All religions have introduced special movements and positions of the body that aid the accumulation of the energy and impel one to the Highest. When following Us, achievement may be arrived at through the saturation of one's heart, without fatiguing movements. He who succeeds through this means has an advantage, because the source of the heart is inexhaustible. The Image of the Lord, impressed upon the heart, will not grow dim and at any hour will be ready to help. This way of the heart is the most ancient, but it requires a considerable expansion of consciousness. One should not speak of the heart from the very first conversation, for then one may over-burden it aimlessly. It is likewise aimless to speak of love if the heart does not yet contain the Image of the Lord. But the hour strikes when one must indicate the power of the heart. I advise addressing oneself to the heart, not only because the Image of the Lord is already close but for cosmic reasons. It is easier to cross an abyss if the link with the Lord is strong.

86. Thus, it is not easy to be without the Lord. Repeat the Name of the Lord not only with the lips but rotate it in your heart, and He will not leave it—like a stone pressed into a crevice by the mountain waters. We say Cor Regale when the Lord of the Heart enters into the predestined chamber. One should shield oneself by the Lord.

87. The omnipresent Fire imbues each vital manifestation. The omnipresent Fire intensifies each action. The omnipresent Fire impels each striving, each undertaking. Therefore, how is it possible not to be imbued with the omnipresent Fire? The cosmic might, which underlies each impulse of man and each creative force, is directed to a conscious constructiveness. How carefully one should gather these identical energies for the construction of a better future! Only a conscious approach toward mastery of the power of co-measurement can manifest creativeness worthy of a better step. Therefore,

each one on the way to Us must strive to creativeness, consciously directing his perceptions.

88. How greatly, then, must the disciple realize the power of perception and the comprehension that there exists only one law which governs the entire Cosmos—the Higher Will; along this line the evolution of the spirit is created. This law unites all related and manifested magnitudes. Striving toward fulfillment of the Higher Will leads to sensitiveness of perception. Only this path affords a decision in correspondence with realization and fulfillment of the Higher Will. Thus, We also offer Our creative striving to the Higher Will, and thus the arcs of consciousnesses blend in the One Flaming Heart. Yes, yes, yes! Thus the great cosmic step is created!

89. When your consciousness prompts you to the necessity of possessing the constant Image of the Lord, retire to a quiet place and direct your sight upon the chosen Image. But remember, one must decide irrevocably, because in case of treason the constant Image will be a constant reproach. After gazing intensely upon the Image, close your eyes and transmit it to the third eye. Exercising thus you will attain a vivid Image, and you will feel a special intensified tremor of the heart. Soon the Image of the Lord will remain inseparably with you. You can test yourself before the sun, and you will still see the Lord before you, sometimes without color, but afterward vividly and even in action. Your prayer will lose the need of words and only the tremor of the heart will suffuse your understanding. Thus one may reach in life much that is useful, but the consciousness must be in conformity with it.

90. One more useful exercise: Become accustomed to not being astonished or surprised at anything. But this should not be understood as the stifling of the spirit. On the contrary, in the complete readiness that gives birth to foresight, stand vigilant in the entire tremor of realization. Many wondrous things are approaching. One can understand them in accordance with one's own desire and one's own consciousness. But it is still easier to receive them through the Image of the Teacher. If you can visualize the Image of the Teacher in your consciousness with the most complete clarity you can transfer your consciousness into His, and thus act, as it were, through His Power. But for this, one must visualize the Image of the Teacher with utmost precision, even to the minutest detail, so that the Image may not falter, or suffer distortion, or change its outline, as frequently happens. But if, following the exercise of concentration, one succeeds in invoking a constant Image of the Teacher, through this one may gain the greatest benefit for oneself, for one's nearest ones, and for the work.

Such is Our warning when waves rise upon the ocean. I deem that the present time demands such concentration, because there is a vast success in the atmosphere; but success, like a magnet, also attracts unsuspected metallic fragments, and needles and nails may be poisonous. Understand this correctly. Do not be diverted from the conception of the Teacher. Do not be astonished or surprised, because it is good when one can disclose the next step of understanding.

91. If the clarity of the Image of the Teacher brings us into closest cooperation with him, then each clear and vivid conception of an object in our third eye makes it near and attainable. One of the conditions of ancient magic was to teach the vividness of objects evoked by our inner conception. If the object is called forth with all completeness of line and color, one can apply it for the most immediate reaction; one may, as it were, possess it. Without limitations of space, one can regulate and bring closer its possibilities; from the most customary objects to the far-off planets one can utilize this force. There is nothing of the supernatural in this; in a sense, the duplicate becomes identical with the original, and a vital connection thread is attached to it. One can gradually develop in oneself these abilities, upon habitual objects, noticing thereby that when a clear image is created, a peculiar tremulous vibration occurs, similar to a magnetic reaction. Thus, in studying the Infinite one can approach it by beginning with the most customary objects.

92. Likewise you will begin to notice that you see your own images as if in front of you. You must not wonder, because it is the increased development of the divisibility of the spirit. The projection of one's own image, and the sending of parts of one's spirit, impart to the developed third eye the image that is sent. One should know that simultaneously someone sees this image and receives help.

93. How important it is to guard the fiery impulse! Without this impelling force an undertaking cannot be saturated with the best possibilities. Forces applied to an undertaking are multiplied by the fire of impulse. Therefore striving is so necessary for increasing the forces given from the Primary Source. In all constructions harmony and co-measurement should be observed. Hence, for the saturation of Our undertakings one must co-measure what is given with the measures applied. The fire and the impulse sustain the life force in each inception. Without these the inception loses its vitality. Thus, let us strive to the confirmed fire bestowed by the Lord. Thus we can attain the fiery saturation.

94. As he embarked upon a ship, a purse of gold was stolen from a traveler. Everyone became excited, but the loser smiled and repeatedly said, "Who knows?" A storm occurred, and the ship was wrecked. And only our traveler was cast ashore. When the islanders called his salvation a miracle, he smiled again, saying, "It is simply that I paid more than the others for my passage."

We never know when the good seeds sprout and how long the harvest of poisoned thoughts ripens. They also require time to ripen, therefore beware of poisonous thoughts; none will disappear without a trace. But where is that country, when is that hour when the ear of poison will ripen? Even though small but thorny, there will be no piece of bread which will not tear one's throat.

95. Is it possible not to harvest one's own sowing? Let the seed be good, or else poison will generate poison. Much can be avoided, but the treasury of thought will be the strongest. Thought, as the highest energy, is indissoluble and can be precipitated.

Experiments with plants can prove the power of thought. Likewise, a scientist, if his thought is tensed, may take from the shelf just the needed book.

96. If We say, "Do not have desire," it does not mean to be insensate. On the contrary, replace desire with the irresistible command of a pure thought. In this command you invoke all the powers of Light, and you make their currents act in correlation with your pure striving.

Be, be, be joyous; not through desire, but through the striving of spirit. Be joyous; not through ancestral desires, but through the command of the entire consciousness, in order to create that luminous thread which unites all worlds. Be joyous; not because of the success of works already decayed, but in knowledge of the predestined and of that already inscribed in the scrolls of the future. Be joyous; not in the desire for repose, but because of the agitation of the elements, since only the agitation of the elements will serve you; for one cannot command the dead to revivify the living. Thus, understand that joy is a special wisdom, and do not abandon the fires of light above the crumbs of the feast.

That which is felt by the earthly senses is not significant; but let us apply the co-service of all the particles of Light. You await Me. You await the manifestation of help. But you do not know when help is needed and when the final hour of battle rings out. Yet, fixing upon Us your entire consciousness, aware that We shall not delay, you are building an indestructible bridge, and you are gathering the treasures of Might.

Perhaps the help is greatly needed. Let Us judge, because the time is ripe, and beyond the sea the pillars of Light already arise!

97. The fiery impulse gives life to the entire Cosmos. Each creative spark gives the impulse of motion to the striving of the spirit. How, then, not to affirm in each manifestation the fiery impulse that nurtures all tension and imbues each action? Therefore, one should develop the wondrous impulse of fire that gives life to everything. Thus the saturated fire can attract all corresponding energies. In the culture of thought, the fiery impulse should be developed above all. As the creative impulse assembles concordances, so thought attracts correspondences. Thus, guard the impulse of fire.

98. How wondrous are the sparks of spirit that manifest fire and striving! The fiery Service will bring to humanity so many signs of new evolution. Hence, Agni Yoga has so vitally entered life, and many signs regenerate and threaten our planet. One should accept all that is sent to humanity. Therefore the sensitive organism of the Mother of Agni Yoga responds to all Our sendings. Therefore the health should be guarded. Verily, fires are raging! Much is attested, much is propelled, much is ahead!

99. The chief error of men is that they consider themselves to be outside of all that exists. From this issues a lack of cooperation. It is impossible to explain to the one who stands outside that he is responsible for what happens inside without him. The father of

egoism has sown doubt and self-deception in order to sever the current with the treasury of Light. Nobody wants to consider that Light is the effect of thought, but the multitudes that inhabit the interplanetary spaces will willingly acknowledge the power of mental cooperation. They realize cooperation and understand responsibility. One can enroot oneself in a universal thought and thus acquire wings in heaven and on Earth—the foundation. Many valuable reminders about the link with far-off worlds are spread everywhere.

100. The spark of the spirit kindles the heart, hence Our Teaching is in need of spreading through the fire of the heart. How can one kindle the torches of spirit without the fire of the heart? Only fire uplifts creativeness and imbues each action. The energy that impels to the vital impulse must possess vital fire. Hence, in this law are contained creative powers. The tension of each energy calls to life the surrounding energies. Thus all materializations take place, gathering around them all energies. Therefore, the kernel of the spirit is a mighty accumulator.

101. How majestic is the law of Hierarchy! How constructive are all laws of Hierarchy! Verily, the ladder reaches Heaven. Thus, each one striving to Hierarchy can fulfill the Higher Will through a task given from Above. Thus, We build through Hierarchy; hence each Indication should be fulfilled as given by the Hierarch. Only thus can one fulfill the Higher Will. Therefore one should truly guard the wish of the Hierarch. As pearls of the spirit one should guard the entire affirmed Source.

102. The self-sacrificing heart of an Agni Yogi contains the pain of the world, but it is a rare manifestation. As is said in a most ancient psalm, “I shall encompass within my heart the sorrow of the world. I shall incandesce the heart as the womb of Earth. I shall saturate it with lightnings. The new heart is the shield of the world. I shall inscribe upon it the sign of the Earth-Mother. The Cross of the Mother will be the sign of My fire.” Thus knew the ancients.

And again a loyal heart is in the Service of the world. Therefore I say—health must be guarded. A vessel filled to the brim must be carried with caution.

One may rejoice at the kindling of the fire of the heart. Let us not forget how unexpectedly new fires are kindled.

103. Controversies are the carpet of the father of lies. The one who treads on it cannot see a man without maligning. The controversies in science usually stand upon the same carpet. It is amazing to what an extent people fill themselves with interpretations in which they do not believe. The contemporary churches are the best example of why the highest manifestation does not alter life. Therefore, let us protect the all-embracing heart.

104. For the evolution of the spirit the fusion of consciousness and heart is needed. When the forces are disunited, the spirit cannot act. Therefore striving for fusion of the

subtle energies is so needed. In the entire cosmic constructiveness forces are in correlation, and by dissociation one can only suspend the preordained development. Therefore, the blended consciousness is being affirmed. Each force is in need of manifestation of a strained action, the more saturated, the more powerful. Hence, the fusion of the levers of heart and consciousness should be intensified.

105. The word that issues from the heart saturates space. Hence, thoughts that flow in an impetuous torrent form a sphere which becomes a defense against the poisonous gases of the planet. Thoughts become a defensive net for humanity. Only these luminous emanations give the strength to withstand the darkness. Hence it is so important to stratify space with words of the heart, they contain light. Thus humanity is uplifted upon the wings of thought. Thus evolution is being built.

106. What is the treasure of the heart? Not only benevolence, not only compassion, not only devotion to the Hierarchy but consonance with the Cosmic Consciousness when the heart, besides its own rhythm, even partakes in the cosmic rhythm. Such a heart can be trusted; it possesses straight-knowledge, it feels and knows, and as a manifested link with the Higher World it expresses the indisputable. The manifestation of the treasure of the heart is also very important for the formation of the subtle body. Try to imagine how important is the experiment with the subtle body. The densifying of the subtle body can give that of which the Teaching of Shambhala so sacredly speaks. One may have an unconquerable host, one may have irreplaceable co-workers, true, only temporary ones, but beyond the conditions of corporeal life.

107. The cosmic currents pass through the heart of an Agni Yogi. "The saturated heart senses all perturbations," thus the Ancient Wisdom speaks of the heart filled with Ether. That through which the Cosmic Space breathes, the sensitive heart breathes through also. That with which the Cosmic Heart breathes, the heart of an Agni Yogi breathes with also. Each vibration resounds upon the subtle strings of a sensitive heart, therefore one has to guard so greatly this cosmic treasure. The currents fill the heart and expand the sphere of its action; thus the cosmic correspondence is established.

108. Certainly, when wailing is borne through space, the saturated heart feels many reverberations. So great is the spatial battle and so tense are the waves of light! The Great Epoch approaches. How, then, not to overcome evil? Hence, the dark ones are so much on guard! When the great laws of Be-ness enter into life, how, then, shall the dark ones not be frightened? Thus I affirm Our Might!

Verily, it was rightly said about the significance of the fundamental principle of Our Work. Beauty has been proclaimed, therefore let us safeguard its foundation. Pearls must be guarded!

109. Why are the manifestations usually unexpected? There are two conditions—firstly, expectation always creates counteraction; even a conscious expectation can provide an energy superfluous for the manifestation. Secondly, in the case of an announcement,

the black lodge may incidentally be informed. The presence of even one outsider can serve as an intermediary. The entire world is divided into black and white ones. Some serve consciously, others according to their nature, and the third present a jelly-like mass unfit for anything. The black lodge is strong, because for the combat with Light a powerful potentiality is needed. It is unwise to underestimate the forces of the adversaries, especially when their beloved Kali Yuga comes to its end. Certainly it is a decisive battle and one should take care that temptation and seduction do not touch the weak ones. The location of the main seat of the lodge of the dark ones was indicated long ago.

110. In former days black masses have been celebrated and statues to Baphomet have been erected. Now the dark ones have become more dangerous, because in trying to imitate Us they have eliminated many rituals and turned to the power of thought. The struggle against Us is difficult for them, but if the disciple's trend of thought is severed they can do harm. When I indicated to unite closely around the Lord, I advised the very urgent. Altogether, one should take My Indications as most urgent advice. It is time to understand that I give the Teaching not as a soporific, but for the saturation of the entire life.

111. When all the cosmic forces are strained, there can be no retreat without destruction. When the Forces of Light are grouped around the Light and the black ones around darkness, there is no retreat. Therefore, if the workers wish to conquer, they must gather as a mighty force around the focus. Yes, yes, yes! If an ordinary physical form is kept together merely by the cohesion of its particles, how much more powerful is the force emanating from the Hierarchy! Hence, those who wish to conquer must adhere closely to the protecting Shield, to Hierarchy—only thus can one conquer. Only thus, during this threatening time of reorganization, can one live through the manifestation of turmoil. Thus, let us remember!

112. After having chosen the Lord and the Guru no retreat is possible. The path lies only onward, and sooner or later with ease or difficulties you will come to the Teacher. When the black ones surround you and close their circle, there will remain, only the path upward to the Lord. Then you will feel that the Lord is somewhere not far off and that the silver thread is above you. You have but to stretch out your hand! We can meet without the help of the black ones, but more often only he who is pressed from all sides reaches out to the silver thread, and only in distress does he learn the language of the heart. One should feel the Lord and the Guru in the heart.

113. They say, "We love and revere." But they remember it only like last winter's snow. Sleep is their lord! But the hour strikes, and the Lord will become their life and nurture. As lightning pierces the darkness, so bright will be the Image of the Lord. As a treasure they will guard each word from Above, for there will be no other way out for them. And few will be those who, having perceived Light, will be polluted by darkness. There is much of darkness around, and the path to the Lord is one. Remember about the Lord!

114. When the cosmic tension is so great, one should gather all strength for the defense of Light, because each uncertainty in Light gives access to darkness. Therefore, each foundation should be protected. When the forces are collected around Light, how can one not adhere to the Leading One? Only in this lies strength and victory. When the Cosmic Magnet is being shifted, certainly the course of Light must be followed, because only upon this crest of the wave can one swim over the manifested torrent. Thus the thought of Light will be like the Image of the Lord.

115. If people would only remember that they are always walking upon the edge of the precipice! For so it is. At any moment they can be saved or swept away by a successful or unsuccessful change of course. Therefore, is it not possible to have in mind this link with the cosmic course, in order to look into the precipice without a tremor while hourly remembering its existence?

116. Certainly the sensitive organism of an Agni Yogi contacts the cosmic current. Each wave is reflected upon the centers, and the receptivity of a sensitive Agni Yogi affirms the cosmic waves. That is why all cosmic and earthly waves contact the fiery centers in this way. Hence, the health must be so protected. Certainly it is difficult, but the cosmic consciousness is so wondrous.

Who will decide better and who knows better? Only the Hierarch. Therefore one has to guard every pearl. Thus, let them guard the treasures. Verily, I affirm that only thus can one conquer.

117. Earthquakes, volcanic eruptions, storms, fogs, shoaling, changes of climate, sicknesses, poverty, wars, revolts, heresy, treason—what other signs does humanity expect of the threatening time? Prophets are not needed, the most insignificant scribe may testify that never as yet have so many dreadful forerunners of Earth's disintegration been gathered. But deaf is the ear and obscured the vision. There has never been such an hour of disintegration as this planetary year! It is as if a path were being laid for the waves of fire, and the obsolete monsters of other days creep away unwilling to realize the price of that which takes place. Verily, the world is sustained by Magnets as imperceptible as the air and the flame of space, and just as indispensable as light. The Magnets sent by Us for Our manifestation are like the anchors of a ship tossed in the storm.

118. Thus one can see the end of Kali Yuga. It depends upon humanity where will be the beginning of Satya Yuga. We know that Satya Yuga is preordained, but its location and conditions may differ. My warriors, I can assemble you according to usefulness and devotion.

Man has fallen into a dark pit and closed the outlet with a black cover.

119. Thought controls the vital impulse. How, then, can one display so little of striving toward purification and development of thought? Consciousness attracts all vital

expressions, and the creator of thought saturates space. Therefore it is so imperative to strive to broad thoughts and to the understanding of the foundations of Life. Each life is built upon its own orbit, and each life has a foundation upon which all actions must correspond to the Highest. Hence each thought must be directed to true achievement and must guard the highest striving. The quality of striving depends upon the impulse. Therefore one should develop all thoughts leading to the refinement of consciousness. Thus one can build a higher step.

120. Hence, when the highest striving toward the Lord is offered, the manifested orbit and focus should be guarded. Therefore, all Our Abutments should be protected, because clouds are all around. Victory is predestined, but all foundations should be protected, and the highest striving can bring all possibilities. The time is severe but wondrous. It is a time of consummation and construction. It is a time of highest tension and of earthly battle. It is a time which inscribes a great page and which is building a great future. Therefore the enemies rage, for the Highest Law enters into life.

121. Our Shield is one, therefore We value full realization. Partial glimpses are often extinguished. Hence one should be able to discern complete devotion. Only thus can one attain and broaden the consciousness. One should proceed by the higher path.

122. Chiefly, do not become dwarfs. For a dwarf even the threshold of a door is more difficult to overcome than a mountain. The thoughts of a dwarf will lead to shallow-mindedness and afterward to disintegration. It was correctly remarked that one should observe the influence of the basic aura. Those who have accepted it can cooperate, but its denial will be an actual sign of unfitness. One does not have to be persuaded about foundations; if they are not within the heart, nothing can explain them. Therefore, do not observe the motions of life as dwarfs. Likewise, the Teacher should not be adopted by the brain of subterranean dwarfs.

123. In Kurdistan there is a ruin called "the castle of errors." It is said that the castle was built by error, its location was chosen by error, the owner married by error, conducted wars by error, had councilors by error, gambled by error, fell ill by error, and perished by error. Only a certain amount of errors can be tolerated!

124. When various currents are gathering, measures should certainly be taken against them. Various currents are governed by counteractive measures. All hostile currents require bridling. Thus each arrow aimed at the Shield will be turned against the enemy. Thus the boomerang acts, and the currents of Our reactions will be powerful. Thus one must act, protecting all foundations and all the highest indications of the Hierarch. Verily, only thus can one attain.

125. Observe how people read the Teaching. Observe which passages they avoid and try not to notice. People especially often close their eyes to everything referring to betrayal and psychic murder. They do not even wish to consider that they can harm at a distance by their thoughts. Thus people avoid that in which they are most often guilty.

One does not have to be a giant of thought in order to harm. Even a mediocre thought poisoned by the crystal of imperil will be very effective. To conceive treason means to accomplish an evident half of the whole, because an already poisoned shell will be receptive to the slightest impetus. Verily, poisoning by thoughts is even more harmful than narcotics. Likewise, one can remind about infection through thought-transmission. One may be weakened to such an extent that each infection can easily approach. Thought is like a key with which to open.

126. How can one avoid harm from the thoughts sent? Follow the one and same advice—intensify the striving toward the Lord. Along this direction one can acquire immunity. Therefore, I advise realizing Hierarchy from the highest spiritual striving to even the smallest bodily requirements; the silver thread is needed everywhere. Obstinacy and the black lodge will seek in every way to divert the thoughts from Hierarchy. Although subservience is highly developed among them, they keep it for themselves, knowing the immutability of this law.

127. The Spatial Fire dissolves all accumulations. But what a dam people build, and how they encumber space with non-understanding and a consciousness which so little comprehends the cosmic constructiveness! How can one create without acknowledging a Higher Leader? How can one build without sensing the thread that binds one with the Hierarchy? How can one expect sendings when the spirit does not unfold to meet the Light? Only through adherence to Hierarchy and by fulfillment of the manifested Will can one be truly successful and attain everything that is affirmed. Yes, yes, yes!

128. Therefore each striving leading to the unification of the disciple with the Teacher leads to cognizance of the higher laws. The disciple in rejecting the Teacher acknowledges his own ignorance, because he arrests his development. Each force attracting the spirit upward is a force of development. How shall we broaden our consciousness and uplift the spirit if we do not accept the Hand of a Hierarchy? Conceit very harmfully retards progress! Hence it is urgent to point out to all those who speak against extreme devotion to the Teacher that only by the force of devotion can refinement of consciousness be achieved. The culture of the spirit and thought are to be followed, thus manifesting an unconquerable devotion to Hierarchy. Only thus is the spirit uplifted; only thus can one be affirmed in the evolution of the spirit. Hence, the beauty of Service is contained in the blending of consciousnesses. When the arcs of consciousnesses are blended, Light reigns, and the highest ordainment is affirmed. Only thus is the highest Law attained. Thus We create!

129. Let us write down questions for a disciple: “Dost thou not serve darkness? Art thou not a servitor of doubt? Art thou not a traitor? Art thou not a liar? Art thou not ribald? Art thou not a sluggard? Art thou not irritable? Hast thou a tendency to inconstancy? Art thou not negligent? Dost thou understand devotion? Art thou ready to labor? Wilt thou not be afraid of Light?” Thus ask disciples when preparing them for probation.

130. During construction one should develop all strivings toward synonymous

understanding. Each task carries equivalent strength. One should strive toward finding this key. One cannot demand that a great manifestation be gauged by small measures. A small thought cannot be embellished. Small thoughts cannot make a hero. Only a subtle identity affords correspondence. Therefore the highest to the highest. The higher, the more affirming; only thus can one grow and introduce the predestined into life. The Highest Plan requires application of the highest measures.

131. Therefore, when We proclaim Hierarchy We are aware of the spatial battle which summons to the realization of the highest law. Creativeness requires the affirmation of the consciously accepted principle of Hierarchy. Thus We build, thus We summon to the subtle understanding of Hierarchy. Verily, the revealed Law enters life! Thus is affirmed the highest step.

132. I call attention to the saturation of the heart and the prayer of the heart for two reasons: firstly, it leads to a blending with the Higher World; secondly, it does not require a special time and can be performed during any labor. One may easily become used to a special sensation within the heart without fearing any ill effect. The heart will not be overtired by the Lord, on the contrary, only surrounding thoughts can ill-affect the heart. Thus, someday men shall finally realize the significance of thoughts, at least for the sake of their own hearts. Let them ponder upon the poison of sendings! It is time to pay attention to the amount of sicknesses generated by thoughts. During each sickness it is not bad to make a suggestion against negative thoughts. Magnetic passes over the affected organ can also be made. Nothing special is needed beyond a prayer of the heart, which creates a magnetic link with the Highest. During the laying on of hands one should not think of sickness, but should try to unite oneself with the Highest.

133. What benefit can be derived from small experiments and observations! Without wasting time, the disciple can pay attention to a multitude of small manifestations. Every day amidst your usual occupations pay attention to the various sensations of your organism. Each one in his own way reflects the cosmic manifestations, but one should fearlessly notice each sensation. Similarly one can even observe the life of the usual household objects under the influence of a definite hand. Repeat this to those who forget the impact of personality and contact.

134. The Cosmic Magnet attracts all energies that are shifted to a new center. Thus all outworn energies are shifted, yielding their place to the new ones. Therefore, at the change of forces all divided forces are lost in the cosmic process. Only Light and darkness are in opposition and are intensified in the cosmic conflict. Hence, striving should be saturated precisely with the fire of attraction, and one should seek Light against the black lodge with the entire impulse. It is necessary to shield oneself with devotion to, and realization of, Hierarchy and to dare against the darkness with all the levers of spirit and heart.

135. Thus each attempt of the dark ones will be a new possibility for Us and a boomerang for the adversaries. Only thus will the path be cleared, and each step of the

enemy will turn into a trap for him. Thus We conquer. The time is great, the time is tense!

136. Only by the tension of all strength will you conquer. This must be remembered and applied. We have decided on complete success, it depends upon you to accept it. The entire garden of doubts, suspicions, fears, offenses, condemnations must be cast aside. If you desire to accept victory, every treason must be avoided, because the consequences of doubts and lack of respect for Hierarchy will disrupt all threads. When the ship is holding by only one anchor during the tempest, it is stupid to begin to change the chain. Guard the foundation, and ascend only through its growth. I shall be tireless in repeating about Hierarchy until you realize it. It is not enough to nod your head, it is time to think and to apply. I have reasons for repeating this.

137. The purple star is the sign of the highest tension, for tension and the continuous transmission of energy is the manifestation of co-creation.

Let no one take lightly My warning; when victory is weighed and defined, there can be no excuses or haphazardness. Remember, there is one Anchor, there is one Light! And when the greatest battle takes place, it is unforgivable to disturb the formation. I shall be very severe, because the time is at hand, and already some successes have been postponed. The burden is caused only by you. Guard the foundation! Many fires are introduced into action. Remember, the purple star indicates the highest tension.

138. Let us become accustomed to that which can be a true preparation for significant actions. Already, decisive dates approach each day. Wings are growing for the ascent that was already foretold in small coincidences as well as in decisive events. Again, the words of the Command shall be pronounced. It means that the fruits are again ripe. Again the dreams, the visions, and the hopes shall be gathered into a knot which will mark the next immutable step. Out of coincidences, imperceptibly minute, again are woven the tangible facts, and that which seemed unrealizable or postponed is again molded into a bonfire of events. Recall much that was told and apply it for the present day.

“I do not fear, for the enemies are serving, and our adversaries are bringing precious values into the treasury of the spirit.” Thus, think benevolently, and aspire to the new step, to the new attainment.

139. The thread binding the Teacher with his disciple is the most powerful current and provides an evident defense. How, then, can one manifest one's striving without the Teacher? Those faint-hearted ones who say they will go alone do not know the significance of the protecting net. Hence, the non-acceptance of the Chain of Hierarchy gives a result equivalent to destroying the principle of construction. Thus, only with a powerful Hierarchy can one be affirmed in construction.

140. The sparks of causality fly in space, and each spark brings its effect. Thus, the

non-acceptance of a Teacher leaves the disciple without guidance, and each action of such wandering spirits has no constructive importance. Thus, each spiritual striving must lead to the search for a Guide. Causality produces its wonderful sprouts when the disciple understands the significance of Hierarchy.

141. Certainly you do not doubt that I shall reiterate about Hierarchy. We shall insist, until We establish a firm understanding of this panacea. But each time We shall stress a new feature, for We do not repeat.

Someone may say, "I address myself with all my strength to the Lord, but it does not reach the Lord." Ask, "Was it sincere?" This quality of invocation is as necessary as Light. Each one may cast his eye into his heart and inspect the small corners of a decrepit world. Without sincerity there will be no current. Therefore strain all your forces and elect pure striving of the heart.

142. You often hear about the battle waged by the powers of darkness. Now you are in its very midst. Truly the Hierarchs themselves participate in the combat. The more glorious will be the victory. But hold My Hand as an anchor. I would not speak of the terrible danger without reason. Therefore, let us not lose the moment to unite, and, rejecting the past, let us strive into the future and hold fast in battle. It should be remembered that great is the honor of confronting the giants of evil. I know your tension, but accept it as a sacred ascent. Drive away all that is evil and dark. Invoke Me often whenever the manifestations of Light are threatened. Remember Hierarchy!

143. When the intensified Magnet convokes all forces, each energy should be discriminated. Therefore, one should know which forces are admissible for construction and which can bring harm. Discrimination can be attained only through adherence to the Highest Consciousness, because only the scope of pure striving can reveal the affirmed Covenant of Service. Hence, one should learn to acknowledge all the higher laws, constructing life upon them.

144. Certainly, the cosmic manifestations reverberate against the feelings of a tensed Agni Yogi. Obviously the course of human deeds evokes subterranean storms and supermundane fires. Similarity is evidenced everywhere, and all that occurs has a like connection. Therefore, one should disclose a sacred feeling toward Hierarchy and the manifested heart. Hence, one should clearly comprehend the anchor of salvation and adhere to it with intense strength.

145. Unfortunately, the present time fully corresponds to the last period of Atlantis. The very same pseudoprophets and a pseudosavior; the same wars, the same treasons and spiritual barbarism. We take pride in the crumbs of civilization; the Atlanteans likewise knew how to fly across the planet in order to speedily cheat each other. The temples likewise became defiled, and science became a subject of speculation and dissension. The same occurred in construction, as if they did not dare to build solidly! Likewise, they rebelled against Hierarchy and were stifled with their own egoism. Likewise, they

disturbed the equilibrium of the subterranean forces, and by mutual efforts a cataclysm was created.

146. When the link with the Lord is strong, mountains can be moved. Striving to Hierarchy creates that culture about which so much is spoken. Dead are those who presume that by means of earthly Maya they can create strongholds. It is as unwise as children dreaming to build a fortress out of mud! Only the world of spirit is truly strong, for it is indestructible and invincible. It may be pointed out that the first sign of culture is the absence of personal discords.

147. When the fate of the planet is being determined, the forces are distributed along the poles of Light and darkness; therefore, each spirit must guard itself from faint-heartedness. To side with Light means to walk with Us under the Banner of Hierarchy; to side with darkness means to walk under the yoke of the black banner. Thus, in time of battle one should fierily realize Our Might and build a lawful affirmation of life. Only thus can the challenge of the dark ones be accepted; for when the spirit is immune to faint-heartedness and treason, victory is manifested. Thus, let us be affirmed upon Hierarchy.

148. Certainly, when the battle proceeds, the creativeness of the forces is strained, and each loyal action adds a strong link to the chain of defense. Each heart manifesting devotion to Hierarchy serves as a smiting flame against the enemy. Therefore, only a pure striving to Hierarchy assures a right decision. Thus We conquer. True, when the battle is tense, there are many desiring to harm. Yet the plan is invulnerable, and only the evidence of complete striving to Hierarchy gives victory.

149. It was never said to rely upon the Lord. On the contrary, it was repeated, "Be imbued with the Lord!" There is a great difference between timid and inactive reliance and imbuing the entire being with the consciousness of the Lord. As an invincible sword, the consciousness identified with the Lord smites all obstacles! Doubt cannot find shelter where a flaming consciousness is kindled. There will be no fatigue where the inexhaustible Source of Forces is admitted. Fear cannot penetrate into the temple of invulnerable armor. Thus, I advise acceptance of My Shields, not through recourse to a saving protection, but by conquering through the blending of consciousness.

150. Attention should be paid to the kindling of the centers of the knees. Even spots upon the skin reveal the very same stigmata as does genuflection, which means that the prayer within the heart may be evidencing the same signs. Thus one may gather significant signs, for instance; the rhythm of cosmic energies in the heart or a strong swelling of the abdomen near these centers is attested, as are those of the larynx, the back of the neck, and the crown of the head.

I vouch for success if you are imbued with the Lord!

151. During a conflict of forces one should always observe the maximum of centralization. Therefore the power of the focus is so greatly needed, and each one in

his turn must consider his position as bound with the center. Thus, the central power will emit all rays, and shadows will have to disappear. The radiation of the focus upon the spiritual plane is most invincible! Therefore immunity of the spirit can be attained through striving to the Spiritual Focus. Hierarchy is so wondrous in that it represents this mighty Focus. Therefore, one should strive limitlessly to the law of Hierarchy.

152. Thus the might of the Spiritual Focus is manifested by Us. Thus immutable are the laws of Hierarchy, and those who adhere to that affirmed might will find the right path. Hence it is so important to approach Us in the sole striving to fulfill the predestined. Thus victory is affirmed by Us. Therefore, one should gather all the best strivings to adhere to the Spiritual Focus.

The Focus radiates through the blending of consciousnesses. Our Focus is powerful through the blending of hearts. Our Focus is invincible, so I affirm! Thus, let the Spiritual Focus radiate in the heart of each co-worker. The creativeness of the spirit is inseverably linked with the corresponding striving. Hence, concordance is a lawful manifestation.

153. Dangerous is Maya when humanity thinks that it can create entirely identical objects. They forget that even the difference in the time of creation already effects a substantial difference. Thus, a standard can satisfy only an inferior consciousness. The mention of conventionalities of understanding corresponds to the understanding of Maya, but the foundations cannot be within the limits of Maya. Therefore, let us turn to the immutable, in other words, to the spirit's blending with Hierarchy. Having searched all corners of the planet we shall find the sole path upward. Thousands of hymns may be composed to this ascent, yet at its foundation will be the same identical striving of the spirit to the same spheres where its granulation takes place. One may study the idioms of all peoples, but nowhere will a word dare to express the immutable and unutterable Foundation of Be-ness and the path to the Father of all Existence. However, the heart in the hour of tension knows the Unutterable and feels the higher path.

154. In the dark the watchful voice of the watcher directs one to the Tower where the Lord holds his vigil. He who watches cannot carry out his service if he does not feel the Lord. And the world cataclysm is only the result of transgression against Hierarchy. Transgression against Hierarchy means the shattering of all causality, all lawful effects.

155. The consciousness not blended with the Lord cannot strive to the law of accumulation in the Chalice. Only the power of the Cosmic Magnet can bring the spirit close to the Teacher. Verily, the one who adheres to the Higher Consciousness receives the power of thought. Only when a spirit accepts all transmissions from Above can he broaden his consciousness, otherwise the power concealed within the Chalice cannot be awakened. Thus, the thread of the bond is the ladder of spirit upon which the power of the spirit ascends. Creativeness is affirmed by way of this wondrous thread. Thus the ascent of the spirit proceeds through its bond with the Lord.

156. This bond unites Us and creates the best results. Thus, the most wondrous thread

is the silver one uniting the heart of the Hierarch with his disciple. The light of the spirit is nurtured by this might. Therefore, when We speak of a united aura, We have in mind the actuality of the bond! Thus, the Counsels should be guarded as the Source of Light. Thus one can attract the best opportunities. Hence the sacred union of the Hierarch with the disciple is evidenced when the disciple's consciousness is striving toward the consciousness of the Hierarch. Thus a wondrous step is built by a blended heart!

157. You understand what each apostate inflicts upon the Teacher. If a special ray is assigned to each disciple, the severing of this thread must have a reaction. It is not without reason that the Teacher insistently questions the knocking ones, "Art thou not a traitor?" The severing of the thread between the Teacher and the disciple can be achieved only by a slow process, but impetuous betrayal is usually very painful to the Teacher and to the traitor. Verily, the traitor's reason becomes obscured, and through the wound caused by the broken thread obsession occurs most easily. One should consider this process of betrayal as a physical danger, not to speak of the spiritual consequence. One should ponder how cautiously one must select disciples in order not to contribute to cosmic harm. Hence, each Teaching gives strong examples of betrayal. For betrayal there is no need to be precisely a Devadatta or a Judas. Even without these prototypes space is filled with fractured rays.

158. Without the bond with the Teacher one may give access to a dark dweller even by one pinprick of denial. Levity does not dwell far from betrayal. Thus one may imagine the consequences of the disciple's severing himself from the Teacher. It is time to pay attention to insane asylums and to verify the causes and conditions of such illnesses, especially now when this scourge is more dangerous than the plague.

Learn how to guard the thread with the Teacher and to fill the heart with the Lord. It must not be forgotten what is essential for an unswerving ascent. Neither works, nor circumstances, nor character, nor diverse reasons may erect barriers between the disciple and the Teacher. The manifestation of the Teacher signifies the initiation of the shortest path. To reject the Lord is to betray oneself.

159. One can see the unity of all manifestations when the spirit can reflect the best strivings. Space requires observations, and each manifestation is in need of conscious assimilation. Only when the foundations of creativeness are firm can one build for evolution.

Akbar used to say, "A cross-eyed person does not see the center." Thus, each vital action requires stability. Before looking at two parallel lines, one should know which to choose. Hence stability is so indispensable, and only the closest approach to Hierarchy provides the correct path and the higher solution.

160. Thus, each disciple must approach Hierarchy and must affirm himself with the entire spirit on the closest approach. Striving to the Lord will give a full understanding of Hierarchy and will reveal to the spirit the silver thread. The center is occupied by

Hierarchy. From the center emanate all rays. To the center converge all rays. Therefore, the stability of the spirit can attract positive manifestations. Thus, the power of blending lies in the heart. Verily, in the heart! Thus We create. Thus the higher step is affirmed.

161. Not only the direct link with the Lord but even an unconscious striving toward Hierarchy gives a glimpse of the communion with cosmic forces. Where colored sparks appear, the door is open to the chain of Benefaction. True, people seldom pay attention to obvious signs, however in merging into the life of the spirit one can not only understand the significance of these fires but may even perceive their interrelations. One may notice entire battles between the black and the blue sparks, and be convinced that the blue ones will always conquer the progeny of darkness.

162. The science closest to spirit is higher mathematics, if correctly understood. Thus abstraction becomes reality. The mist of knowledge can be illumined through Infinity. Certainly we must strive to all that can lead our consciousness beyond the boundaries of our planet. Only thus can the true values be understood. He who can understand synthesis will understand Hierarchy. One may reiterate much about Hierarchy, and We shall emulate the woodpecker until the knots of the bark are broken through. I repeat, if you do not understand Hierarchy in spirit, understand it at least for the benefit of your health. Manifest reverence.

163. Conformity between an action and the factor that called forth the action is powerfully evidenced in the entire Cosmos. All subterranean fires are called to the surface of the planet by the actions of humanity, which serve as a link between the worlds. Thus, the stifling gases call forth corresponding forces. Each human thought creates its own correspondences, hence it is impermissible to create without the action of the centers and attraction to the law of Hierarchy.

164. In cosmic creativeness everything is built upon succession, since the roots of each structure are held by the law of Hierarchy. Each task and plan is built in goal-fitness, and they are affirmed by the great plan of evolution. Thus, all Our affirmations bring beneficent manifestations. Only attraction to the Chain of Hierarchy can reveal the path to Infinity. Thus, the power of blending verily rules the world.

165. The physician who has an opportunity to study the sacred pains and does not do it is guilty. In studying those pains and comparing them with the actions that cause them, he could prepare the steps for the coming evolution. In reality, during the spiritual development of the world, sacred pains should not exist, but the surrounding imperfections create these pains. Thus, in comparing the conditions and causes, one can foresee the direction of evolution. Certainly, much can be improved in the human consciousness if we know that even earthquakes are called forth by the spirit of humanity. One can gradually gather many manifestations of which man is the creator. Thus, the sacred pains are the indicators of the next race in the clutches of the underdeveloped; hence, I say, Guard your health. I say, Do not burden others by unnecessary sallies and irritation. The echo of errors resounds not only around you, but

is carried along the entire Chain of Hierarchy. However, each caution is beneficial not only to you but it also strengthens space unto far-off spheres.

166. Verily, humanity is a link between the worlds. One should be used to that thought and try to apply it in life. It is strange that physicians do not avail themselves of the opportunity of becoming carriers of health, applying the knowledge of nerve centers, because precisely these centers are the spiritual antennae and magnets. Even a physical magnet is placed in a special vicinity in order that it may not lose its strength. Do not the nerve centers deserve similar attention? And must not people especially protect the representatives of the next race? The bridge between the shores is especially protected. One may demand of man, "Friend, do not evoke earthquakes."

167. The center that lights all beginnings of Our Works is based upon the law of Hierarchy. The impetuosity of creativeness is founded upon the center of Hierarchy. How obviously humanity deviates from the higher path and higher striving! He who is afraid of the manifestation of the Teacher will remain an ignoramus. He who rejects the Leading Hand will forever remain in error. He who is afraid to lose his individuality does not possess it. Thus one should ponder upon the great laws of Hierarchy.

168. There exists a misconception that the dark ones, being the antithesis of Light, are therefore unavoidable—this is erroneous. Darkness, the antithesis of Light, is nothing but unmanifested Chaos. The dark ones denigrate the manifestation of the combat of the creative Light against Chaos. It would be a sufficient task for humanity to make Chaos manifest and in that great battle to cooperate with the Great Spirits. But the dark ones have reduced the mastery of unbridled elements to the egoism of rebels and have begun to call forth Chaos instead of transmuting it into a working force. This crime is great, and the desire to extinguish Light cannot be considered an antithesis. The creative vanquishing of Chaos, or the "Dragon," is a constant achievement. But the battle with the dark ones is only a convulsion, impeding motion. The darkness of Chaos may be considered as a means for mental creativeness. However, the combat with the hierarchy of the dark ones is only a lost date, so needed for construction. Moreover, the dark ones constantly arouse mighty elements, not knowing, of course, how to master them.

169. It should be remembered that it is not the dark ones as such that are dangerous, but the forces evoked by them. Verily, one should compare great Light with great Darkness, but it is unfitting to consider as great those who build upon egoism. Thus, it is necessary to co-measure even in great manifestations. Certainly, let us not forget the harm sown by the dark ones who are like a brood of serpents! Even during battle with reptiles Hierarchy is needed, because everything disordered must be annihilated. Hence, let us remember where is great Darkness, and where the fierce enemy who seeks the annihilation of Light, having forgotten that without Light he cannot exist.

170. Construction requires intensified tension. Without this impulse it is impossible to build the steps of evolution. Each orbit is saturated with conscious striving, and each

step requires its own affirming strength. Therefore, when creativeness assembles forces, identical energies are drawn to the focus. Therefore, the more conscious the attitude toward the focus, the greater will be the action of correspondence and the more powerful the attraction. Cause and effect are predetermined, and the creative impulse is saturated by the fire of conscious striving. Thus the entire Cosmos is built.

171. Hence, when understanding is not founded upon Hierarchy, the manifestations of the focus cannot be so vitally displayed, and each one who isolates himself cannot find his way to Us. Thus, there are so many roaming shadows who cannot turn the affirmed key. Thus so many strivings are lost in space. Therefore, upon the blending of the arcs of consciousnesses, We build the future. Thus, Our fiery law ordains the blending of consciousnesses. Thus, one should be affirmed in the realization of the focus. The spirit can approach the realization of this fiery law. The manifestation of Hierarchy is the basis of constructiveness.

172. One more misconception: often, because of ignorance or self-justification, people think that their thought is insignificant and can reach nowhere, whereas the potentiality of thought is great, and for thought there exists neither space nor time. But those who think chaotically are, like those who wave their hands in the dark, unaware of the object they hit. Moreover, thought accumulates in space. One can conceive of a mighty choir of harmonious thoughts, but one can also imagine a flock of chattering black jackdaws. Such congregations also fill space and disturb the higher worlds. Dear thinkers, jackdaws, you are also responsible for the quality of your thoughts. Thus, even you create your future.

173. Therefore there is no way by which one can escape responsibility. Even the smallest thought enters into the megaphone of space and attracts to itself the same kind of locust, causing the smoky atmosphere of the planet. Thought can purify by destroying the microbes of disintegration, but it can likewise attract unbridled elements. Not without reason do the dark ones use especially underdeveloped people for certain machinations. You often utter the word cult-ur; it means the cult of Light. I remind you of how great is the common responsibility before Light if each thought can either obscure or purify space. Thus let us remember.

174. Certainly the path of Service can bring one to higher knowledge. Only ignorance could bring the planet to its present condition. Humanity has lost the understanding of the beauty of aspiration, and construction has been established upon the stupidity of isolationism. For this reason, unity of Service has been revealed as salvation for humanity. The entire power of constructiveness is based on Hierarchy. Thus the mighty thread unites the entire Cosmos. Verily, only in full realization of Great Service can the beauty of Spirit and the Might of Hierarchy be understood. Space summons to the fulfillment of the great Law. Yes, yes, yes! Thus the steps of true evolution are built.

175. Therefore, only a full understanding of Great Service can give disciples the aspiration to the Hierarchy. When the creativeness of the spirit can encompass Great

Service, then all paths to Us are open. Therefore, striving to fulfill the Indications can be affirmed as an impulse leading to the highest Gates. Thus, let all the pearls of the Guru and the Tara be guarded. Thus one can fulfill all given possibilities. The time is pregnant and tense! Therefore, let the disciples strive to keep step with the rhythm of events; and consciousness should be strained in unison with all that occurs. Only thus does one conquer.

176. Verily, if you realize yourself as being constantly in the solemn presence of the Lord, you are already on the shortest path to Us. People loathe especially the routine of daily life; for them it is the symbol of weariness and descent, whereas for us the daily routine is perfectment and ascent; it opens the gates to Infinity. One can learn to love this daily routine, because it tempers the spirit and gives one courage to contemplate the endless chain of the ages of labor. For some, these ages are a menace, but a refined consciousness will accept them as the source of endless creativeness. Beautiful cults become dulled on account of daily routine, but how wondrous is the realization that daily devotion and a flaming love are offered to Hierarchy. If I shall say, "I love Thee, O Lord, and I am devoted to Thee, O Lord, and I reverence Thee, Teacher," by what a mighty choir will this song of praise be transformed on the far-off worlds! Thus, in each act of devotion one can open new locks; and how wondrous it is to feel the inexhaustibility of great concepts. The Ordainment can be concise: "Be aflame in heart and create in love!"

177. Learn not to count days and not to notice years, because there is no difference when you are in the great expanse of Service. One should learn to feel oneself beyond trivial usualness and to adhere in spirit to the manifested world of Beauty. Let us proceed together to where there are no boundaries or end, where one can transform each beneficent gleam into the radiation of a rainbow of blessing to the worlds.

Through devotion one can reach all gates. Let us not forget this even for a moment. Precisely, let us be filled with the smile of devotion, and let us bless the daily routine. Each breath of Ours contains a wondrous substance for the worlds in formation. Ponder upon the treasures which are given to us and which belong to the One who brought us a tear and a drop of sweat for our liberation. Let us also daily thank the Highest One.

178. How necessary it is for everyone not to disunite his heart and mind on the path to Us. Creativeness is affirmed by pure impulses, and it is most necessary to unite all the fiery centers. Thus, it must be realized that the matter of thought must serve as a link with higher substances, because only the subtlest thought can penetrate to them, and the refinement of consciousness can impel that force which controls mighty levers. Thus, only a united consciousness can fulfill the Higher Will. Thus the Chain of Hierarchy is affirmed. Thus a united consciousness rules the world. The Higher Will is transmitted to the closest spirit. Hence, the Will of the Hierarch must thus be fully executed. Therefore one must actively accept all that is given by a united consciousness.

179. The one who relies is dead, but the one who follows is alive. We did not promise to transport dead bodies, We vouched to lead courageous followers. One must ponder very attentively in order to discern the boundary between courageous following and faint-hearted reliance. Also, Our Indications must be understood without delay, for the sun shines differently at the morning hour and at noon. We should be accepted as daily nurture. And devotion will receive its answer if all forces are applied. Such must be the onward movement of those who follow the Lord. Our help, as you know, comes at the last hour, but the door should not be closed to Our messenger. Perhaps Our influence acts beyond the seas, nevertheless the striving toward Us must not be severed.

180. Disunion from the Guide stops the evolution of the spirit, because the disruption of the chain leads to isolation and impedes the creativeness of the spirit. Verily, only union with the Source of Light moves the spirit onward. Thus, striving to the Highest Hierarchy gives all possibilities and saturates the spirit with the power of Service. The orbits of Light are built by correspondence and by the power of fulfillment of the Higher Will. Thus is the path to Infinity built.

181. Hence it is most important to realize the significance of fulfillment of the Higher Will. Therefore, the power of blending is so greatly affirmed, for only in the blending of consciousnesses is creativeness contained. The disintegration of humanity is so vast because there is no balance. And the events on the planet indicate disunity with the Highest Consciousness. Thus, it can be confirmed that disciples must strive to the realization of Hierarchy. One can attain only through fulfillment of the Higher Will.

182. Gratitude is one of the main qualities of justice. Without justice one cannot reach the path of Great Service. Therefore, in pointing out the necessity for the realization of gratitude, We only assist the Great Service. How beautiful is gratitude! It so easily kindles the fire of the heart, and, as if in the presence of the Image of the Lord, it fills the spirit with nobility. The ingrate is, first of all, ignoble. We term nobility the benevolent accumulations from former lives, while upon Earth nobility is considered only according to one's birth. One should especially develop gratitude, because gratitude is the sister of loyalty. It is necessary to realize how difficult it is sometimes for the Teacher to combine the best possibilities. One must know how to assist by the fire of one's own heart.

183. The blended consciousness affords striving to the highest solution. Why, then, should such disunion take place when the entire Cosmos is affirmed upon the principle of blending? How can one be dissociated from the chain that holds the entire Cosmos? Lives must be built upon the principle of a tense cosmic chain. Only thus can Hierarchy establish the principle of fiery Service. Hence, on the way to Us one can attain only through Hierarchy.

184. Truly, divisibility of spirit is attained when the centers create flamingly. Thus the harmony of creativeness is imbued with this flame of the spirit. Each creative impulse kindles spiritual torches when it imbues space with its fire. Therefore the torches of the spirit can kindle auras. Thus the flaming centers kindle spiritual quests at a distance.

Verily, great is creativeness. Yes, yes, yes!

185. The words that comprise the concept of Good are in great favor with Us. But one of them is utterly opposite to Our customs—that is comfort. Verily, investigate the history of humanity, and you will be convinced that nothing great was ever created in comfort. For a long time I have spoken repeatedly about the blessed obstacles, but there are few who love the struggle for achievement. However, it is inevitable to become used to the struggle, because otherwise it is impossible to temper the blade of the spirit. For earthly progress, as well as for the far-off worlds, obstacles and the ability to conquer them are needed. To be at rest does not befit a Hierarchy.

186. Thus, We advise giving musk for strengthening activity, but We are definitely against narcotics which calm and deaden the intellect. How, then, will the quality of thoughts, so needed for the future life be developed if we dull it with poison? But medical science is lavish in producing living corpses.

187. It is correct to understand the eternal struggle, and to prepare one's consciousness as if to face an explosion, for only this will correspond to reality. My Hand will not tire in leading the combatants, but My Eye cannot tolerate the sight of lethargy in the intoxication of comfort. Having Infinity before one, yet not losing an hour and valuing the use of each minute —is Yogism. When the spirit naturally adheres to the Higher World and kindles a row of torches of the heart, one can call it a righteous path.

188. Spatial Fire is attracted to the earthly crust, and many subterranean manifestations fill the records of the planet. Certainly all events are tightly linked with humanity as well as with ensuing actions. Thus the manifestations evoked by the spirit of humanity create the Karma of the planet. How many of those perturbations are evoked by the spirit of humanity and the quality of thought! Therefore the coordination of the trend of thought with the created affirmations stratifies space which is saturated with the manifestations of Spatial Fire. Thus the life of the planet is forged, and the striving of humanity must be directed to the purification of space.

189. Thus, thought can be commanded to direct itself to a benevolent intention. Humanity dreams of a better future, still it does not know how to pierce the depths of darkness, because the basis manifested by the Cosmic Fire is not observed in life. The laws of gravitation have lost their significance, hence only the law of purification can provide that which the planet has lost. Verily, only purification can provide the essentials for efflorescence. The key is within the spirit, and only this key can vouchsafe achievement. Hence, on the way to Us, the entire beauty of spirit must be understood.

190. It is necessary to understand it literally when I say that a considerable number of sicknesses should be treated with psychic energy. Infection of the nerve substance will always be the primary cause of various diseases. In the infection of the nerve substance the Higher World unites with the lower; through a gap in the nerve substance any intruder can penetrate, beginning with obsession and ending with cancer. Yet the nerve

substance can be protected only by psychic energy. This training of psychic energy will be the true prophylaxis of humanity. At least a pure thought can be applied, thereby protecting the entrances to the nerve spheres. Even such a simple measure will be useful. Also, psychic energy will be the best purification during the period of a hidden disease. But terrible is the decomposition of the nerve substance under the influence of drunkenness and all kinds of vices. Ponder upon the state of the subtle body, when the subtlest nerves assume the significance of a skeleton! Bones belong to Earth, nerves to the Subtle World, Light to the Spirit.

191. But again I shall turn to Hierarchy. Nothing can so greatly strengthen the nerve substance as the Chain of Hierarchy. But how to strengthen man in the importance of accepting Hierarchy? Even those who hear about it do not accept it as a vital condition, and thus harm themselves and the great Plan. The harm inflicted upon Hierarchy has no equivalent and cannot be expunged. I cannot even call it an error. It is already apostasy—not levity, but treason.

192. Striving toward constant abiding with Hierarchy can provide the necessary steps. How can a tree stand powerfully if one tries to uproot it? Only contact with the pure current gives balance to the forces. Hence, only the roots of Hierarchy can uphold a structure. Each digression brings harm to the mighty growth. One should be consciously affirmed in the understanding of the Power of Hierarchy. Through the clefts caused by disrespect to the Hierarchy, black forces creep in. Hence, one must understand unity with the power expressed by the Higher Might. Thus can one attain.

193. He who strives upward without Hierarchy may be compared to an archer who shoots arrows heavenward with closed eyes, expecting that one of the arrows will reach a bird. All chance must be eradicated from life. We know in which direction we move, and we trust our Leader—only thus will no arrows be aimlessly lost; and the Leader knows how to guard against poisonous sendings. However, let us reverence the Leader not only in words but within our heart, and He will grow, together with us; because in approaching the great we grow, but diminution is unavoidable with retreat. This law can easily be represented graphically. Let us imagine how out of the seed of the spirit two diverging lines proceed toward Light into Infinity and how each right move verily magnifies us.

194. Constant contact with the Higher Reason draws the spirit to higher cognizance. Constant application of higher laws brings the spirit to the orbit of the Cosmic Magnet. Invincible is the path that is built by the Command of the Higher Will. The Power of Hierarchy is the Might saturated with the fire of creativeness. Submission to the Power of Hierarchy means the offering of fire to the General Good. How dimly this concept burns in human understanding! The consciousness that does not absorb this understanding can only mumble the great words, being incapable of applying them to life, because only a heart saturated with the greatness of Hierarchy can understand the entire majesty of the cosmic law. Thus, the attraction to the Magnet can take place only through the realization of Hierarchy.

195. The Chain of Hierarchy lawfully leads world-construction. Verily, the creation of subtle bodies can be affirmed only by the subtle matter of thought. The weaver of his own body does not suspect what he introduces into the web of his body by severing himself from the Highest. Therefore let us ponder upon the most vital—the Chain of Hierarchy.

196. You may be asked how the entrance upon the path of Service is defined. Certainly the first sign will be renunciation of the past and full striving to the future. The second sign will be the realization of the Teacher within one's heart, not because it is necessary thus, but because it is impossible otherwise. The third sign will be the rejection of fear, for being armed by the Lord one is invulnerable. The fourth will be non-condemnation, because he who strives into the future has no time to occupy himself with the refuse of yesterday. The fifth will be the filling of the entire time with labor for the future. The sixth will be the joy of Service and completely offering oneself for the good of the world. The seventh will be spiritual striving to the far-off worlds as a predestined path. According to these signs you will discern a spirit ready and manifested for Service. He will understand where to raise the sword for the Lord, and his word will be from within his heart.

197. Do not strive to only a customary decision. One may subjugate many heads by customary speech. But this speech will be unintelligible to the higher worlds. Earthly prosiness sounds like the barking of a dog. No magnet will attract such a husk, and fire cannot burn without oil. But let us discriminate between commonplaceness and daily labor, because many people seek contradiction where it does not exist. Notice such people; they are not successful, because their thought is with yesterday. Let us not be bound by anything of the past. Also do not look for friends according to yesterday, and know at once how to test their hearts.

198. With the growth of assimilation grows the feeling of responsibility. Facing the Great Plan, understanding of responsibility must be made manifest, therefore with each decision the full feeling of responsibility should be realized. Complete responsibility imbues one like Spatial Fire. Full responsibility must imbue each action; for the feeling of containment can only be affirmed when the sense of responsibility impels the spirit to the fulfillment of the Will of Hierarchy. Hence cosmic daring suffuses the Carrier of Fire. Therefore the affirmation of the Higher Will can be realized when the spirit is truly filled with responsibility. Thus, victories are achieved. Thus, those are invincible who fulfill the Will of Hierarchy.

199. The fiery Envoy of the Hierarchy acts as a mighty fiery Will. The Hand of a Hierarch directs as a Higher Hand. The Hierarch saturates as a propelled magnet, hence one must act consciously. Thus, the spirit striving to the realization of the Teacher can be affirmed on the path, but the spirit rejecting the concept of the Teacher may betray the Hierarchy.

200. Thus, one should fulfill all that is preordained, applying an understanding of the

best date. Thus, one should remember how greatly the design of grains of sand is changed under the strokes of different fingers. Even the fingers of one and the same hand produce different designs to one melody; still more diverse is the rhythm of different people, but a fiery heart perceives the subtle differences in rhythm. Straight-knowledge is the kindled fire of the heart. It is difficult to express in words when this string of the heart will resound, but Hierarchy can point out this hour of transfiguration.

201. When the world is convulsed, the sign of Maitreya is given as an antidote. When the foundation of Our Works was laid, the forces of the spirit were strengthened. Thus the sign of Maitreya has been affirmed. And in Our Day, when the manifestation is affirmed, one can repeat, How vitally the power of the spirit has entered into life and how greatly this new power has been affirmed in consciousness. Hence, the consciousness must be applied to a mighty understanding of Hierarchy, which holds the chain of all strivings. Thus, each manifestation of beauty placed by Us in the foundation of Our Works must be acknowledged as a vital action. Thus the power of the foundation consists in beauty, and striving to the fulfillment of the Higher Will, will lead to the predestined victory. Thus Our Towers should be built, verily, in beauty!

202. It is premised that around good deeds difficulties always arise. What does this prove? Does it prove the weakness of Light and the power of darkness? Let us remember, however, that with developed vision many things are perceived. Similarly, a refined spirit perceives much that is inaccessible to deadened senses. Besides, are we not in need of a counteracting force in order to become accustomed to withstanding the unmanifested elements? This benevolent force of resistance is apprehended only in action and is accumulated as an armor of the spirit. Can one complain about the development of resistance to evil? No, certainly not—this armor of the spirit is not only a defense it is also a magnet which attracts allies. Therefore, bless everything that develops counteraction and resistance to evil.

203. You may meet people hastening with their attainments, and they may think that We are slow. But lead them under the night sky and point out the radiance of the countless worlds. Say, The Lord leads you toward this creativeness. Is it possible to be slow on this great path? We must prepare ourselves to be co-creators. It is necessary to preserve and multiply the seeds of consciousness, because the entire world is sustained by the power of consciousness. There is no power to withstand a consciousness purified of egoism. One can prepare oneself to cross all bridges with a fiery consciousness which is atremor with the pulse of Cosmos, and which, in the seed of its spirit, responds to all tremors of Earth and knows the truth of the peoples. One can apply all sacred powers of the heart to becoming co-creators of the flaming Logoi by conquering death. But so long as such daring is not instilled in the heart, the consciousness cannot grow infinitely in this direction. We call it Via Regale. Therefore, Fiat Rex is where the spirit, reverencing Hierarchy, dares!

204. Into the base of an affirmed orbit there is always set a single will, which binds all manifestations. Therefore, the focus is the radiating source that imbues all with fiery

creativeness. Beautiful is the will that imbues with creativeness and impels each energy of the spirit into the higher spheres. Hence, the orbit that is built by the manifested will is expanded by the Spatial Fire through assimilation of the saturated fires and by its correlation with higher spheres. Thus, a great thought brings the spirit to great attraction, and the Will that radiates the highest fire attracts the spirit into the highest orbit. Thus, wondrous is it to be attuned with the Higher Will. Verily, only thus are revealed the orbits of the Infinite.

205. Therefore the powers of the Cosmos are so affirmed in space. Each center feels each vibration; therefore, during the changing currents the fiery centers are so sensitive. Therefore, the health must be guarded.

206. The experiment with the densified astral body, in substance, is not an attempt, but a plan-fitting inception of the Sixth Race. It should not be thought that a densified astral body will remain unstable for a long time. The preparation that can sufficiently densify it has already been found. Thus, amidst the earthly turmoil We assemble a new race. Certainly, means have to be found which will purify the lowest strata of the earthly atmosphere. But already there are some possibilities. The emulsion given to you pertains to the remedies for purification, destroying poisons through the pure film of the skin.

207. Let us not think that the next race will fall from heaven on rosy wings. No, here also one cannot dispense with a laboratory. We welcome it if now thoughts about the transformation of the race are strengthened. For this, we shall not resort to the help of monkeys, but shall turn to the foundations of human nature and add the accumulations of the vegetable and mineral kingdoms. Thus the human spirit will receive a regenerated garment. Precisely, man can and must think of the future, not with prejudices, but starting from the facts of the existence of bodies of different degrees. If such degrees exist, then no one can maintain that intermediate stages based upon mutual advantage may not be found. It is difficult to understand Hierarchy if its continuity is not comprehended. Similarly, the various degrees of bodies exist when they are mutually nourished.

208. You can understand how the black lodges oppose humanity's perfectment, how they prefer the fate of Atlantis to the light of a new body. Let us be on watch, let us be vigilant, let us follow the Lord!

209. The affirmation of the Teacher intensifies all creative forces. Without the Teacher there can be no link in the great chain of creativeness. Hence all the forces of Cosmos which manifest the course of evolution can be affirmed on the principle of Hierarchy. How can one build without the focus of attraction? Each force has its own tensions, which call forth creative strivings from the source of cosmic fires that gathers Light and spreads Fire around itself. Verily, thus is the Cosmic Focus affirmed, and life must be built around a focus. Creativeness is limitless!

210. Therefore, only through broad realization of the focus can the best manifestation be attained. When we cognize the affirmation of Hierarchy, then each action has its focus. Hence the realization of the focus is so important. The hand that hesitates after realizing the focus is in need of strengthening. Thus, let the consciousness expand in the direction of the focus. Thus the Guru and the Tara have brought the entire creative fire.

211. Thought is the basis of creativeness. It can be visible and measured. One has to regard thought as the creation of independent action. From this understanding issues a correct attitude toward the consequences of thought. It is often asked why We do not cut off the consequences of a thought. But thought is a newborn entity of the spiritual plane. Notice, thought is not an abstraction, not a substance, but an entity with all the signs of a self-sufficient existence. As an entity of the spiritual plane, thought cannot be annihilated. It can be opposed by a similar entity of greater potentiality. In this lies the essence of *Tactica Adversa*, when a monster is permitted to attain its complete ugliness in order that afterward it may be destroyed by a ray of Light. Hierarchy will be the best pledge of the true might of Light.

212. Call Hierarchy your touchstone, upon which you can test the efficiency of quality; for if you do not admit the existence of the best and the most luminous, then there is no need to safeguard and perfect your own Monad. The existence of Hierarchy is the foundation of the entire life. Remember that Hierarchy acts through the legion of Service. Do not delay in assembling these legions, for there is no task more successful than Service to Hierarchy.

213. Power directed for the General Good is always multiplied in space, and there results a link with the higher spheres. But that force which emanates from evil becomes a boomerang. The formation of affirmed emanations gives power for the saturation of space. The manifestation of evil arrows tenses the lowest strata, which become densified to such an extent that a rebounding blow is inevitable. Thus, each thought that is attracted to Light draws after it a bright radiation, but an infected arrow can pierce the crown of the sender's head. There are many such manifestations pointed out upon the spiritual plane. Hence, space must be guarded against infection, and the quality of thought must be kept high. Thus, one may manifest conscious cooperation.

214. Certainly, when the black lodge directs its arrows against the White Brotherhood, the consequences are self-destructive, and the manifestation of a rebounding blow is unavoidable. What you heard is a consequence of self-destruction, because the aimed arrow returned to the sender. Hence, let each one be affirmed in the understanding of Our Power. Nothing can touch the one who evidences a full faith in Our Might and in the Hierarchy. Our Rays are always on watch and Our Hand is indefatigable. Thus the full Might of Hierarchy must be understood.

215. Thought is a spatial entity. Much attention is given to thought-forms, but, except superficially, little acknowledgment is given to the effect of thought, whereas it is precisely the consequences of thought that most seriously strike the surroundings with

their effect. Sound reacts upon the most unexpected objects. The reaction of thought is just as subtle. He who indulges in self-pity may lose money, or if he is wrathful, he may be subjected to serious incrimination. Thus, various are the effects of wandering thoughts. One should remember that no thought can remain without consequences. It may affect a person who is far away, but in this person the ball of fate will find its generator. Certainly there can be no accident in this, yet the design of the flight of thought is so complex! The consequences of thought should be observed as much as possible.

216. All physical tension should be eliminated, for one cannot play the violin with a broom. Also, laughter causes disturbance of the closest strata of the atmosphere. When the heart is aflame, it resounds like a bell upon the far-off distance. It is rare to hear a Yogi laugh boisterously, for his joy is not in loud laughter, but in the saturation of the heart. Precisely, “joy is a special wisdom” not only in its essence but also in its exterior.

217. One of the mighty qualities of spirit is steadfastness. How can one develop and expand one’s consciousness when steadfastness is lacking? How else can one verify intentions and actions if there exists no such mighty impulse as steadfastness? For each one on the path there is but one immutable Might—Hierarchy. Upon this sacred Principle one may construct; from this sacred Summit one may contemplate the world; upon this Stronghold the spirit becomes winged; upon this Summit can be built a mighty evolution. Therefore, when the spirit tries to create an illusory world of selfhood, it is certainly difficult to advance. Thus, in limitless creativeness there is the beacon fire—Hierarchy. Thus, by steadfastness in Service one can broaden one’s consciousness and encompass the law of Fiery Hierarchy.

218. Hence, one must remember that disparagement of Hierarchy is treason; that indifference toward Hierarchy is treason; that a negligent attitude toward all that pertains to Hierarchy is treason. Thus, We affirm that responsibility must be realized for each spoken word, for each deed and each action.

How can one not be affirmed in a fiery transport to Hierarchy when the most sacred fire is Hierarchy! Therefore, let each one ponder on how better to serve Hierarchy, eliminating all evidences of selfhood, disparagement, levity, and the standardized formulas of the crowd. One should cooperate more fittingly, consciously accepting the Fiery Hierarchy.

219. The language of the subtle body is expressed through the saturation of the Brahmarandhra center; other than this, there is no need to strain oneself in pronouncing all letters. The sound of the first letter is sufficient, because the rest is understood by the heart. Likewise, the music of the spheres does not require melody, but is based upon rhythm, for the rest resounds in the heart. Precisely the heart is the link between the worlds, and only the heart can respond to the heart of the Lord and to the entire Hierarchy. One may be bereft of sight and hearing, but the heart will be the best substitute, and even a more subtle expresser of the essence.

220. During cosmic perturbations the spirit verily begins to ponder over the pages of Be-ness. When fear overcomes the spirit, every constructive will is paralyzed, and construction is stopped. The more powerfully must that spirit build which knows that a fiery striving leads it to mighty knowledge of the Cosmic Magnet. Therefore, those who follow Hierarchy must be rid of fear, for the heart that contains the greatness of the Plan is invincible; and under the fiery Shield of the powerful Hierarchy the great future is being built. Hence, amidst all cosmic perturbations and vital changes there is but one anchor—Hierarchy. In it is verily salvation!

221. When We assert that Hierarchy is the Shield, it means that upon it is based the principle of the fundamentals of creativeness of the saturated fire. Therefore, We have revealed to the world the Carriers of Fires, and have given the manifestation of Beauty. Therefore, let the disciples spiritually uphold that principle which is life itself. The spiritualized Source which imbues all works must be affirmed in the heart and consciousness.

222. Unusualness is a happy quality of each decision. Let us take the instance of an illness. The physician may give his best diagnoses and all his medicines, but this usual way may not lead to improvement. But a Yogi gives advice, and this unusual decision creates a strengthening condition. The medicine of a Yogi is not from an apothecary and avoids narcotics, but it contains the secretions of glands which, like food, strengthen the substance of the nerves. The same property is possessed by the secretions of trees, the resins of which can carry through the pores of the skin the same fortification for the nearest nerves. Certainly, purified resin can be taken internally. The best purification will be through the solar ray, but this requires a long time, because the process of sedimentation is very slow. Each oil may be purified just as slowly, but this purification is not to be compared with any chemical process. Thus the unusualness of the Yogi's advice has an advantage over the usualness of that of physicians. Thus act.

223. All events collect around one focus. All signs point to the one focus. One manifested fire exists in everything, the seed of which attracts all corresponding energies. Thus all cosmic events are fulfilled. Hence, only a full realization of the one focus can direct the spiritual quests to the affirmed seed. The immutability of creativeness enters vitally when the focus is realized. For thus, verily, striving enters into the channel of action! Therefore, only in this way can we attain steadfastness of spirit. Thus can one be imbued with a subtle realization of Infinity.

224. Hence, so beautiful are the strivings to the single focus of Hierarchy. Only thus can one assimilate all the Commands of the Highest Forces. Only thus can one approach Our Ordainments and adhere to fiery creativeness. The fiery focus, all-illuminating, all-containing, gives life to each creative inception. Therefore it is so important to comprehend Hierarchy. Yes, yes, yes!

225. Pay attention to a special characteristic of all animals and birds that exude

secretions similar to musk. The furs and feathers contain an oily substance, as well as heat, as if a kind of resin or mountain oil had saturated them. The plumage of the birds takes on a metallic hue, as a result of their feeding upon roots and grains that contain much psychic energy of the vegetable kingdom, in other words, of resin. Minerals also give out psychic energy through the vegetable kingdom or through the air, where the Fire of Space has the same properties as thought manifested by the spirit. One can now understand the ancient comparison that termed thought a flame. What remarkable experiments could be performed by linking a chain of reactions of the psychic energy from minerals to the subtle body! One could observe how varied would be the reactions of the furs and feathers of certain birds and animals. Is it casual that in the ancient palaces and temples metallic peacocks were kept? One may ponder why musk animals and monal birds breed at almost equal altitudes. Are there not the same soils on the heights as in the plains? When we shall purify the atmosphere of the plains we shall have to pay attention to the depths of Earth, invoking their psychic energy.

226. The foci of life should be gathered. Thus is accumulated that quality which is called culture. Culture cannot be created instantaneously. Nor can the foci of life make their appearance like cannon balls. Thus, the manifestations of life demand tuning like the instruments of an orchestra. It would seem that I speak of various subjects, yet they are all nothing but Fire, Energy, Hierarchy!

227. The vitality of all origins is affirmed by the fiery principle of Hierarchy. Only the principle of the Highest Hierarchy affords balance and striving to each affirmation. Therefore, in establishing cosmic principles the main impulse is the Chain of Hierarchy. The creativeness of humanity depends upon these affirmations, and only adherence to the Highest Chain affords the necessary force. Thus, each chain is a link of a greater chain, and the might of this Chain reigns in Cosmos. Hence evolution intensifies each smaller chain, linking it to the great, limitless Chain of Hierarchy. Thus the Might of the fiery Hierarchy soars high. Yes, yes, yes!

228. How, then, can one be affirmed in the Chain of Hierarchy? Only through the heart and endless striving toward Service, only by complete assimilation of the Plan of the Lords and through creativeness of the spirit. Thus, verily, each one on the path must accept the Service of the heart. Thus the immutability of the Chain of Hierarchy is verily affirmed.

229. Origen reasoned, "Does Bliss emanate or is it sent?" Being aware that Bliss is an absolutely real substance of the highest psychic energy, one can understand that this reasoning had a sound basis. Thus, heat emanates from light, but a burning glass is needed to produce fire. Psychic energy certainly emanates from each organism that possesses it, but in order to receive a direct result one must gather and focus it consciously. This consciousness is like a burning glass. It is necessary to discriminate between an unconscious flow of psychic energy and a sharpened arrow of precise consciousness. If even the highest energy does not reach the goal when sent unconsciously, then how greatly in need of a focus is human energy! Destroy the focus

and the fire will not be manifested. Without fire, darkness and cold await us. Let us remember how the vivifying heat and Light can reach us.

230. One should learn to value the warmth and light of the focus, and remember that the rays of the One Light emanate from one direction. Let us compare our position to a physical law and we shall see the sole foundation for success which is unshaken. What is success if not the effect of the correct application of a law? Thus one must learn to sense the channel of Hierarchy.

Thus, often will he be held responsible who did not know how to rule, because weakness is not a justification. Where there is a burning glass there is also fire, for it is not difficult to wait for the ray of the sun. We have been waiting for centuries; it is less difficult to wait for days. Remember often that Bliss is above you and not beneath your sole!

231. When space is saturated with fires, each cluster scintillates in the centers; therefore, a sensitive organism feels all approaches, and each change of cosmic currents is reflected upon the centers. The affirmation of consonance acts upon the centers, and each vibration reflects on a particular center. Likewise, each planetary event is reflected; and during revolutions and shiftings a sensitive organism resounds to each affirmation. Science will take up the question of consonance, and it will be possible to determine exactly the action of intuition in accordance with the sensations of the centers. Only by such investigation of consonances will it be possible to determine the cause and cooperation. Hence, the study of consonances is the science of the future.

Thus, when the centers vibrate it means that the Spatial Fire is raging. The energies propelled to the subterranean fire rush forward powerfully. The cosmic consonance intensifies all resounding centers; therefore, it is so important to carefully guard the health and the resounding centers.

232. Even the best friends test each other with some ingenious move at chess or through a dangerous hunt. Even in a besieged fortress the army carries on maneuvers in order that the hands of its members may not grow stiff. And those defeated are not offended, nor do the conquerors boast, since it is only an exercise in resourcefulness.

I remember how once "The Light of the Eyes," Jehangir, came running and complaining that his playmate, Jeladin, had pushed him severely. We asked, "How did it happen?" "Jehangir was a hunter and Jeladin the tiger." I said, "It would be amazing if a tiger were to be transformed into a dove. Thank thy comrade, who gave thee the imitation of the fury of a beast. Tomorrow we shall go to hunt real tigers; be resourceful with them. But remember that a ruler never complains." Thus it happened during the time of Akbar, the unifier of India.

We must firmly remember to what the understanding of Hierarchy obligates us. One can see how useful are tests, otherwise the light that is kindled only in battle will grow dim.

The light of battle and daring is the most precious.

233. It is necessary to become as accustomed to battle as to daily labor. One should understand a battle not only as a test of excelling in strength but also as a source for the accumulation of energy. We cannot think of mastering the elements without a battle. And how ready must we be at a call, for otherwise we may waste the action of the Higher Forces. Hierarchy does not mean the steadfastness of repose, but steadfastness in the midst of battle. Can something else be substituted for battle, when Our Magnet is tense and each victory is the joy of the entire Hierarchy? If it is difficult for some to accept Hierarchy through love, let them accept it as a fundamental necessity.

234. All nations knew about Guardian Angels and have preserved these traditions for millenniums. All Teachings knew about the Mighty Protectors of humanity who guided nations. Why, then, has our time denied the Highest Leaders? When has the world existed without Protectors? And how can humanity be affirmed by the concept of the absence of a Leader? The basic principles of Be-ness are intensified by the laws manifested by the Leaders; and the cosmic laws do not change, but grow with cosmic affirmation. Therefore, the Protectors of humanity and the almighty Goddess Fortuna create humanity's destiny. The realization of this great law can impel humanity toward the Chain of Hierarchy.

235. Hence, each spirit must understand the Hierarchy as Protectors of humanity. Thus evolution is built, and creativeness is fierily affirmed. Thus the law is affirmed; only thus is life suffused by the great might of unity. Thus is life created.

236. It is correct to investigate the importance of vitamins, but one should also experiment with the reaction of psychic energy. One can see that a conscious consumption of vitamins manifoldly increases their usefulness. Likewise, it can be observed that the absorption of vitamins while one is irritated may increase imperil, since an unconscious energy is strengthened at a point where consciousness is gathered. One can understand why the partaking of food was considered sacred by the ancients. It is easy to understand to what an extent realization multiplies all energies. So many simple experiments can be performed with a minimum of observation. In order to increase respect for consciousness one may call energy Atma, or psyche, or life, or consider it sacred, but it is necessary to study its significance. By this channel we approach Fohat, or atomic energy. It is essential to observe the microcosm and transfer the formula to the Infinite.

237. It is necessary to find a few Western scientists who could free themselves from prejudices and begin to investigate the conditions of psychic energy. Certainly, the heights of the Himalayas will provide the best possibilities for scientific research.

238. How powerfully is cosmic energy reflected in the human organism! Each cosmic fire meets consonance in the human organism. How much can be learned through a spiritual approach to the investigation of all manifestations of the centers! If one were to

consider the human organism as the reflection of the manifestations of Cosmos, many consonances could be perceived; and the centers would become a fiery manifestation for science. Only a spiritual approach will reveal the significance of all cosmic correspondences and their human reflections. The centers may be regarded as accumulators of cosmic energies. It is correct to think about direct nourishment for the highest centers. The solar plexus absorbs each energy that is sent and consciously feeds the centers. Thus, comprehension of the fiery centers is the most essential task. Medical science will be able to diagnose a disease only when it knows its correspondence with cosmic energies.

239. Only through a spiritual approach can one come closer to Hierarchy. Consonance of the heart and understanding of the power of Service must underlie the foundation of all beginnings. Each deviation from the focus will become a target for a hostile arrow. Therefore one can become a co-worker only by defending the great Focus. Verily, only thus can one attain!

240. When people shall investigate not only fires and rays but also human secretions, then one may think of a change of the body. It is strange that people understand the powerful chemical processes that take place in their organisms and at the same time consider the products of these processes only as refuse. One can see how powerful is the blood or saliva. One can see what unusual strength the blood of the vegetable kingdom, valerian, transmits to a plant. Equally powerful are saliva and the other secretions of the glands. But one must observe the causes of increase and decrease of the reaction of the energy of these products. The saliva of wrath is poisonous, and the saliva of benevolence is beneficial. Is it not important to investigate such generally known manifestations, for which mechanical equipment cannot be substituted? Thus we shall again approach the lost knowledge regarding the substance of psychic energy, that mysterious Atma, which in ancient medical science was found in using the products of the glands. One must be able to oppose the fiery element by Atma, which is incombustible.

241. Atma must be understood as the energy of space purified by unceasing rotation, like a great churning. One must understand how the spirit and Atma cooperate like electron and proton. It is not Our custom to deliver a course on chemistry and biochemistry, but Our task is to provide the impetus and to direct attention to the greatest need and danger. Just now is perhaps the most dangerous time! One can withstand it not only by the strength of the spirit but also by means of one's organism.

242. Certainly the dark force fears most of all the affirmation of Light. All servitors of darkness intensify their forces when the servitor of Light imbues space with the Decree of the Lords. Humanity knows great examples of such battle and victory of Light. Certainly each one receives a Teacher in accordance with his own consciousness. It is the same with the chain of the dark ones, who are filled with the consciousness of evil, setting up their decision against Light. Thus, the forces are strained in Cosmos by diverse affirmations. Therefore one may affirm that Light conquers darkness. Thus the

life of Infinity is built.

243. The legend about St. Christopher corresponds to the legend about the Burden of the World. People must feel a certain burden near those boundaries where the spirit realizes the manifestation of Infinity. The other kingdoms of nature do not know this anguish, because they have not reached the stage of a perceptive consciousness. Indeed, the consciousnesses of many people are also asleep. But the Burden of the World is unavoidable for those who have already pondered about the far-off worlds.

244. The same people will understand that silence is not inaction. When I advise silence, it does not mean to merge into sleep, but on the contrary, to resound to the Might of Hierarchy. One must train all seven-year-olds to remember the Hierarchy, because after the seventh year the consciousness already acquires traces indelible for the entire lifetime.

245. There are many shiftings in space, and it is not astonishing that the currents are transmitted by new rhythms. These rhythms are quite difficult because they arise from incidental vibrations during collisions with the currents of space; the wave is ten strokes too long and on account of this is fatiguing. Moreover, it is impossible to foresee the generation of new nebulae, because they are created by the shifting of the currents. One can perceive the newly formed nebulae only at the kindling of the last fires.

246. In cosmic creativeness the Spatial Fire approaches the earthly firmament when all corresponding energies are tensed. Creativeness can enter life only when all levers are impelled toward shifting. Therefore each shifting of a nation is manifested conformingly, and the old is replaced by a new course. Therefore the karma of each shifting is ordained by an entire sequence of corresponding affirmations. The earthly crust carries many traces of karma, and they must be shifted for renovation. Therefore humanity must strive conformably for renovation. The greatest and true path is Hierarchy.

247. Thus, during cosmic shiftings a new keynote must definitely resound. Each step has its own manifested karma. For the new Manvantara one must saturate space with the call to Hierarchy. Only thus can the best foundations of Existence enter into life. Hence, Our Teaching is so vital; hence, Our Hierarchy is so mighty; hence, the great Focus is given, for everything is grouped around the seed, and each step has its own saturation.

248. Each ploughman will say that he wants the plough that makes the largest and deepest furrow. Indeed, why cross the field twice, and why not reach the fertile strata? Let the depth of the furrow be reverence to Hierarchy and the width of the furrow be steadfastness of motion. Let us watch where there is a lack of reverence for Hierarchy and where non-fulfillment of Commands. Let us notice where there is readiness to retreat. Each harm must be eradicated. Rising in spirit one should watch where are the unprotected spots.

249. Certainly, the evolution of the spirit requires refinement, without which it is impossible to build. Each one who considers himself a server of culture must accept the affirmation of the revealed synthesis, for how are the steps of culture to be built without a cautious attitude? Therefore, each foundation must be guarded for affirmation to the world. Culture is built, not with an attitude of coarseness toward the subtle energies and thought, but by a creative attitude of caution and responsibility. Hence, while constructing, one should remember about refinement and about striving to the higher spheres. Thus the evolution of the spirit is achieved.

250. Forgetfulness, distraction, duplicity, curiosity, belong to the imperfections which must be eradicated. Any of these qualities may be regarded as treason, for out of them issues the lowest. One should understand how unavoidable for oneself are their consequences. A small consciousness is engulfed in mistakes and, trying to justify itself—in other words to lie to itself, actually sinks to the bottom. It can be observed through many lives how the garden of effects blossoms. Sooner or later one must be convinced of the harm of mistakes. The main touchstone will be the question, “Is there no treason?” One must in the end realize how manifold is treason. Besides the classical kiss, there may be found many subtle aspects of treason.

251. Each stage of development requires its own tension. So many manifestations affirmed through development are lost because of non-conformity. Therefore, for the assimilation of great plans great measures should be applied. How can one instill in a small consciousness the concept of Hierarchy! Each dwarf considers his labor the most important, but in the Service of Giants the measures must be affirmed by the spirit. Verily, one must co-measure between mighty measures and the kingdom of dwarfs. Hence, on the path it is inadmissible to apply measures corresponding to the kingdom of dwarfs. Great ways require great understanding.

252. Therefore, when striving saturates the spirit, the understanding of the need for higher measures is established correspondingly. Thus, to advance one should understand with what care Hierarchy must be regarded. Therefore, one must affirm one's consciousness upon the great concept of Hierarchy. Thus, without the manifested focus there can be no attainment or construction. Creativeness can be developed only by affirmation of the focus. Thus I ordain.

253. Many legends express the danger of having several Gurus. Let us cite one of them. “One pious woman had three sons. Each of them had chosen a venerable Rishi as his Guru. But one of them conceived the idea of increasing his powers by asking two more Rishis to be his guides, though his mother had warned him of the danger of such a thoughtless action. The time came when the Rishis began to teach the three youths to fly. The third youth asked the two other Rishis to strengthen his flights, so that he might be ahead of his brothers. But the whirlwinds sent from three places crossed and the light-minded fellow was torn to pieces in the air; whereas his brothers flew safely in the direction of the Rishi chosen by them.” Thus people remember the law of Hierarchy. One might adopt this law. From every standpoint of knowledge science confirms other laws

of life; however, one should not look with an oblique eye.

254. Each shattering of the foundations spoils the entire web. Striving loyalty is needed like oil for levers. For Us it makes no difference why, despite loyalty, something is not done, but We often see how an already ripe chemical reaction is dissolved. Thus, one should sharpen the blade of the glaive, because success is not farther away than the length of a spear. Guard the concept of Hierarchy.

255. Construction is in need of firm foundations, and only the unwaveringness of the spirit can affirm the needed direction. Therefore, when the builders of life strain their forces for constructivity, it is always with cosmic assertion. Thus the builders of life carry the Higher Will, and the might of the fire directs the spirit toward the Cosmic Magnet. Thus, the builders of life verily know the Higher Will. Creativeness is transmitted through the affirmation of Hierarchy, and only when the spirit can strive toward realization of the main foundations can creative correspondence be established. Verily, Hierarchy affords a creative chain and constructivity in life. That is why We so often repeat about Hierarchy. That is why We direct thoughts to the foundations of Hierarchy. That is why We intensify all forces for a full adoption of the focus. Verily, only thus can one conquer and attain the predestined.

256. It is said, "Where thy foot treads, lilies will blossom. Where thy head rests, all the sapphires of the world will gather." Thus is the benevolent Messenger spoken of. When We send a Messenger, We do not lose time in repeating the entire Teaching. But the Command will be contained in a few words, because the chosen Messenger knows the Teaching and reverences Hierarchy. To such a Messenger the sapphires and the lilies belong. One should not reiterate at the last moment, for the steed beats with its hoof, not knowing the length of the journey.

257. Certainly, the secretions serve for the most sacred acts, and not only the substance itself but its emanations participate in the creativeness of the world. What you remembered about Paracelsus and his homunculi is very characteristic, because this microcosm can be easily magnified to Macrocosm. And the Teaching about the great spiritual secretions has a great foundation. Certainly one can imagine how greatly interested We are in those organisms that have already transcended the degree of the "Lion of the Desert."

258. In cosmic constructiveness all shiftings are tensed, and each nation predetermines its Karma and its place in evolution. According to each instance one can judge what step in our evolution was occupied by the departed nation and what step will be occupied by the nation that is being shifted. Thus the historical steps of our time are discerned, and one can trace how differently the tensions of the shiftings of peoples proceed. What holds back a nation in its historical progress? How can a nation preserve its drive to ascend? Only through Hierarchy and an understanding of the Highest Will. These levers can propel humanity to the predestined affirmation. With this consciousness one can approach cooperation with higher spheres. Only thus can the

national shifting be evidenced as an ascent.

259. Thus, each spirit brings to a nation its accumulations and actions. Thus, each spirit strains its conscious impulses. The Karma of a nation can come closer to ascent when each spirit understands its responsibility. Thus, one may affirm that personal, group, and national Karma depend upon the full realization of Hierarchy. The creativeness of Our Carriers of Fires, who are sent by Us, is affirmed by Us for the betterment of life.

260. How often must the gardener water the garden entrusted to him? Certainly every day, except during a beneficent shower. When people close their shutters, the gardener weaves baskets for the ripening fruit. Verily, the shower frees the gardener from the labor of carrying water. Is it not the same with the Teaching? Certainly the foundations of the Teaching should be reiterated each day. Every hour, the Teaching should be protected from the leprosy of habit. But in the time of the whirlwind the Teaching is not in need of protection, because in it alone will the sole hope of men be found. Then they will turn their heads from Earth and perhaps for the first time perceive the far-off worlds and the heavenly Fire. The gardener calls the shower a blessing. Shall we not say the same of the whirlwind, which will force us to think of the Fire of Space and of future existence?

261. Let us not understand the cosmic whirl as do the animals, who sense something incomprehensible and try to hide in the darkness of their burrows. An enlightened consciousness does not conceal the battle from itself, and, being prepared by the Teaching, is able to break any hostile arrow against the shield of illumination. Even the crashing of the destroyed hostile blow is heard. We pity the one who receives a rebounding blow, which, according to the law, increases tenfold. Is it not wondrous to feel in life the application of the great laws of justice? One may speak of them at length, but their application in life is convincing.

262. Our constructiveness can proceed in any circumstances of life. Many times already you could have been convinced of the distressful condition of the planet. We repeat untiringly about the urgent renovation of life, but humanity is deaf. Cosmogony is served to people at their meals with soup or dessert, but not as a foundation of life. The hypotheses of many experimenters could be adopted, but the Hierarchy will not be realized. Many blows are being prepared; one must adhere to the Hierarchy with all strength! One must strain one's utter attentiveness to Our Counsels. I do not speak abstractly, but for application.

263. Each of Our Counsels was already given many times, but people's lives do not change. Yet space must be saturated, for there are many listeners. What does it matter in what body they are! All of you feel the great tension; each in his own way feels the predestined year. Therefore I say, Guard your health, preserve your courage, because without Us there is no advance. Harken with three ears.

264. It is pointed out that spilled blood especially attracts spatial entities. This is truly so. Still we must not forget that all secretions possess the same properties. In like manner

each spatial entity of equal degree is attracted to blood and saliva. Thus even an irritated skin is accessible to these entities. The lymphatism of mediums has the same property. Thus in ancient times, the priests greatly avoided lymphatic servants and disciples. For the insulation of secretions, films out of A. have been used.

The given emulsion has the same insulative quality, and it not only protects, but increases the circulation of the psychic energy. One may observe how harmlessly the emulsion alkalizes the skin, protecting it from accumulations. Thus, the emulsion externally and a powder internally will be the best armor. The lymph acquires a form of covering and even becomes beneficial. Thus, by simple means one can considerably protect oneself from undesirable surroundings.

265. For the realization of Hierarchy the broadening of understanding is necessary. Without broadening there will be neither depth nor length. Only thus will Hierarchy enter the consciousness and be applied to life. Only thus will Hierarchy transform the concept of conventionality. The battle will be transformed into an increase of energy. Slander will become a megaphone. Fatigue will indicate the need of a change of labor. Love will become a torch of Light. A gift will become an increase of power. Tenacity will mean the shortening of the path. Thus each property and quality will be transformed.

266. The manifestation of Hierarchy guarantees the transformation of the usual into the valuable and of the small into the significant. It can easily be seen how the followers of the Hierarchy were enriched with true values. Thus, some day it will be possible to publish the biographies of the votaries of the Hierarchy. A convincing picture will be revealed; but for results a whole-hearted acceptance of the Hierarchy, without reserve, is actually needed.

267. When the chalice of world events is being filled, then the fiery Chalice of an Agni Yogi is aflame. The law of correspondences acts powerfully. In these consonances the unity of the worlds is contained. Therefore, when the fiery law shifts the old affirmations, the sensitive centers resound with the world's reverberations. Thus, the unity is intensified with the reverberation of the centers.

Therefore, the Mother of Agni Yoga feels intensely the brimming of the World Chalice. Hence, the fiery Treasure must be so greatly protected. When the time of the great fulfillment is close, then the world is in tremor; when the great shifting takes place, the subtle centers reverberate. Thus, the world will remember the great consonance, and Our annals will leave to the world the fiery signs. Thus the Covenants will be fulfilled. Yes, yes, yes!

268. People hear about the application of the inner fires for future evolution and overlook the significance of the fires for the present time. It will be asked, "What is the most striking significance of the fire concealed in us?" It is difficult to conceive, but it is certain that our fire is the chief regulator of earthquakes. The kindled centers, the conductors of the Fire of Space, quench the subterranean fire. One can trace how the Great Teachers

sent their apostles to the places threatened by a disturbance of the fiery balance. In the future, many experiments could be carried out in this direction. Besides, the magnet of fire reacts also upon the human consciousness; in other words, fire has the greatest application. Fire is the most powerful conductor. Certainly the kindling of the fire is not easy, especially when the currents are so tense; but one may be sure that it is just this fire that is the talisman of the alchemists, so carefully concealed by them.

269. Contact with the Fire of Space strains all centers. Like a magnetic wave, the Fire attracts the inner fires. The current of space runs through all sensitive centers and nerves; therefore each cosmic wave is so powerfully reflected in the flaming centers. When the subterranean fire seeks an outlet, the waves of the Spatial Fire are intensified correspondingly. Few are those who can affirm themselves in the understanding of the great correspondences in Cosmos. Thus, the revealed law unites all cosmic manifestations. We must accept that might which leads us to the highest laws—the Might of Hierarchy. Yes, yes, yes!

270. Simply and powerfully, life is imbued with the great law of Hierarchy. One need only accept the entire affirmed Might, then it will be possible to establish the entire scope. Thus, consciousness should strive to the great law of Hierarchy.

271. By filling our lungs with air and establishing the rhythm of breathing, we can sustain our bodies upon the surface of the water. It is not difficult to conceive that with one more component we can walk upon water. The fires of the lungs will add the required condition. It is similar to the experiments with fire in empty globes; as they fill with gases, so the inner fire acts. One may also conceive of levitation through the fires of the lungs. The Spatial Fire blends with the kindled centers, and, like a magnet, attracts the fiery body. The Teacher points out these possibilities as conditions for the densified astral body. Verily, the Teacher mentions the fiery people at the time of experiments for the formation of a new body.

272. True, in irritation lies the chief harm to the fires. At the symptoms of irritation one is advised to inhale deeply ten times. The inhaling of prana has not only a psychic significance but also a chemical one, for prana is beneficial to the fires and also extinguishes irritation.

273. Humanity comments in its own way on each ordained affirmation. It distorts in its own way each Ordainment from Above. It applies each great principle to life in its own way. It asserts each manifested will in its own way. How can the great be contained in the small, and the cosmic in the personal? How can the great Servitor of Reason and of entire humanity be understood by a consciousness that recognizes only its own hearth? How can a self-denying Leader become affirmed in the understanding of a small daily routine? Only when a spark of devotion to Hierarchy burns in the heart will one find the Gates open. Only gratitude to the Teacher can reveal the entrance to the Gates. Each one who has chosen his own path must realize the loneliness of his orbit, because only love and devotion for Hierarchy include the spirit in the Chain of Light. Thus, each one

determines his own karma. Only through Light do we approach Light.

274. People are preoccupied with the definition of the boundary between good and evil. Many legends are dedicated to this definition. It is related that in order to define this boundary an Archangel placed his resplendent glaive between good and evil. Certainly, it is harmful to remain in the region of evil, but it is likewise painful to crowd too close to the fiery blade. Yet people strive to wound themselves on this glaive. Therefore, let us mark the people who perceive with the eye and understand with the conscious vision of the heart. They will strive far and, as it were, draw themselves to a far-off beacon. These anchors for far-off navigation are so valuable. In the tidal waves the fetid spots of evil are washed away. Especially nowadays should one cast these distant anchors. It can be seen that small distances lose their meaning. The great Plan of Unity comprises the expansion of material and spiritual dimensions.

275. Contact with the spatial current manifests a powerful resonance of the fiery centers. The contact with the Spatial Fire calls forth new tensions. Thus the greatness of consonance can be affirmed in Cosmos. How is it possible for humanity not to ponder over the great principles that guide life? To eliminate the Guiding Forces means to sever the silver thread and to exclude oneself from the Chain of Hierarchy. The planet is sick because it has lost the highest principles. Thus, one must manifest the most vital understanding of the great principles and of the silver thread which binds all worlds. Thus We affirm the principles of Hierarchy.

276. How many unnecessary manifestations people create for themselves! How many superfluous karmic impediments they create for themselves! And all this only because of unwillingness to admit the Hierarchy to their hearts. Thus, all affirmations can enter into life only when the consciousness can accept the Hierarchy. Each evil in the world is generated because of resistance to the great principle of Hierarchy. Each victory is gained only by the principle of Hierarchy. Therefore, one must be so strongly based upon the affirmed Hierarchy.

277. In reality, the inner fires are basically analogous to electric light. The greater the tension, the more intense the light. The purple star is the sign of utmost tension. You have felt the reaction of such a tension; it corresponds to Our constant tension. Take the manifestation of electricity as conforming to the Infinite. Often the profane think that the tension of the higher worlds is less than their own. "As in heaven, so on earth," and the great tension of the higher spheres is not to be compared with the earthly battle. One can easily conceive how problems are magnified in space.

278. It can be understood how much more complex are group, state, and national karmas. Their intermingling is not lessened but increased by the conventional boundaries of humanity. One can feel how aggravated is the interrelation between the powers of Light and darkness, which increases the non-conformity of the reaction of nature. You can see how greatly perturbed are the weak spirits, how greatly obsessions increase, and to what an extent these obsessions complicate karma. So, also, the

earthly battle should not upset anyone, because one can understand how it is magnified in Infinity.

Is it easy, where the Chaos of the Unmanifest rages? Along the Chain of Hierarchy the strained heart can feel the reverberation of the tension of the cosmic battle.

279. During the construction of great steps one can observe how the central power gathers around itself all that is needed for evolution. Like a focal magnet, the leader of progress attracts everything to himself, sweeping away the old accumulations and creating new currents. Thus, throughout history, countries have been built by such leaders. It can be stated that by evidencing full adherence to Hierarchy any cosmic task can be fulfilled. Humanity has suffered most through its severance from the Higher Will. Only through affirmation of the great unification with the Higher Power can the fulfillment of Higher Laws be achieved. It is impossible for the acceptance of the powerful Hierarchy to be established without an understanding of the Higher Will.

Thus, each step is built by the realization of the affirmed Will, upon which all higher correspondences are intensified. Thus, so many evident possibilities can be attracted from the Treasury. The non-acceptance of the Higher Will complicates all structures. This should be remembered! Each structure is held by its focus. Hence, one must act by striving consciously toward Hierarchy.

280. Let us turn back to the concept of love. In each book a considerable place must be allotted to that fundamental concept, especially because under the concept of love much of the opposite is understood. It is correctly pointed out that love is a guiding and creative principle. This means that love must be conscious, striving, and self-denying. Creativeness requires these conditions. And if love is marked by self-enfeeblement, disintegration, and service to self, it will not be the highest concept of humanity, which extols the concept of achievement. The heart filled to the brim with love will be active, valiant, and will expand to its capacity. Such a heart can pray without words and can bathe in bliss. How greatly in need is humanity of the realization of the fire of love! A purple star of the highest tension will correspond to this fire.

281. It is necessary to realize very exactly the fundamental concepts of Be-ness. The love of achievement is not austere for those aflame in heart, but it frightens those who love their weaknesses and who waver while embracing their own illusionary "I." Love that can move worlds does not resemble the love upon the marshes, where the bones of outworn remains are decaying. Above the marshes are the will-o'-the-wisps of decay, but the eternal creative fire of the heart does not wander, it impetuously ascends by the steps of Hierarchy to the Highest Light. Love is the leading creative principle.

Unbearable is the Almighty Light, but Hierarchy is the link to that dazzling Summit. The Hierarchy leads an illumined spirit to that point where one might even be blinded. Love is the crown of Light.

282. The foundation upon which everything is built must be protected from disintegration. The foundation that upholds everything must be enhanced by all the best strivings; for upon the stones of the foundation stands the structure; for upon the foundation stands each affirmation. How, then, shall people treat the foundations, without realizing that the main thing is the cornerstone? So much has been destroyed by man, because of his failure to appreciate his treasures, and by his exposing the most essential to the hail storm! Thus, humanity must understand the great significance of the power of the foundation and must accept Hierarchy with its whole spirit.

283. During the hour of human injustice, recall spatial justice. Verily, there exist maps of the highest mountains, but none of the deepest abysses. Even those who are far from flights of the spirit prefer summits to abysses. If a caravan is maintained according to the weakest member, history is based upon the most powerful ones. Thus, let us remember about this wondrous substance which selects that which is most precious for evolution. If we are certain that we serve evolution, we can rely upon the justice of space. Yet the same justice prescribes necessary caution toward the black forces. Usually they do not approach directly; they choose not less than three intercessors. They know that their auras can be easily detected, and therefore they choose a consecutive chain of succession, establishing the gradation very subtly. Not casually do We speak of the varieties of treason.

284. When I speak of the black ones I advise paying attention to their subtle methods, and discerning how patiently they creep to the goal and how they choose shoulders behind which to screen themselves. You do not see the black ones, but the grey ones and almost white ones. However, this telegraph requires great attention.

285. Cancer can be treated by psychic energy, since lack of psychic energy in the blood generates the disease. Often psychic energy is exhausted as a result of spiritual outpouring, as was the case with Ramakrishna and other spiritual Teachers. Certainly, they possessed an enormous amount of it, but, despatching it to far-off distances, they could remain for a while without its protection. Precisely closeness to Hierarchy is needed in such cases, because even great Spiritual Toilers, in their self-abnegation sometimes expend their forces beyond a legitimate extent. Thus, for evolution We reiterate about Hierarchy, in order to affirm a goal-fitting application of one's forces to the Chain of the Highest Ones. Therefore, I say, Guard your health, in order to adhere to the Hierarchy even by this means.

286. The Higher Will—who remembers it? Who will ponder upon what is affirmed by the Higher Will? Many reiterate that the manifestation of the wishes of the Higher Will is comprehensible to them. But humanity perceives only its own direction, not considering the course of evolution. Hence there are so many accumulations of opposite courses. And humanity has lost its defense, because it proceeds contrary to the Higher Will. Thus, the entire cosmic significance of the Higher Will should be understood.

287. Let us turn to devotion. This concept is also subject to many distortions. Devotion

does not resemble a windmill, or a hired singer of praises. Rather, it resembles a firm tower upon a summit, which the enemies avoid in awe, but in whose chambers a shelter is ever prepared for a friend. Devotion is the opposite of doubt, which is nothing but ignorance. It means that devotion rests upon enlightenment. Thus, validity of learning is akin to devotion. It is not credulity, not levity, but firmness and steadfastness. Truly, the tower of devotion is not constructed by haphazard toil or by petty decisiveness; and devotion can be violated only by perfidy, which is the same as betrayal. But valuable are the towers of devotion! Such ashrams, like magnets, attract powerful hearts; they are nurseries of spirituality. Even material nature is transformed in the proximity of these towers.

288. The cosmic laws are little understood by humanity. In life all organizations clash with Cosmos. Thus, humanity accepts only a few of the visible effects, but refuses to accept the treasures of Cosmos. The causes of this are lack of faith and ignorance. Therefore disunion has taken place. How can one affirm the cosmic laws when such a wall of denial has risen before humanity? Thus, each great law corresponds to life and to the leading laws. Thus, one can build upon the Chain of Hierarchy, which leads to the summit of manifest Beauty.

289. The principles of the affirmation of cosmic laws are enrooted in the spirit. Striving toward Service always opens the revealed Gates. Thus, Our victory is always brought into life by the law of striving and invincibility of the spirit. Thus the predestined will be fulfilled. So I affirm! Thus, when the focus affirmed by Us shall be verily guarded, the Magnet will act.

290. A physician usually says to his patient, "When summer comes you will go to the country, into the sun. You will be regenerated by the mountain wind or the sea breeze." Even an earthly physician cures by projecting into the future. Karma is the sickness of the past. Its cure lies in the future. Precisely, he who wishes to be liberated from the past should strive into the future. Striving with one's entire being protects one from downfalls; take for example the moving heavenly bodies. Thus, remember that I have pointed out how to walk upon the water, but I have never said that one can stand upon it. Karma can be changed by an irresistible striving.

291. Motion into the future is similar to the movement of a flame. It is amazing how the fire, at times visibly and at times invisibly, lives, while vibrating and preserving the balance of the world. Thus let us strive into the future, because sustained by the fiery element we shall not fail. But the fire can be invoked only by an action of the spirit. Thus, let us apply the higher laws to the earthly plan. One may even change karma, which means that one can change all earthly conditions by striving into the future. Apply My Command to life. The particles of precious energies adhere only to him who strives.

292. The building of the great steps of evolution takes place through unusual ways. Each new step always brings to humanity an affirmation which impels thought to new and mighty possibilities. Thus, the Highest Will also intensifies each energy in

accordance with the Cosmic Magnet. There is no affirmation that would not be fulfilled if sent by the Highest Will. There is no striving that would not be acknowledged if sent by the Highest Will. Therefore, humanity must strive only to Hierarchy. Verily, in this cosmic concept are contained all possibilities of constructiveness.

293. Humanity grows weak to such an extent, because it evidences disunion with the Highest Will. Therefore We so powerfully affirm the focus, for without the center the Highest Will cannot be accepted. Therefore We summon so powerfully to Hierarchy. Verily, we must sacredly guard the treasures. They underlie the foundations of Our Work. Each sacred creativeness is a contribution to evolution. Let us ponder upon the significance of a great thought; let us ponder upon the great might of the fires of the Tara; let us ponder upon the devotion of the heart; let us ponder upon the invincibility of those who walk in the name of the Lord.

294. Sometimes one can demonstrate the most complex laws by means of the simplest apparatus. The law of karma is complex, but take the Ruhmkorff coil or any other electric coil and you will get a graphic image of karma. The current runs along the spiral uninterruptedly, but the protective winding is subject to all external reactions; moreover each thread contacts the thread of the preceding round, carrying upon it the consequences of the past. Thus, each hour changes karma, for each hour evokes the corresponding past. Thus, one can contact the entire line of past experiences.

The same graphic example shows how the seed of the spirit is unharmed; and striving to the heights it sustains its shell without fearing the past. Verily, karma is frightening only to those who are plunged into inaction. But a striving thought is liberated from the burden of the past, and like a heavenly body is impelled forward without retracing its path. Thus, even with a difficult karma, one can achieve a useful liberation.

295. Let us see how people understand Service to the Lord and Hierarchy. He who thinks of ascending only by prayer is far from Service. He who in his labor hopes to bring the best efforts for the good of humanity must adopt the Lord with his heart. He who does not relinquish his own comfort does not know how to serve Hierarchy. He who does not accept the Indications of the Hierarchy does not understand Service. Only when the heart is ready to accept consciously the affirmation sent by the Highest Will can it be said that the realization of Service is adopted. Thus, We are no lovers of funereal rites and of empty invocations to the Lord. Thus, We venerate the striving of disciples to the Service of Hierarchy. Hence it is so easy to observe how the one who does not accept the Service in spirit venerates the Lord and Hierarchy only so long as the way is convenient to him.

Thus, We take into account each effort to remove the burden from the Hierarchy; as in the great, so in the small. Thus, in Our creativeness, We affirm reverence not in words but by deeds. Thus, We deplore it when We see reverence in words but not in action.

296. Thus, humanity is an accumulator and transmuter of the high energy which We

have agreed to call psychic energy. The significance of humanity consists in its transmutation of this energy through consciousness and propelling it by way of Hierarchy into the higher spheres. The loss of the understanding of one's own predestination has thrown people back from the understanding of responsibility. Therefore, We remind again of the foundation of Existence. One must prepare oneself for the next evolution. Once again, one must draw closer to the great current and realize the principles of the renewal of life. You notice how greatly opposed We are to spiritism, but We often speak about the subtle bodies. We smile at contemporary hypnotism, but speak about rays and magnets. We advise re-examination of your pharmacopoeia, but offer a few fundamental medicines.

297. Where, then, is attention directed? It must be understood that the process toward perfection lies at the basis of evolution. It summons one to simplification and to direct communion with higher worlds. It can be seen how pranayama and other artificial methods of various yogas can be replaced by a simple, fiery heart. Certainly this simplicity is relative. The flaming fiery path leads to it. Yet it brings into life precisely that which was rejected as abstraction and fiction. I consider that each striving to knowledge should be speedily brought to fulfillment. People ask why We do not compel the striving toward evolution. But even a plain nurse tells a child, "Be like a grown-up, find by yourself!"

298. When humanity shall realize that space is saturated by the effects of human deeds, it will be possible to cure the planet. Like gases they poison Earth and densify the atmosphere. Therefore one should ponder upon affirmation of the obvious results. Humanity has forgotten that redemption must proceed by the karmic way. Therefore each accumulated step can be transmuted by striving toward the highest law of Hierarchy. The great Chain of Hierarchy gives life to the entire world, and the acceptance of this law can open a new access to energies. Thus one can build a better step.

299. Each concept has its balance. Reverence of Hierarchy has its balance in the understanding of the pledge. If reverence of Hierarchy is directed upward, then the pledge is downward. There even exists a teraph of the pledge. You saw a pledge through a teraph. Thus, the pledge is indestructible when Hierarchy is realized. I testify that as the Teacher is immutable, so is the pledge firm. Therefore, do not pronounce the word Teacher in vain. But having pronounced it do not think of severing this silver thread. A superficial person can realize the consequences by a simple example: let him firmly attach to the wall a twisted rubber band, and let him, with closed eyes, pull it with all his strength—a bruise, not at all supernatural, will be the consequence. What then, may result from the severing of the silver thread? Once again a timorous and mischievous consciousness will speak of threats, but any law, any machine, may be the cause of unpleasantness if improperly handled.

300. Precisely with love should one teach how to deal wisely with the sacred concept of the Teacher. There are no thirty shekels for which one may hire various teachers. As

wisely must one select disciples. The same silver thread binds each Teacher with each disciple. Once the pledge is pronounced it becomes the foundation of karma. Through the events of life one can observe how immutable is that which has been said. No one can give ignorance of the laws as excuse. Therefore, it is better to repeat this upon each page than to permit a heinous error, which drags behind it a loathsome wake of consequences. Not severely but vitally should the law be understood. This advice must be accepted, not in words, but by the heart. Not without cause do the teeth lock the tongue.

301. Majestic is the time! Remember that while Moses on the mountain was preparing the Tablets, the people below were steeped in madness; yet the calf of iniquity was destroyed when faced with the Highest Covenant.

302. People's striving is always measured by their service either to Light or darkness. By this may be judged their destination in life. Thus, the worst of all is halfway thinking and halfway striving. The destroyers always build solely upon halfway striving. There is nothing worse than a halfway servitor, for he screens himself by halfwayness. Therefore a direct enemy of Light is preferred by Us. We do not admit into the great battles the small worms that crawl in the mist. Thus, halfwayness must be avoided. One should always and in all ways avoid any intercourse with halfway people. Halfwayness shown by the disciples throws them back a millennium, and therefore one should know when to affirm one's own consciousness. Thus, the servitor of Light will not admit halfwayness.

303. It is most pernicious when halfwayness insinuates itself into one who is affirming himself upon the path, because then there results duality of thought and action. Hence, halfwayness is the enemy of the Teaching, and when We see halfwayness in relation to Hierarchy, this destructive attitude must be eradicated; for without integrity there can be no construction. Hence, the disciples must understand how important it is to have complete striving. For this one should renounce personal comfort, conceit, self-pity, self-deception, and should always remember that Hierarchy must not be burdened. This should be remembered by those who misunderstand Service as reliance upon the Lord and the Hierarchy.

304. The word Mahatma is translated as Great Soul. Some imagine the Mahatmas as a completely distinct race. One should not conceive a Great Soul to be entirely distinct. Each Mahatma began his ascent from the very midst of the people, having only dared to choose the difficult path of the Great Soul. And, besides daring, he found in his heart indignation of spirit, for how else can the fires be kindled? Upon these fires the precious substance of the secretions is transmuted into a healing substance. One can see how the saliva of a fiery being can remove an inflammation and restore the vital energy to numb centers. Alongside the sacred property of secretions stands the healing power of the laying on of hands. It is instructive to compare the secretions of men having dormant centers with the ejection of the fiery substance. If I advise medicines made from plants for common organisms, then for the more knowing ones there is a powerful laboratory of sacred fiery secretions.

305. My latest book will be understood by few. Who will comprehend the sacred quality of the saliva of the Savior or the laying on of the hands of Moses? People are not accustomed to appreciate a fiery heart. The book can help those who have already sensed the rise of the solar serpent. It winds its coils amidst the fiery ejections. It is impossible to imagine the affirmation of the subterranean fires without the eruption of the fires of the heart. You know about the usual ejections of the Yogi, which cannot be replaced by anything else, for this gas of the fire must be released and must blend with the Fire of Space. But the Yogis seldom attain this manifestation of confluence with the Cosmic Fire. We call this stage a holy one, for the light of the fire of the higher worlds is blended with the rays of planetary Yogis. This is the shortest path to the Mahatmas.

Do not fear tension, this is the same path. Do not be disturbed by anguish, it comes from fire. Do not be angry, for the heart dislikes this root.

306. When events pile up, the subterranean fire is impelled accordingly. Thus, when the shifting of forces takes place, one should pay attention to the cosmic fires. In one case there is regeneration, in the other, shifting. Everywhere the cosmic manifestations take place, and the Spatial Fire imbues each transitory process. People's power is nurtured by a corresponding spirit, and the same power of attraction unites the shiftings of nations. Therefore, it can be said that the tension of Cosmos is transmitted to all countries. Thus, humanity cannot sever itself from the general affirmation. Hence, the highest law impels to the General Good; and the human spirit is in need of striving to the higher law.

307. Therefore, humanity must understand the beauty of the higher laws. What, then, will indicate the path to creativeness, if not true understanding and veneration of the Hierarchy? What, then, will attract the spirit to the Highest, if not adherence to the law of Hierarchy? What, then, will direct the spirit toward the manifestation of Truth, if not understanding of Hierarchy? Therefore, for a higher understanding one must accept Hierarchy with one's heart and strive irresistibly to the highest law of Hierarchy.

308. An experienced sailor frowns at a dead calm of the sea, foreseeing the gathering of a storm, and smiles at the blustering wind, perceiving a successful navigation. Of such a sailor it is said that he knows the sea. We say that he knows life if he knows how to understand the difference between the inner and outer manifestations. Some fools shout, "Rebellion!" when they hear the cry of a pottery vender, and exult at the quiet when they see a closed market. Our way is to teach and to observe how different is the thought of dissolute people. Classes for thinking and the observation of life processes should be established in schools. It may often be noticed that a child understands the hidden meaning of an occurrence better than an adult. Only according to inner feeling can we approach a just evaluation. We accept a calm surface before a storm, and we do not pay attention to the blowing curtains at the doors. Thus, the formation of events will be understood.

309. When the Forces of Light and darkness are fighting, the orbit of each camp is being established. That which nurtures the camp of Light will certainly be the center of tension, and the goal of Light will be the target for darkness. Therefore, when the Forces are in conflict, everything pertaining to the center should be guarded. The main Fire of Space will abide in the center, and the protecting net should be guarded. Thus, the orbit of Light engulfs darkness.

310. When the Forces of Light and darkness are strained, health must be guarded, because the Fire of Space is raging and darkness is tense. But in all Our manifestations one should perceive victory. When everything crumbles that is old and not applicable for evolution and for the Epoch of Fire, one anchor remains, which will save humanity—the anchor of Hierarchy, which will unite the entire chain and give the entire power. Thus, one should become limitlessly affirmed in Hierarchy.

311. Let us observe how the black ones labor. It is necessary to observe their peculiar habits. They are not indignant about a nonentity. They consider that the first steps of service are particularly useful for them. A nonentity is negligible even in treason. Treason is precisely the main basis of undermining by the black ones. For treason, one must know something. This relative knowledge, not strengthened by devotion, may be found on the first steps. One must know that condemnation acts like fire upon a wavering devotion. It is sad to observe with what unnoticeable deviations the disciple begins to steep himself in indifference, finding eloquent justifications. Like the blade of a knife, the heart loses its protective net. Without its sheath, the blade injures the carrier himself; and such spurs do not lead to achievement, they lead only to irritation. If one day has passed successfully in demeaning the Teacher, why may not tomorrow also be blazing with blasphemy against the Highest? And if the silver thread is broken, the blade of ossification is already irrevocably sharpened.

312. It is necessary to observe the wavering ones, for the contagion from them is great. Often they themselves are about to be submerged in the black agglomeration, yet the blasphemy disseminated by them wounds many innocent ones. You arm yourself rightly against indifference; it corrodes all beginnings, and what fires are possible from the frigidity of indifference? Also, the affirmations of the Teacher are like the watering of flowers. The watered garden will not wither. We are concerned with advancing. We affirm new dimensions! Indifference to Our affirmations is impermissible!

313. When the spirit is filled with striving, there is no place for indifference. When the spirit is aflame, there is no place for indifference. This quality provides immunity to indifference. Only when the spirit tends to egoism can its death occur. Therefore, one should flamingly protect the spirit from indifference where the evil generated by neglected striving will nestle, whence this evil will inflict a blow that will bear fruit. It is difficult to detect the root of evil generated by indifference. Only in endless vigilant striving can one find protection for construction. Hence, while constructing great works, one must understand that egoism and indifference are inadmissible.

Therefore, We demand that the first thought be dedicated to the Teacher. Is it possible to succeed when the disciple puts himself in the first place? Are We not building all upon a great Name? Did We not put Beauty at the foundation? We have given the great foundations for the world. Therefore each thought must be valued as the foundation of a great structure. Verily, the future is great!

314. Amidst the concepts of courage, the most invincible is the courage of the flaming heart when, with full decisiveness, with full realization of achievement, the warrior knows only the path of advance. To this achievement of courage only the extreme degree of the courage of desperation is comparable. With the same speed with which the courage of the flaming heart overcomes the future, desperation flees from the past. Thus, where the courage of the flaming heart is lacking, let there be the courage of desperation. Only thus can the warrior gain victory when the offensive is great. All other aspects of courage are of no significance, because in them will be halfway-ness. This quality, next to cowardice and treason, must be avoided.

315. The reorganization of the world intensifies all the forces of Cosmos. If humanity would understand that reorganization requires the striving of the spirit, it would be easy to establish equilibrium in the world. But the nations do not ponder about what to place upon the scales and where is the balance; hence the chaos of thinking is so destructive to humanity, and thus the dislocated nations sink to the depths without taking measures for spiritual transmutation. Therefore, it is time to ponder the establishing of spiritual quests. When the cosmic perturbations require a powerful tension, humanity must know where to look for the center of salvation.

Therefore, the quest for a spiritual center will lead unavoidably to Hierarchy. Humanity has lost the necessary formula for salvation. Hence, the anchor for salvation is the focus of Hierarchy. Only a conscious quest and the affirmation of Hierarchy will afford salvation. Yes, yes, yes! Therefore, We gave the basis for actions and works that are founded on Beauty.

316. Healing through the fragrance of flowers, resins, and seeds goes back to hoary antiquity. Thus, a rose not only possesses a similarity to musk but also prevents imperil. A garden of roses was considered by the ancients as a place of inspiration. Freesias are beneficial for the sympathetic nervous system, which vibrates so much in a Yogi. The seeds of barley are unsurpassed for the lungs. You know already about mint, about the resin of cedar and other resins. Perfumes are now bereft of meaning like all other desecrated values, yet the origin of fragrance underlies a useful but forgotten knowledge. Certainly the poisons of antiquity were very subtle. The newly invented narcotics are comparatively crude; chiefly, they destroy the intellect—in other words, precisely that which sustains the balance in all psychic experiments. A flaming heart without spiritual balance is an impossibility. Thus one must remember all details that bring one close to Hierarchy.

317. The disciples on the path of Service must apply all the best strivings of their spirit

and consciousness. While creating, one should understand that only the application of the best actions affords corresponding results. Thus, let us not expect beautiful results where the spirit has not applied its best strivings. Often people wonder why their undertakings are unsuccessful. Let us say then, Did you apply all your best impulses? Did not light-mindedness, the dullness of inflexibility, negligence, and lack of ardor for the Hierarchy intrude themselves? Thus, one may expect correspondence based upon cause and effect. Thus, one must understand that each irresponsible action, each non-goalfitting deed, may bring many unnecessary and harmful consequences. Thus, the disciples on the path must display their best strivings and ardor to the Hierarchy.

318. Hence one must chiefly develop one's vigilance and watch untiringly the creativeness surrounding the Sacred Hierarchy. Only when disciples shall attain this quality may one hope that the predestined success will come. Therefore, one should manifest an extreme conscientiousness and vigilance toward all that occurs around the Focus. Each unnoticed mistake will yield its own blossom.

319. It is asked why We so often delay in destroying the enemies. There are many reasons. Let us name two: the first—karmic conditions. It is easy to harm the near ones by touching an enemy bound to them by karma. This may be likened to most delicate surgery when a surgeon does not amputate a sick limb because of the danger attendant upon severing an artery. With the karmic bonds the interacting relationship is unusually complex. We consider it more useful to insulate the dangerous fellow traveler than to obstruct the entire caravan. The second reason is that enemies are the source of tension of energy. Nothing can so greatly increase the energy as counterattack. Therefore, why invent artificial obstacles when the dark ones attempt with all their strength to increase our energy?!

320. What undertakings enter into life without great tension? Each creative step is the affirmation of great battles. Each battle has its predestination, and each design its significance. Thus, those who walk along with the Powers of Light must know that without a tense battle there is no victory. Thus, when the step of great victory is being affirmed, the disciples of Light must feel entire invincibility of the spirit and entire steadfastness of actions. When the affirmation of great foundations was given to humanity, each tension was accepted as a further impulse for new structures. Thus, in evolution each banner has been affirmed by the greatness of the steadfastness manifested. Verily, only thus can one conquer!

321. One can compare the process of the inner fires with some parallels of physical fire. Let us take the flame under a blowpipe. Observe how, under pressure, the flame loses its yellow tone and through blue becomes silver and purple. Besides, let us notice how the flame inclines. Our fires are similarly strained under the pressure of the cosmic whirl. Those rare manifestations should be recorded, for they testify to participation in the cosmic battle. Few can pride themselves upon such participation. Not a chaotic tremor, but a vanguard of the hosts of Light is required for the piercing of darkness. And how blessed is the pressing whirl, which impels us into constructive battle! New thoughts

may be realized in this battle, however, one should know the direction of the blow, and this We point out!

322. Hierarchy and the creation of a new consciousness are affirmed as the cornerstone of evolution. Each day one can observe the evidence of such progress. But people seldom synthesize these many-colored petals of the Fire Blossom. Courage is lacking to acknowledge oneself as living upon the ruins of the old world. Yet even a woodcutter knows in what direction the tree will fall, for he does not want to be crushed. On the contrary, he quietly calculates the amount of new building material and fuel. Thus, one must rejoice at the cosmic battle!

323. If people would understand upon what the earthly priority is built, verily, the highest principles could be given. But who has pondered upon the principle of creative impulses? When isolation takes place, and the law asserted by the right of the great Being is infringed, then, indeed, the main foundation is destroyed. Even insects know the greatness of Hierarchy. The knowledge of the foundations of life can transform life, hence only the greatness of the law of Hierarchy will give to humanity the striving to the highest steps of evolution.

324. Hence, the knowledge of the spirit is such a powerful guide, for it will always lead to the foundations of Existence. Thus, one should adopt the concept of Hierarchy as the highest Service. Thus, the knowledge of the spirit directs the disciples on the path to Hierarchy. Thus, with the entire strength of one's spirit, one should unfurl the Banner of Peace, in which are contained all the abutments of culture.

325. A poorly developed mind always stumbles at a seeming contradiction, it cannot reconcile Hierarchy with resourceful independent activity. Certainly, without synthesis the most monogenic conceptions will fall apart like brickwork without cement. The realization of synthesis will be like a step toward the transformation of the race. The remark about the immortality of unicellular organisms is correct. But with what can one bring into unity our heterogeneous elements? One can eliminate a multitude of artificial means, bringing to life the dormant crystals of psychic energy. One may think of it as our origin. Only united understanding of conscious striving toward the affirmation of ascent generates the power of transmutation. Do not think this an abstraction; I advise accepting it as necessary for the ascent of the race.

326. Synthesis must be understood as the apparatus of the laboratory of life. Let us remember this definition. The mind that has achieved the stage of synthesis becomes productive, moral, unifying, non-irritable, capable of manifesting patient cooperation with Hierarchy. How can one explain the advantage of synthesis to one who does not ponder upon Eternity and stupidly shuts himself off from all calls? He will never understand that what is said also concerns him. Satisfied, he will garb himself in a suit approved by a tailor and be at ease, having acknowledged the tailor's hierarchy. But let us not offend the tailor because people have invented many disgusting hierarchies.

327. The vibration of objects may come from the pressure of psychic energy. The vibrations of light may also reflect upon the surroundings. Thus is so-called magnetism transmitted. Man is borne by vibrations to a like at-onement of receptivity and harmony.

328. How difficult it is for people to realize what determines their own welfare. They think that they create; they think that they labor; they think that nothing will take place without them. They think that in them lies the foundation. Woe to those who take credit for that which does not issue from themselves, for these servitors of darkness are verily the destroyers of luminous inceptions. Certainly the attempts of these dark ones only determine their own destruction, for Light is unconquerable. Thus self-destruction occurs where there is disobedience to the Hierarchy of Light. Thus, the attributing of creativeness to themselves by the dark ones has a reason, because verily the jinns have affirmed themselves as co-workers of Light. Each evil intention is the affirmation of victory.

329. Is it possible that the dark ones are blind, not wishing to show understanding of Hierarchy? Is it possible that the assertion of the Higher Law is not acknowledged as the only salvation? How important it is at such a decisive time to understand the law of Hierarchy! Thus, let traitors ponder. Thus, let the servitors of darkness, who are opposing Hierarchy, ponder. Whoever slanders Hierarchy is the greatest traitor.

330. If one combines the complete responsibility of the physician, judge, priest, teacher, architect, and lawmaker, one arrives at a part of the responsibility of a Hierarch. But just a part. For besides the earthly responsibility, He also belongs to the subtle and mental worlds. We never summon anyone to don the armor of a Hierarch, because only the spirit itself can choose such a responsibility. The seed of the Hierarch is generated according to a certain ray. Verily, the might of ascent has no fear of responsibility before the three worlds. This courage is like a link between the worlds, like the pillar of the Covenant, like the Light, all-penetrating! Thus, facing the throne of responsibility, the wings of achievement glow.

331. Without culture there can be no international agreement or mutual understanding. Without culture the people's understanding cannot embrace all needs of evolution. Therefore the Banner of Peace comprises all subtle concepts that will lead nations to the understanding of culture. Humanity does not understand how to manifest reverence for that which comprises immortality of spirit. The Banner of Peace will bring the understanding of this lofty significance. Humanity cannot flourish without the knowledge of the greatness of culture. The Banner of Peace will open the gates to a better future. When countries are on the way to destruction, then even those who are spiritually depleted must understand in what the ascent consists. Verily, salvation lies in culture. Thus, the Banner of Peace brings a better future.

332. Let people become accustomed to ejecting from their lives a multitude of petty lies and to learning to apply truth to life. Nothing is as destructive as a consciously injurious distortion of reality. It disturbs the rhythm of Cosmos. The subterranean fire dominates

by the counter-current of its rhythm.

333. With the cooperation of all energies the preordained structure can be built. It is the same in human constructiveness. It should be remembered that positive forces create under the pressure of negative ones, and the creativeness of Light is saturated by the tension of the manifested pressures. Thus, creativeness in the Name of the Lords certainly calls forth tension. Hence, precisely Service to Light asserts such a tension of cosmic potencies. When such a mighty construction is being affirmed, how is it possible that the shifting forces should not be opposed?

334. Verily, the Banner of Peace will unite all cultural tasks and will give the world the achievement that is so needed. Therefore, those who carry a striving quest will respond to all affirmations. The nations will verily unite under this Banner.

335. Humanity must carry out a multitude of urgent experiments. Imperil must not only be recognized as the calamity of the departing race but the contagion of imperil should also be studied. It will be possible to ascertain that imperil acts at far distances and can affect the subtle body. Imperil clashes like a dissonance with the Fire of Space. People who depart from Earth with a store of imperil create for themselves a torturous existence; the Fire of Space rushes upon them, for harmony means adherence to the foundations. Each opposition to the foundations calls forth the counteraction of the Fire of Space. Thus, one should admit that personal irritation is an excrescence of the departing ones. But it must be noted that people often do not wish to heed their own irritation, though the dangerous poison does not diminish because of that.

336. Thus, one should investigate impeding elements with all means. One must understand in what consists harmony with the foundations of Existence. In what lies the progress of a spirit who is gradually becoming accustomed to existing above the world and to labor without end? Also, the sacred pains should be understood as signs of the flights of the spirit into the region which binds the worlds. Thus, it is easy to understand that involution has deprived humanity of some acknowledged qualities, and one should manifest much of the primary energy, in order to weave again the torn web of Assurgina. But praise to the courageous, daring, and striving ones!

337. The time when the Fire Blossom is manifest cannot be an easy one. The Banner of Peace is not presented at the bazaar. Thus, let us be united in one unconquerable striving.

338. How does humanity expect to approach the Highest without acknowledging the entrusted earthly representatives of Hierarchy? How can a link be established if humanity does not admit the greatness of the Chain of Hierarchy? Thinking is infected so extensively by the poison of conceit that the entire cosmic balance is disturbed. Thus, on the way to Us one should adopt all the affirmations concerning Hierarchy as an anchor of salvation. Verily, Hierarchy is like a wondrous Light for humanity! As a mighty Shield, Hierarchy stands on watch! Hierarchy is affirmed as the link between the worlds!

339. Therefore the most heinous is apostasy and demeaning of the Teacher. Thus, when We introduce into life a new affirmation, one should strive with the entire spirit on the path of fulfillment of the Highest Will. Hence, when We affirm the great significance of the Banner of Peace, it must be adopted in spirit. Verily, thus the salvation of the world will come. The time is great! The time is significant!

340. Wisely is ordained the bliss of him who sacrifices his soul for his neighbor. Often this commandment is applied to the sacrifice of one's life, yet it is not said of life or body, but of the spirit. Thus a most difficult and lengthy task is given. In order to give one's soul one should cultivate, expand, and refine it, then it can be given for the salvation of one's neighbor. Thus the wisdom of the Commandment should be understood and consciously applied. It is also said, "Follow Me." Thus will speak each Hierarch, affirming a progressive motion. He cannot turn back, otherwise the leading star will be hidden behind the rock.

It is not correct to think of the humility of a Hierarch—humility ahead and the Command behind. Likewise, the concept of Hierarchy is clearly expressed in the words of the Apostle about the Comforter. This advice should be similarly understood, because inaction in sorrow is not indicated, but consolation is prepared through achievement. Thus, even the best Teachings are obscured by not acknowledging that which is imperceptible to earthly sight.

341. How is responsibility understood by the many? How little do people ponder upon the great affirmation of responsibility! The one who accepts responsibility with obvious light-mindedness or with selfish desires is subject to a terrible karma. When the great Service for the good of humanity is given, responsibility should be carried accordingly. When Our vessel is in the hands of the Carrier, it means that dignity should be preserved, in order that the wondrous vessel may keep its wings. Verily, it is befitting that responsibility be carried by a tempered spirit and with the entire solicitude of the heart.

342. Individuality and egoism are like birth and death. The building of individuality manifests the conception of a New World, whereas egoism can mirror itself in the dead volcanoes of the moon. Not only does egoism deaden itself, it strikes the surroundings with sterility, where as individuality kindles fires in all adjacent camps. Cooperation is the crown of individuality, but the scourge of egoism is like the sting of a scorpion. Can one rely upon egoism? No more than upon a viper! But true individuality contains in itself the foundation of universal justice. We must gather individualities; for a new diamond is in need of cutting, but egoism must pass through many incarnations. Indeed, this law may also be changed by the fire of the heart. Therefore, we can advise those adhering to egoism to be kindled by the proximity of a fiery heart.

343. Not without purpose do We kindle the beacons of the fiery heart as a refuge for travelers. It is not easy for the flaming heart, yet it sacrifices itself for its neighbors, which

reveals the justice of the Commandment of Bliss. But joy is a special wisdom.

344. At the time of world reconstruction one can hold fast only through affirmation of the New World. The ascertainment of the manifested decision can enter life only through great understanding of world regeneration by way of the great law of Hierarchy. Therefore, those who seek the New World must strive to the confirmation of the Decree of Hierarchy, which directs through the appointed Hierarchy. Only thus can balance be established in the world. Only a flamingly guiding Heart will manifest salvation. Thus, the world is in need of the affirmation of the law of Hierarchy!

Thus Hierarchy is lawfully affirmed during the shifting of countries and the substitution of fire for all that departs. Therefore it is so urgent to adopt the law of Hierarchy, for without the chain the great ladder of ascent cannot be constructed. Thus, the affirmation of the greatness of the law of Hierarchy must be adopted fierily.

345. Do not be perturbed by the necessity for seeming repetitions. In the first place, nothing is repeated. Even the same words appear completely different at different times. Secondly, one should reiterate day and night about Hierarchy. You are right that the hierarchy of thralldom is ended, but the emergence of a realized Hierarchy is followed by human sufferings. There is too much slavery in the world, and each flame of consciousness is too oppressed. Slavery and a consciously realized Hierarchy are like day and night. Hence do not be dissuaded from repeating—a consciousness of Hierarchy, Hierarchy of freedom, Hierarchy of knowledge, Hierarchy of Light. Let those scoff who are ignorant of the inception of the New World, for each concept of a New World frightens them. Is not Infinity terrifying to them? Is not Hierarchy burdensome for them? Being ignorant despots themselves, they do not understand the constructiveness of Hierarchy. Being cowards themselves, they are horrified in the face of an achievement. Thus, let us place upon the scales the most urgent concepts of the great approaching Age—Infinity and Hierarchy.

346. When a step of evolution is being built the dark ones intensify all their cunning, because Light is unbearable to them, and, sensing their doom, the dark ones cling to the measures most stifling for them. During each new great Epoch the same pressure of forces is repeated. But a more teeming period has not been known to history, for the Epoch of Fire comprises all cosmic actions. Thus, the vigil must be fiery.

347. Many pillars of salt are spread upon the face of Earth. Not only did Lot's wife turn back to the past but numberless are those who have looked back. What did they expect to see in the burning city? Perhaps they wished to bid farewell to the old temple? Perhaps they looked for their cozy hearth? Perhaps they looked in anticipation of seeing the house of their hated neighbor collapse? Certainly, the past chained them for a long time. Thus, one must strive onward for enlightenment and health and for the strength of the future. Thus it should be always; but there may be cosmic knots when an impetuous onward motion is urgent. One should not be disconcerted and mourn over the past. Even mistakes are obvious, yet the caravan does not wait, and the very events press

onward. We hurry, and We summon to hasten. The future is crowded, but there is no darkness ahead!

348. Leave all the past to Us and think only of the future. Let us not take anything useless from the past; let us not burden our consciousness by anything. I, Myself, will put away and will remember all that is valuable! Events propel one into the future. Therefore Hierarchy must be understood as a life belt; so, also, the sign of the Mother of the World may be understood. Do not be disturbed, for I will turn all to usefulness. We shall shout into the ears of the faint-hearted—Hierarchy!!! The Teaching is given at the imperative hour, and one must have the ears of an ass not to hear the thunder. It is useful to rejoice before the victory. Let us rejoice, and thus unite ourselves with the joy of the Lord.

349. Life-activity is sustained by the subtle energies of the organism. People get accustomed with difficulty to the realization of the subtle energies and to the activity of all the imperceptible forces. Hence a great disunion with Cosmos occurs, and the physical body is greatly limited by the basic properties of matter instead of developing the subtlety of receptivity. People sense so little the vibrations of cosmic forces, and they display little discrimination as to where is contained subtle cognizance! A spirit striving to the highest spheres knows that a magnetic bond exists between the subtle energies and manifests concordance with all spatial pressures. Thus, the new generation must be brought up on the understanding of the subtle energies, for the vibrations of space are nearing Earth, and the affirmation of the New Epoch will bring the shifting of many manifestations. Thus the subtle bodies will assimilate all the energies that are sent.

350. Thus, the epochs of the manifestation of Fire have always been followed by perturbations, because the spiritual consciousness was shifted, together with the cosmic changes. Hence, during the Epoch of Fire the most important thing is subtle receptivity. During the Epoch of Fire, the Hierarchy is followed by an impetuous torrent of growth of the spirit of people, and because the law of Hierarchy has not been adopted by nations, such shiftings of peoples occur. Thus, the Epoch of Fire is the Epoch of Hierarchy!

351. Hierarchy must be adopted as an evolutionary system. To those spirits who have not yet outlived slavery it should be repeated that Hierarchy differs completely from despotism. Even a chimney-sweep must climb to the roof in order to clean the flues. This cannot be done from below. One cannot compose a symphony without one key for all instruments. Many analogies may be quoted, beginning with a jest and finishing with the touching examples of bees, ants, and swans. But the best example for contemporary humanity is the comparison with impersonal chemistry. It is easy to understand that a reaction can take place only under precise conditions. Hierarchy likewise corresponds completely to the astrochemical principles, which even a neophyte of science will not deny. We justly agreed already upon the importance of the discovery of psychic energy; for the coordination of its realization Hierarchy is as indispensable as a helpful chemical process.

352. Which path is the most affirmative one on the way to Us? The most unfailing way is the path of self-sacrificing achievement. The most wondrous fire is the flame of the heart saturated with love for Hierarchy. The achievement of such a subtle heart is affirmed by Service to the Highest Hierarchy. Hence, so wondrous is the self-sacrifice of the subtle heart. The spirit-creativity and independent action of a sensitive server fiercely imbue space. Thus the subtle heart responds to all cosmic occurrences. Thus, verily, the visible reverberates with the invisible, the present with the future, and the predestined takes place. Thus the self-sacrifice of the subtle heart imbues the world with flame.

353. Verily, the sacred concept of an Arhat has been distorted. It is violated, being bereft of beauty. How dimly the understanding of the Teacher of General Good burns in the consciousness of the world! But Truth lives, and in the name of Truth We create. Therefore, for the transformation of life one should accept Hierarchy as the beauty of Truth. Thus the subtle heart creates for cosmic evolution. Thus, one should realize the significance of the focus within the heart; thus, the great process of the subtle heart must be understood through the heart.

354. Some people cannot tolerate Our frequent reminders about battle. For them let it be not a battle, but the opening of the Gates. The process of opening also requires energy; but for you, without need of hypocritical palliation, it may be said that the battle of Light against darkness proceeds incessantly. Many warriors help in this battle, otherwise we again would be engulfed in Chaos. Often the participants in the battle ask why, in their physical shells, they do not remember the achievements of their subtle bodies. But it would be criminal on Our part to permit such consciousness. The heart could not bear the realization of so gigantic a battle. Only an especially flaming heart retains the black missiles in its consciousness. The heart is stopped, either because of realization or through sclerosis. But the cosmic battle can strike at the strongest heart.

Thus, let us remind about the battle, when the clash again assumes such colossal scope. The subterranean fire is equilibrated with difficulty, and the layers of magnetic currents are intercrossed. But let us not deny that this perturbation brings renewed possibilities.

355. The life-activity is intensified by different vibrations of the subtle energies. Thus the essence of life-activity and that upon which the life of each spirit is based are so inadequately realized. People think that the life process is contained only in the tissues, forgetting that the creativity of Cosmos is intensified by the subtle energies and by that invisible process which permits perpetual interchange and contact with the Spatial Fire. The maintenance of psychic energy is based upon the spiritual process. Verily, humanity must realize where is the source of life-activity and in what is contained the interchange for the growth of the forces. The moment humanity severed itself from the Source of Power, the shifting of the forces occurred; thus it is in the entire cosmic constructiveness.

Thus, in the entire structure the force is in need of saturation by the Source. Hence

Hierarchy is so greatly stressed by Us, for this Source is the Source of Bliss, and in the epoch of the transformation of the world there is verily only one anchor of salvation. Therefore, consciousness should be affirmed upon the center of all that is given.

356. As the words imply, the evolutionary spiral expands and the involutionary spiral contracts. The very same may be observed not only in personal aspects but also in ideas. It is very instructive to discern how ideas are generated and how they complete their circle. Often they seem to disappear completely, but if they are of an evolutionary nature they appear again in an expanded form. For evolutionary thinking, one should study the spiral of the root of an idea. The task of the gradual containment of an idea can afford a progression toward a higher understanding. One may take for instance the idea of religions and examine it spirally; precisely, not comparatively, but evolutionally, spirally. Thus one can see the one root. Likewise one can study how the ideas of religions expanded through evolution. Thus, the prognosis of the future will not be diminished. Positive signs must be gathered.

357. Many concessions have been made by humanity in order to erase the vital foundation of the Teachings of Life. For the sake of comparative concessions one may deprive the lamp of its wick and be astonished at the conflagration from the spilled oil.

The lamp of the world is overturned, and the sacred miracle of life can be safeguarded upon the mountains. The conflagration can be arrested by two fountainheads—Hierarchy and psychic energy.

358. Humanity must build its strongholds as a wondrous indivisible circle. Each creative inception must be built upon integrity and indivisibility, affirming itself in an orbit around the center. Only thus, by a radius, can one reach all points and establish the right scope. It should be understood that each stronghold must be nurtured from the center. The more superficial the receptivity, the more perilous it is in all directions. Therefore one should harken to the inner manifestation of the center. The indivisibility of the stronghold is its might. Integrity is its beauty. The center is the Hierarchy of Bliss. Thus the highest step is built. Each spirit must realize that all lives through the light of integrity. Each Ashram is nurtured by integrity and lives by the Light of Hierarchy. Each atom lives by integrity. In this is beauty; thus is the world constructed.

359. Our constructiveness lies in vitality. The pledge of happiness for humanity lies in beauty. Hence, We assert art to be the highest stimulus for the regeneration of the spirit. We consider art to be immortal and boundless. We make a demarcation between knowledge and science, because knowledge is art, science is method. Therefore, the element of Fire intensifies art and spirit-creativity. Therefore, the wondrous pearls of art can actually uplift and transmute the spirit instantaneously. Everything is attainable through the growth of the spirit, for only the inner fires can give the needed strength of receptivity. Thus an Agni Yogi can sense all cosmic beauty without narrow scientific methodology. Verily, the pearls of art bring exaltation to humanity, and the fires of spirit-creativity give a new understanding of beauty to humanity. Thus, We value integrity

around the center and appreciate the Service to Hierarchy through the heart.

360. How pervertedly people interpret the foundations of the world! What formulas they invent for the interpretation of vital principles! Without understanding the great foundations of the unity of all cosmic principles, they saturate space with all the disrupting principles. Thus, there results imbalance of the origins, disunion of all the highest principles, and striving to many authorities. Thus, dividing the great Origin of Hierarchy through human frailty brings its effects, and humanity strains all efforts to depreciate the great Principle. Thus occurs the substitution of the small for the Great.

361. Verily, the cosmic Origins are wondrous in their might, and the creative law of Hierarchy imbues all with fire. Therefore, at the base of the entire Cosmos lies the law of the great unification of the highest fires. Hence all great designations should not be dissociated. And the foundation of the future, the radiant Hierarchy of Bliss, is indeed intensified in the assertion of great laws. Verily, it must be remembered that one can build only through Hierarchy. One may be in the orbit affirmed by Hierarchy only when the consciousness understands that a blow upon the Shield of the Name of the Hierarch is a blow at Us, and each one permitting a blow pays dearly. Thus, in unity lies the success of all works. The admittance of depreciation is an evidence of faint-heartedness and defection. Unity is a wondrous fire!

362. People are often more perturbed by thunder than by lightning. Likewise with events—people are more troubled by the reverberation than by the essence. One could say that there is no need to be terrified by thunder if the lightning has not struck! Only a novice fears the thunder of cannons and does not hear the flight of a bullet. Psychic energy reacts to the lightning. It can be seen how the natural capacities of the organism protect one from perilous conflagration. Thus psychic energy sometimes induces artificial swellings in order to divert a dangerous conflagration from an adjacent center. It is a very rare manifestation when, under one's eyes, the Yogi's extremities swell and the tissues as quickly contract to their former size. You witnessed such a manifestation when the center of the larynx was threatened by conflagration. In spite of the danger the psychic energy speedily mastered the fire.

Ejections likewise ward off inflammation; it is entirely analogous to volcanoes. A multitude of analogies are revealed to a searching eye. Only, one should not seek the artifice of a ritual, or forcing. The natural blending with the Highest is achieved only through a naturally kindled fire of the heart. Certainly the boiling of the Chalice that is filled to the brim is unavoidable, but this is the burden of the Mother of the World. Remember the ancient image of an infant lying in a chalice. A multitude of scientific signs are transformed into misty symbols, but it is time to study them.

363. During cosmic perturbations purifying fires are accumulated, which intensify the atmosphere and propel the fires for the construction of the New World. Thus, upon the ruins of the old world there rises a new evolution and the Epoch of Fire which terminates Kali Yuga and saturates space with the fire of the New World. Thus, the all-

encompassing Banner of the Lords summons to pure creativeness. Thus the avowal of Hierarchy enters life. Thus, We welcome everything that is directed to Good. Thus, We welcome everything imbued with a pure striving to walk the higher path.

364. It is generally known that before the beginning of Satya Yuga the scroll of karma rolls up with especial rapidity. It may be asked why, then, many crimes and blasphemies remain seemingly unpunished? There are many reasons. The first, people prefer to judge by thunder rather than by lightning. The second, one may not notice how gradually the circle of events revolves. The third reason lies in the motive and in old karmic bonds. Thus, only a subtle consciousness can feel how, behind some undesirable action, there is concealed not a bad motive. But the reverse also happens when an action which is not apparently bad is the result of an inadmissible thought. When I speak of spatial justice, I have in mind the law of equilibrium. The Chalice will reflect each wavering of the spirit.

365. Observe how each deed reflects upon the fluctuation of karma. It can be perceived how treason in all its aspects calls forth a speedy formation of karma. One can learn much from such observations. How painful it is to see people harming themselves! It can be observed how thought, like a viper, strikes the inner being during these self-defeats. Nothing can avert the consequences, because cause and effect are too close. Thus, only by the fire of the heart can one defend oneself and purify the channel that carries infection.

366. How greatly people distort the concept of psychic powers, forgetting that a physical manifestation can always be explained by a psychic factor, but a psychic manifestation cannot be confirmed by physical means. When all psychic factors were eliminated from science then, certainly, a sharp demarcation between organic and inorganic occurred. Thus, one may point out to scholars that books bereft of spirit, psychic energy, and Cosmic Fire cannot produce the science that should be given to humanity. The separation of that which has existed for millenniums from that which was created through centuries has disclosed those errors which have precipitated so greatly the Karma of our planet.

Therefore, humanity must ponder on how to bring the psychic manifestations closer to the physical world. Otherwise, established science and pedantry may meet at an empty board. Therefore, the vitality of art, which guards the divine fire, gives to humanity the saturation by that fire which kindles the spirit and imbues all worlds. Hence, the wondrous torches of the beauty of creativeness are so precious for humanity. We have seen how the creations of art have transformed men—something all the book-learning in the world cannot do. Thus the Banner of Beauty and Peace unites the world. Thus spirit-creativeness saturates space.

367. Who is the giver? The one who possesses. But lest one become exhausted one should receive from the inexhaustible Source. Let us turn toward Hierarchy.

368. You have heard of the fragrance emanating from the saints. We shall point out how the aura of saints, bringing them back to the bloodless kingdom, gives them the fragrance of the flowers through which they passed during their round of early incarnations. Thus, one can also heal by applying corresponding flowers to the body.

369. When spiritual quests involve millenniums how can one deny their achievements? What errors occur on the ground of denial of fiery achievements! Thus it can be affirmed that invisible processes reveal the power of action to humanity. Thus, one should understand that spiritual energy is the element of Cosmic Fire, which moves life and imbues all vital manifestations. The power of knowledge of the highest energies is the key to Be-ness. The signs of psychic energy are spatially diffused in the entire Universe; therefore one should harken to the Spatial Fire.

370. One of the most harmful actions is the condemnation of Hierarchy for the consequences of our own mistakes. Except treason, nothing so definitely severs the link with the Hierarchy as does such ignorant condemnation. The protecting veil of Hierarchy minimizes in everything the consequences of harmful mistakes, but to reject Hierarchy means to bring upon oneself the entire torrent of consequences. One experienced sailor advised, "Never change ships during a storm." One may remember how people, having committed an error, often have tried to explain its consequences as a sacrifice to Hierarchy, not realizing that by this they have already condemned Hierarchy.

371. The adherence to Fire affords saturation of the centers by the cosmic rhythm. Hence, the resonance is affirmed by a continuous adherence to the spatial current. The sensitiveness of the centers must be protected and affirmed as a bond between the visible and invisible worlds. During the resonance of the centers, quiet should be observed.

372. The affirmation of the Teacher should be repeated each hour, for Our structure is in need of a conscious adoption of Hierarchy. Various events may be expected, but participation in them can only be through the Hierarchy proclaimed by Us. Thus I say, Not only Our decision but the karma of millenniums makes the structure of the future immutable. Details may be changed, but the foundation must not be violated. Thus, Our Will should not be forgotten, even in the details of life. You realize correctly the creative fairy tale, but only upon the ladder of Hierarchy will it be transformed into the salvation of the world. Thus I speak.

373. "Labor, create good, reverence the Hierarchy of Light"—this, Our Commandment, can be inscribed even upon the palm of a newly born child. Thus simple is the Commandment leading to Light. In order to adopt it one must only be pure in heart.

374. When the planet loses its equilibrium owing to the loss of spiritual understanding, the consequences to the planet are inevitable; for there is no karmic effect without cause and no cause without effect. The manifestation called forth by the loss of spiritual strivings will certainly induce those impulses which will bring regeneration to the planet.

The appearance of physical changes will give to the planet the understanding of Agni Yoga. The financial crash will effect a revaluation of values. The distortion of religions will result in a search for a new spiritual achievement.

Therefore, verily, the crumbling of the old world is a new affirmation, for through the coming of new values We bring to the world the salvation of spirit.

375. Thus, upon the principle of Fire the world is regenerated. The fire of the centers, the fire of the spirit, the fire of the heart, the fire of achievement, the fire of attainment, the fire of Hierarchy, the fire of Service—these constitute the principles of the New World. The blended arcs of consciousnesses thus create the Highest Will. Verily, the great Banner of Peace will cover the entire world. Verily, a great time, the time of great fulfillments. Thus the time of great action approaches.

376. I shall say of treason to the fanatics and bigots. They assume that treason is only a matter of thirty pieces of silver, but they forget that it is contained in each blasphemy and slander. One should not think that a malicious word is not also treason. It is precisely malice that is often inseparable from treason and slander. One and the same black tree nurtures these loathsome branches, and their fruits are as black as the roots of shame. One must speedily liberate oneself from the horror of malicious words.

377. The transformation of the world is indeed affirmed in the highest tension. All perturbations, all shiftings, all diseases accompany this transformation. The most powerfully propelled energies bring fires into motion. Thus, in the Epoch of Fire darkness becomes dense, and everything is intensified in a fiery striving. Evil is created by the densified darkness. Light transforms the world. Thus, at the great time, the manifestation of the universal transmutation saturates space.

Thus, during the Epoch of Fire, when Light battles with darkness, the manifestation of the Banner of Peace is that fundamental sign which will give a new step to humanity. Thus Beauty, Knowledge, Art, and all nations will unite under this sign. Thus, only the highest measures can be applied to the Banner. Verily!

378. Resistance to evil is one of the fundamental qualities of those who are in search of Hierarchy. Physical qualities will not give tenacity against evil, but the spirit and the fire of the heart will create an armor against the cunning of evil. But how to understand evil? Certainly, first of all, it is destruction. But replacing an old house with a new and better one will not be destruction. By destruction is meant dissolution leading to an amorphous state. One must know how to oppose such destruction. One should find the strength of spirit to overcome the cowardice inherent in non-resistance. Thus let there be readiness to oppose evil.

379. How greatly must consciousness be expanded in order to comprise all broad affirmations and to understand the entire task. Correspondence, co-measurement, and tension should be realized, for without this understanding one can diminish a world task

by measuring it in small dimensions. Thus, when creating an urgent world step, first of all, a world scale must be applied. Thus, when the great Banner, the sign of the New Epoch, is unfurled, conscious measures should be applied. Therefore, the great proclamation must be understood as a step toward the regeneration of the world.

380. Are there not enough earthquakes? Are there not enough wrecks, storms, excesses of cold and heat? Has not the fiery cross risen? Has not a star shone by day? Has not a fiery rainbow flared? Have not the signs sufficiently multiplied? But humanity amidst chaos does not wish to be aware of the apparent signs! And so We shall not insist upon a visible sign when doubt has blinded the people. But amidst these blind and deaf the children of fire are found. To them We send signs, that they shall know of the approach of Light.

381. The consciousness that encompasses only the present, without any thought of the future, cannot adhere to evolution, because the chain of centuries disappears for such a consciousness. Hence, when the consciousness expands it encompasses the great leading chain of causes and effects. Thus, while evolution is being established, the manifestation of causes is so important. At present, when the planet is completing its Karma, certainly the retribution for engenderments is greatly reflected upon humanity. Yet that which is engendered by human spiritual striving enwraps the planet. Hence each bright tension and striving will give to the planet the affirmation of the New World. Therefore, the lofty Banner of Peace carries its projectiles of Light and fierily imbues the currents around Earth as a panacea against evil. The consciousnesses blended for millenniums create. Thus Light conquers darkness. Thus a wondrous step is being fulfilled. Thus the preordained approaches.

382. Cosmic justice resolves all karmic ties. And how little humanity ponders upon the affirmations that bear us through space! Would they but ponder upon the affirmations that carry us into the higher spheres, they would invariably arrive at Hierarchy. Thus humanity would garb itself in the realization of Truth. Thus, upon the blending of the arcs of consciousnesses We create the future.

383. If even radio waves react so powerfully upon man, how powerfully can objects saturated with psychic energy act! The magnet that is consciously saturated transmits its magnetic currents; thus Our emanations surround each transmitted gift. Therefore the affirmed action of Our sendings can always intensify the strength of the one to whom they are sent. Space is raging. Perturbations are accumulating, but above all events a new current is directed for the step of regeneration.

384. Can anyone assert that Our Guidance has belittled him? Can anyone say that We have destroyed his best structures? Can anyone find in Our Guidance destruction and disparagement? No! The heart of each one will say that even mistakes have been erased, if one's own apostasy did not impede. You could testify how the apostates harmed themselves, but of these consequences they themselves were guilty. It is glorious to lead the pure soul, unstained by apostasy, along the summits of Be-ness.

The affinity is evidenced as the consequence of cooperation. We call to such cooperation, which binds forever.

385. Cosmic magnetism imbues every vital process. Our task is to establish the physical correlation of vibrations, for thus it will be possible to determine the correlations of all manifestations. Each manifestation is linked with the centers of subtle energies. Each flash, each vibration, is correlated with a certain manifestation in Cosmos. Studying these waves, one may come to the conclusion that the bond between all manifestations is so powerful that by it one may determine where lies the link with magnetism; thus, different thoughts, standards, and aspirations are impeded by magnetism of different tensions.

386. Only the unexpected terrifies and frightens. Everything anticipated already enters into life. This means that the unexpected should be transformed into the expected. In other words one should strive to knowledge. Furthermore, this knowledge should be understood, not formally, but in its entire multiformity. When the might of life itself shall imbue us with its endless variety, the vanguard under the three spheres will be invincible. But cognizance of the three spheres should be achieved, or else we shall move only along the surface. You must hasten to accustom yourself to the necessity of movement, within your inner cognizance. The Teaching will not guide one if it is not applied.

387. In the development of the works hostility will certainly be encountered, but one must firmly remember two conditions: the first—hostile people should be avoided, because they are not predestined; the second—perhaps just this hostility will serve as a worthy springboard. But delay is not caused by enemies—look closer!

388. When a victory was announced to the emperor known to you, he accepted this message in complete calm. The courtiers whispered, “Is it indifference?” But the sovereign said, “Not indifference, but knowledge. For me this victory is already passed, and at present I am thinking of a great difficulty.”

When We say guard your health, or do not give your writings into alien hands, or do not leave your home, We have foreseen many circumstances already transpired, which should have been avoided. Who else, then, can define the consequences so solicitously as We, as the Teacher? When We speak of gratitude it is certainly not because We are in need of it, but by this We try to strengthen the bond once more. Each disunity is as perilous as a hook with bait in the hands of the fisherman.

389. The dark forces attempt to battle with Light. They try to affirm their dark deeds, strengthening themselves by treason, but the Forces of Light are greatly strained and bestow so many manifestations necessary for creation! The shifting of forces is strained by the dark counteraction. Thus, Hierarchy faces all tension in the name of the great creation. Hierarchy bears the plan for the shifting. Thus, evolution advances powerfully.

390. How stupid are all who deny hope! How blind are those who affirm the advantage of wars! How few are the consciousnesses that can perceive the regeneration of the planet by way of culture! Certainly, those who do not comprehend creativeness by means of higher measures will perish in the same old upheavals. Those who do not comprehend the new ways are greatly in need of understanding the Epoch of Maitreya. The Banner of Peace and of the Lords will open all ways!

391. Again they will come to you in doubt about the law of karma. "Is it possible that the unfit ones can revel in comfort, whereas worthy ones suffer?" Answer, "Heavy is the karma of those who cannot forego earthly comfort, for it is said, 'Comfort is the cemetery of the spirit.'" Besides, as you have observed, earthly comfort shuts out spiritual hearing. But many, under the mask of well-being, hide the greatest misfortunes. Therefore none of those who know will apply the standards of earthly comfort. One should judge according to the summits, not thinking of subterranean torrents.

392. The Teacher is glad to see how you become accustomed to understanding the possibility of difficulties. One should become accustomed to this blessed realization. It is one of the first conditions of adherence to the Hierarchy.

Sometimes I advise you to be silent; also, one must realize the significance of tension of space caused by a conscious silence. Moreover, one must remind about the rhythm of repetitions. It is unwise to overlook the help of technique and of various conditions. Take, for instance, the condition of a headache. What could be better than silence? Or during palpitations of the heart, the cosmic rhythm, which changes the pulse?

393. Service is often taken as an affirmation quite opposed to Truth. Service is regarded as something not conforming to reality. Service is regarded as a ritual, as a rhythm, which entered life incidentally. But it must be realized that Service is a chain which connects the Higher with the lower, and is affirmed in life and preordained by the manifested essence; thus the entire chain of Service enters into the Hierarchy of Bliss. Thus all actions form a unifying chain; hence the law of Hierarchy can bring us to the Highest Bliss.

394. The intensification of energy between the disciple and Teacher is analogous to a steam engine—a continuous projection and restitution. Therefore We point out so persistently the necessity of concordance, for benevolence, striving, and gratitude. Only by those means can one develop the dynamics of concordance. A steam engine is provided with fuel, but We have an inexhaustible reservoir of psychic energy. One should not think that the enumerated qualities are needed by Us; on the contrary they are needed by you. Otherwise how will you strengthen the bond with Us? The powerful rhythm of the dynamo of spirit can be affirmed, not by doubt, egoism or self-pity, but only by an indivisible, vigorous striving toward Us. These strivings must be introduced into life. It should be remembered that each physical law must remind of the stability of the laws of the spirit. With such a consciousness one can verily become a co-worker for the transformation of life.

395. Humanity has sunk in the mire of outworn survivals, in old thoughts, beyond the realization of affirmed Existence. Thus the spirit of the shifted nations smolders under the departing energies of bigotry and superstition. The basis of this smoldering—the church that sows terror—is intolerable. A state that acts by means of treason cannot live. Thus, the regeneration of the spirit must eliminate these horrors which engulf the planet. Hence, only the Chain of Hierarchy can restore the human image. Thus, a new affirmation is being built by means of eternal Hierarchy.

396. When the world is convulsed and humanity heaves in turmoil, there remains only one path to salvation. How is it possible not to realize the highest, and the creative, path of the ascent of the spirit! Just now when all the old ways are destroyed, when all the old energies are out-lived, when the planet itself shifts its crust, how is it possible not to adopt with one's entire spirit the new affirmations and the regenerating energies emanating from the might of the Chain of Hierarchy! Only thus can humanity be attracted to the higher energies. Following the foundations of the Cosmic Magnet, the highest manifestation will attract the spirit to the Highest. Thus, the highest law of Hierarchy creates through beneficence, affirming a better future.

397. During a trance, even the most average man becomes adroit, daring, indefatigable, begins to learn much of what is as yet inaccessible to him, and the evidence of the invisible world becomes apparent to him, merely because for a time he has parted from the lower physical world. But on returning to it the man forgets his higher substance as though it were a dream. A bridge must be found to prevent the loss of consciousness and to become enriched by the Higher World. Agni Yoga is given to bring people to the Higher World.

They will say, Why the pains of a Yogi? Certainly this is the burden of this world. Pains are unnecessary where the cosmic rhythm is not violated. Therefore it is beneficial for a Yogi to have a better attuned circle around him in order to give a certain form to the approaching cosmic waves. Therefore, when I speak of harmony, I do not have in mind only sensitiveness; I point out a useful construction. Hierarchy stands upon exact laws. We, who have realized them, take upon Ourselves the responsibility of protecting this ladder of Light. One must repeat this untiringly in order that the structure of Hierarchy may be impressed as a design upon the brain.

398. The accumulations of cosmic energies correspond to the affirmations of human disturbances of spirit. During such cosmic correspondence the disturbances can be resolved only by such a powerful lever as Hierarchy. When the chain of events destroys the old foundations, saturating space with tossing energies, then certainly a force is needed that can propel all energies to new constructiveness. Hierarchy is the link that transforms the departing energies into a radiant future. To the world, Hierarchy is the affirmation of a cosmic dimension. In Cosmos everything is bound by the affirmed dimensions of a powerful Hierarchy. Thus, all energies are mutually bound. Thus, the thread of the heart is linked with Hierarchy. Thus, this great bond establishes the cosmic

Substance.

399. When a new race is assembled, the Assembler is a Hierarch. When a new step for humanity is built, the Builder is a Hierarch. When the step preordained by the Cosmic Magnet is constructed upon the vital rhythm, a Hierarch stands at its head. There is no manifestation of life which does not contain in its seed its Hierarch. The more powerful the step, the more powerful the Hierarch.

400. Compared to the vegetable kingdom, the animal kingdom provides far more feasible experiments. If one understood Agni Yoga, one could feel to what an extent the influence of man exerts itself on animals. It can be seen to what an extent irritation or fear or assurance is transmitted to them. Certainly the law of Yogism extends from a “deadly eye” to resurrection. But through a multitude of intermediate steps one may observe various effects. Those who approach Agni Yoga should be warned of the possible consequences of thoughtless actions. How many unpleasantnesses might be avoided by simple self-discipline, to which one should accustom oneself. How many achievements accumulated through centuries are swept away by an unrestrained roaring. One must think of self-perfectedment. One must arouse in oneself the superiority of the spirit, which will always be sustained by Hierarchy.

401. The superiority of the spirit will not come if we do not strive toward it. One must assimilate the thought about the transitoriness of the earthly hour and the immutability of the Infinite. Thus Agni Yoga is linked inseparably with Infinity and Hierarchy. Likewise, one can transport oneself to the microcosm of the heart, which contains the reflexes of the far-off worlds. How enticing it is to understand within oneself the rhythms that guide the planet! Certainly, at the time of disturbances it is difficult, but how wondrous it is to adhere to the Cosmic Magnet.

402. All cosmic disturbances are reflected upon and mutually intensified by vital manifestations. Each energy corresponds to a vital manifestation. Thus when the imbalance and destruction of all the old foundations are affirmed on the planet, the subterranean fire, whirlwinds, and physical destruction of the crust are powerfully intensified. When the fiery sign of Hierarchy is being affirmed on the planet, conditions are indeed intensified by the vivifying fire. Thus, the great affirmation is asserted by the highest fire of the life of Hierarchy.

403. Can you indicate any disparagement in the Decrees of the Teacher? You cannot, for then the Teacher would not be worthy of this title. But can you vouch for your own actions, since disparaging is contrary to the Brotherhood? Disparagement is involution, whereas upliftment is evolution. We serve evolution. One can find Commands, warnings, and even indignation, but there is no disparagement in Our Works. Even Our adversaries are not belittled. Two types of people differ especially—some will create something great, even out of a small hint; others will create a repulsive image, even out of a beautiful vision. Each one judges according to his consciousness. One is great in heart; the other has a heart like a dried mushroom, which one must soak in water before

it is of use. Verily, one must redeem all mistakes. Remember this law.

404. It is said that the shirt on a traitor burns. One can notice how things are ruined in the proximity of a sick psychic energy.

405. When the centers are fierily intensified, it means that correspondence with the cosmic perturbations should be found. The signs are accurate and ascertained by close bonds between Cosmos and an Agni Yogi. Thus the bond reveals concordance with all currents of space. Thus a striving Agni Yogi displays a responsive vibration to all fiery manifestations. Therefore, health must be guarded. A very important time; space vibrates and the whirlwinds are powerful.

406. A traveler is in need of indications. Success is a very sensitive flower. The seeds can be planted only at a designated time. One must leave the house in time. But when the Teacher ordains the sowing, not a moment should be lost. Only children can think that if today has passed, tomorrow will be better. But a courageous mind understands that success that is missed will not be repeated. Even the sun does not shine uniformly. Refinement of understanding should be developed. The complexity of the time will increase. He who did not discriminate yesterday will not be resourceful tomorrow. The Teacher foresees an undeferrable, immediate sowing.

407. A hurricane may bring heaps of gold ashore; human turmoil can likewise yield treasures. One must remember that turmoil intensifies energies. The Teacher is on vigil. The Teacher observes the imperceptible functions. He knows who will discriminate and who will be able to receive the gifts.

408. The kings of spirit—where are they? Often people place themselves on the level of a king of spirit, forgetting that the most essential quality of a king of spirit is his following of a Hierarchy. Can one ascend to the level of a king of spirit by neglecting the Hierarchy? Can one expect esteem for oneself through disparaging the Hierarchy? Do not those who oppose the Hierarchy carry ineradicable stains on themselves? Thus, let humanity remember and ponder upon how to become true kings of spirit! Thus, one may warn those who wish to become kings of spirit. Not by self-glorification do we reach the kingly step of spirit. Not by striving to an evident self-doom can one reach the affirmation of the step of a king of the spirit.

Therefore, We advise each one to follow a Hierarchy.

409. Thus, We have a list of those following a Hierarchy, those denying a Hierarchy, and those who openly oppose the Most High. Certainly the life of each one who, if only a few times, opposes a Hierarchy, becomes very complicated, because such is the law of life. Hence it must be realized how important it is to follow a Hierarchy. Thus, the important time must be attested. Thus, one should have an understanding of the manifested time. Thus, We attest the New World. Indeed, the dark ones are infuriated and frightened, but We are more powerful than darkness. Thus, all duggas condemn themselves to

annihilation.

410. Again the deniers of Hierarchy will come and term it leadership by coercion. Again you will tell them, "Hierarchy has nothing in common with coercion. It is the revealing law which discloses." We oppose any coercion. We do not direct the energy without the consent of the co-worker. We know the worthlessness of everything superficial and outwardly propelled. Like a builder, We summon co-workers. But We leave him, who is not in need of Our boat, to cross the ocean even if it be on a bamboo stick. Yet people often are so fearful of all cooperation that they are ready to plunge into mud rather than contact the Highest. Many times you will have to sunder yourself from people on account of Hierarchy. They would rather accept Infinity, because they do not feel their responsibility before it. Furthermore, the unavoidableness of the law of Hierarchy disturbs the limited, selfish mind.

Learn not to insist where you see that the path is besmirched. One cannot go against karma. But a multitude of foolish ones have sinned against Hierarchy, hence the froth of their irritation.

411. When the world is plunged into the darkness of denial, then indeed, one must expect the destruction of old unfit foundations, for how else can the world be regenerated? How can humanity come to its senses if not by the shattering of all unfit foundations? Only when the new and affirmed great principles of Hierarchy are realized by humanity will it be possible to confirm humanity's salvation. Thus, We intensely impel the planet to the principles of the Hierarchy of Good. The loss of the highest concepts must be compensated for, because each lost principle brings cosmic upheavals. Thus, humanity must be regenerated upon the principle of Hierarchy.

412. Only by renewal of thinking can humanity attain the new planetary step. What a spatial tension surrounds the planet! Such ominous forebodings have taken place only before a stupendous cosmic conflict. Therefore, only when Our Hierarchy shall be affirmed can humanity be saved.

413. The contemporary dugpas do not find labor too difficult. One has only to say, "How beautiful you are," and the fruit will fall. But if one slackens, then dugpa will tenderly advise, "Defer." Thus, he will find a moment when the man lays aside his strength and possibilities. Certainly, a third and most beloved expedient still remains—precisely gold.

We protect only those upon the right path. When someone wavers in darkness, he falls out of the area of the Ray.

414. What thorns people weave into their wreaths of life! What strength people dissipate to counteract those principles upon which life itself is maintained! How many unnecessary thorns surround people, transforming their lives into regress! People will not understand the higher Wisdom if they do not first of all understand the law of Hierarchy—that upon which the entire life is founded; that by which the world

progresses; that upon which evolution is built; that upon which the best steps and pages of history have been constructed. Thus, humanity cannot evade the great law of Hierarchy. Self-destruction is the only direction along which those bereft of the understanding of Hierarchy proceed; thus, the thorns directed against Hierarchy turn into a dark path. Thus, the great law of Hierarchy must be safeguarded as a leading principle.

415. In the small and in the great, one must be imbued with the guiding law of Hierarchy. Thus only will one be able to build the great future. Upon the blending of the arcs of consciousnesses is life built. Hierarchy and leadership are affirmed upon the cosmic law. Hence creativeness of spirit is so essentially imbued with the Cosmic Magnet. Thus, the leader is in contact with the Cosmic Magnet, and the entire saturation of the world can be intensified by this great law. Thus We create through the merging of consciousness and heart.

416. Hierarchy is a goal-fitting cooperation—thus this part of the Teaching can be termed. But let us not be concerned if you use the old Greek word Hierarchy. If someone interprets it according to the conventional understanding, he will only prove that his brain is not yet ready for cooperation.

417. Each spirit creates its own karma. Each nation builds its own Karma. Certainly nations are looking for a leader, because even an established prestige cannot sustain those people who think erroneously. Neither gold nor vulgar, glamorous names, nor piles of inapplicable counsels will save a nation. Verily, the fiery thought, the fiery spirit of the leader will provide new ways. Therefore, let the star of the Spiritual Leader shine brightly at the time of cosmic perturbations. Thus, let the great Realm of Light rise upon the ruins of the old world.

Thus, the attraction has been manifested as a great Might. Thus, the time of the great predestined New World has come. Therefore, woe to those who go against Hierarchy!

418. Diseases are divided as sacred, karmic, and those that are admitted. The first two concepts are easily understood, but precisely in the book Hierarchy one should mention the admitted ones. Who or what permits these diseases? Certainly ignorance and the horror of non-realization. It is not enough not to think about them. Children likewise do not think of them, yet become infected. One should protect oneself in consciousness and create an invulnerable armor of nerve emanations. Even severe epidemics cannot develop if people master their consciousnesses. An experiment with the substance of psychic energy would indicate what powerful antiseptics people carry within themselves. For this, two conditions are necessary: the first—realization of psychic energy; the second—realization of Hierarchy as the sole path for the increase of psychic energy. One should not look upon Hierarchy as something abstract. One should realize firmly that it is the most powerful life-giver. We call it the primary remedy. But even a pill must be swallowed and an ointment applied. There is no effect from a remedy that is in a trunk. Likewise, the Benefaction of Hierarchy must be taken by striving. Thus, an

irrevocable striving will afford a healing result.

419. You have witnessed many magic methods, and finally you have come to the understanding of the magnet of the heart and to the realization of psychic energy. Indeed, why is a substitute needed if one can receive the might of the Source itself? Many accumulations are accepted by humanity instead of striving to the Higher World. People presume that it is easier to reiterate the unrealized formulas than to cognize that which is the closest to the human essence. Striving upward is not natural to men when the spirit suffers. But is it not better to substitute higher striving for suffering?

420. Illumination of the spirit! How can one reach this step? How can one penetrate into the primary source of Truth, if not by adhering to Hierarchy? The spirit can be illumined only through the source of Light. Where can one find a leading ray, if not in Hierarchy? Humanity has been drawing its power, not from within itself, but from the power of the great Hierarchy. Thus through centuries Our creativeness has guided humanity. Thus man can be directed only by the Higher Power of Hierarchy. The illumination of the spirit is assuredly the path of adherence to the highest Hierarchy. Hence, those who search for Truth can find the significance of Be-ness only in the path of ascent toward Hierarchy, otherwise life remains a vicious circle, and for millenniums the spirit will not find its liberation. Thus, the law of Hierarchy is the leading principle.

421. The spirit cannot be affirmed and display its strength without drawing its power from Hierarchy. The spirit cannot manifest power without adopting the Higher Power; therefore each creator of life is a link in the great Hierarchy. Thus, also Our Guidance is the great Regency.

422. If you know that an exalted, self-denying thought physically changes one's aura and even induces rays from the shoulders, then you already know one of the great mysteries of the world. Each visibility is the reflex of a material reaction. Thus, if irritation generates imperil, then each exalted thought must create an opposite beneficial substance. And so it is. Certainly Bliss is a complete reality. It is generated in the cortical system and reacts upon the brain matter. The Tibetan ringse has a deep significance, being the sediment crystallized by the manifestation of Bliss. Certainly it is difficult to investigate the substance of Bliss while alive, for the heart and brain cannot be touched. The manifestation of imperil is much easier to approach, in the nerve channels of the extremities. But at the same time it would be unjust to disclose to humanity the negative substance and to presuppose only theoretically the existence of the most salutary substance. Of course, in the laboratory which is being created both substances will be demonstrated. We shall not assist the usual experiments, but where the steps of evolution are being built Our Hand will be on guard! First, We shall give attention to establishing the fact of imperil. Afterward, We shall define the ways of the manifestation of Bliss. If ancient science preserved fragmentary memories about the sediments of Bliss, then, certainly a biochemist can show more contemporary proofs of it. Later, these experiments upon the substance of the organism will be transferred to spatial energies. And again we shall understand why Bliss has the closest correlation to Hierarchy.

423. Indeed, it is not necessary to call forth irritation, because men are filled to the brim with it. It is only necessary to lock six bipeds in one room and within an hour the door will be shaking from imperil. It is more difficult with Bliss, but here, also, the knowledge of Agni Yoga and close cooperation with certain plants will provide a perceptible result. Certainly the densification of the astral body will provide irreplaceable possibilities. A difficult time affords new approaches, and the tread of the New World is already audible.

424. Roses are beneficial for Bliss. All helpful means should be assembled. Not without reason was the rose the symbol of mystery in alchemy. But nowadays rose oil is very poorly prepared.

425. Verily inscrutable are Our ways! To the ignorant it seems that the invisible world does not exist; they show prejudice against everything not perceptible to their coarse senses. Truly, since man cannot accept the sacred ways, how will he understand the highest and limitless foundation of life? Man must realize and feel all the subtle sensations; without this, there can be no correspondence and affirmation evidenced by the understanding of Hierarchy.

426. Faith is the presentiment of knowledge. In the multiformity of the All-Existent, faith has an actual foundation. Like a motive force, faith intensifies the energy and through this increases the working capability of space. One can welcome the tensivity of energy when it is connected with the manifestation of the substance of Bliss. Thus We can point out the most evident path of faith together with an uplifted and refined consciousness. Certainly, Hierarchy is that megaphone which will stir the heavens to thunder.

427. Despair is the death of faith. But faith is knowledge. Therefore despair is the death of knowledge, the death of all accumulations. Despair is always connected with a feeling of issuelessness. The usual method of the dark ones is to confine their victim in a circle without issue and then urge him to crime. Indeed, where can the victim turn if he is not aware of the path upward? For those who know the Bliss of Hierarchy there can be no such thing as issuelessness and despair. Thus, one can trace to what an extent the Teaching has in mind an essential, direct benefit, which can be given to everyone who knows how to look upward.

428. One must learn to address oneself to Hierarchy as the most immutable. What power the invocation of Hierarchy can give one, without waste and wavering! But these waverings, though swifter than a heartbeat, can sting the consciousness worse than a deadly viper. One must accustom oneself to constant communion with Hierarchy. Only thus is the nest of life built in the heart.

429. The earthly life span cannot be lived through without Hierarchy. But the difference lies in the kind of hierarchy that can be comprised by the consciousness. In disintegration one can turn to the hierarchy of gold and even to the hierarchy of gluttony.

430. How much significance people attribute to their ego! How people dread that their personality may be intruded upon by something incomprehensible to their consciousness! How people dread to adhere to the Highest and prefer to remain on the boundary of darkness! Each intention brings one closer to a better decision if the spirit strives toward the Hierarchy of Bliss. Man can ascend each step in evolution if he accepts the Leading Hand and each Command of Hierarchy. History is built by the Hierarchy of life. The best steps of humanity were built by Hierarchy. The best achievements were affirmed by Hierarchy. Thus one can attain only through Hierarchy.

Thus is the Great Time affirmed, and We saturate space with a lofty call.

431. A sensitive heart is close to the sensitive ear. A sensitive heart transforms the brain. The lack of heart annihilates all previous accumulations. What is the use of literacy if only superficial eyes measure the curves of a hieroglyph! Onerous is the Burden of the World! Filled to the brim is the Chalice of the Keepers of the Magnet! Flaming hearts can combat everywhere the annihilation of the essence of Bliss. One can comprehend why one should become accustomed to understanding the heart as the propellant of Be-ness. One can understand how the thread of the heart is linked with Hierarchy. If the heart is withered the brain will not be kindled to consciousness. Thus we realize chemically how an organism becomes part of the great Heart of the Universe. When I advise cautiousness it means that outer conditions set the over-filled Chalice atremor.

432. How, then, does humanity hope to save its Karma and advance its evolution? Certainly not by denial of the great foundations, not through disparaging the highest principles, not by destruction of the affirmed and manifested Origins! Still, humanity continues to base its principles upon destruction, not realizing that breaking away from the great Hierarchy carries it to the abyss. Thus, self-destruction is the fate of all servitors of darkness. Thus, as long as humanity directs itself to the limitations established by darkness it will not find the path to the Highest Light and salvation.

433. What state flourishes without a great leader? What affirmed undertaking has existed without a leader? Verily one must understand that the concept of a leader is the synthesis of all the highest strivings. Thus, only the concept of Hierarchy, of an Illumined Leader, can direct the spirit. Thus, let all, all, all ponder upon and remember the Might of Hierarchy. Only through this realization can one advance. Only through this realization can one attain. Let it be remembered that each stone thrown at Hierarchy will be transformed into a mountain against oneself. Thus let all remember! Thus We proclaim the Leader—the Hierarch!

434. Help each other, harken! Help in the small and in the great. Help is a rap upon the future. You know not which is the drop that filled the cup to the brim. I shall remind you of a tale of ancient India: King Rishiputra could no longer sleep. He summoned a Sage to restore his sleep to him. The Sage said, "King, examine thy couch." The royal couch was examined, and a stone was found in the folds of the sheets. The King rejoiced,

believing that this was the cause of his affliction. But sleep did not return and the Sage repeated his advice. Again the couch was examined, and a dead butterfly was found. Again the King was sure that the cause of his sleeplessness was discovered. But his sleep did not return. The Sage said, "There is no effect without cause. Thou thyself, King, examine thy couch; for nothing can take the place of one's own eye." And the King found under his pillow a grain of gold, small as a mustard seed. "This minute grain could not have harmed me," thought the King. But sleep immediately closed his eyes. In the morning the Sage pointed out to the King, "The downfall of the spirit is not measured by fourths. The treasures of war cannot outweigh a seed taken from a widow. Help, King, wherever help can reach."

Help wherever the hand can reach, wherever a thought can fly. Thus shall we rap upon the future. Hence, let us remember that each hour taken from oneself will be recorded for the future. One must become accustomed to the fact that Our cooperation brings all that is needed if the hand that holds the current does not wither.

The heart aflame with help is Our heart. Thus we may face the time which is terrible for the ignorant, but bright for the knowing.

435. When will humanity learn to understand wherein consists the true dignity of a nation? When will humanity understand that the sacred spirit should be protected, and that the carriers of thought, as the sole source, can guide nations? Thus, through the annihilation of thought one may deprive a nation of its strength or of the predestined influence. Hence each nation should take care of its Pilot first of all, since the boat without a rudder cannot withstand the storm. Therefore, the great care of a nation and of each construction must be founded upon Hierarchy; for each structure must be saturated by the power from Above. Thus, as long as the understanding of Hierarchy is not affirmed, humanity will sink in the ignorance and darkness of destruction.

This is why the dark ones are on watch, for they sense how powerfully the world searches for and is in need of reconstruction—thus the dark ones affirm their own ruin!

436. Let no one think that without the energies of the heart he can comprehend help, cooperation, and Hierarchy. Neither the mind nor intellectual erudition will enlighten where only the tensivity of the heart can kindle the rainbow of complete comprehension. The shield of heart-comprehension is most lasting. The sword pierces suffering, but the heart is the stronghold of the hero. To you, the keepers of the Stone, only heroism is befitting. Only unwaveringness and courage befit you. The ecstasy of a hero comes again with the tension of the heart.

437. Truly, in the days of perturbations there exists only one salvation for humanity. Thought that leads to the understanding of Hierarchy is the only way by which humanity can be brought to the goal of realization of the highest affirmed Hierarchy. Thus, in the days of chaos one can say that only by following the Hierarchy can one reach the best step, for the leadership of the spirit is the all-comprising and all-encompassing might.

Thus it can be asserted when the Cosmic Magnet transmits its might to humanity through the leadership of the spirit. Therefore, one should adopt progress through Hierarchy as the salvation of the planet.

438. Even the imagination is created by a lengthy experience of accumulations through the centuries, and all qualities of the spirit pertain to the same law. The quality of heroism must also be created and tempered in life. We do not casually remind you of the days of past heroism, at the hour when the firmness of the spirit must again be evidenced. We remind of how soon the valiant and invincible heroism must be manifested. Thus the accumulations of the spirit are awakened. How, then, can the realization of the beauty of heroism be created if it has not been justified by experience in life? How, then, can one affirm that heroism is beautiful, if the spirit remembers not the transport of the rays of achievement? What, then, can lift us above the chaos of mediocrity if not the wings of achievement? Thus, it is best when Hierarchy can evoke a spark of the very same feelings which formerly strengthened and uplifted the spirit.

439. One should gather the armor of the spirit when the earth is atremor. Can the mountains be in dread and trees be in terror? Certainly they can, if their spirit is in contact with the developed consciousness of man. But can the lake rejoice and the flowers be merry? Certainly they can, if flowers even wither under the glance of man. Such is the correlation between the lowest and highest links of Hierarchy. Only a very refined spirit will find within himself the courage to acknowledge a brother even in a rock.

440. Great firmness, great determination must be evidenced when the goal is communion with Us. But even a minor treason generates numerous calamities. I warn those who have ears.

441. In the mighty shifting of nations what can be the saving manifestation? What else can provide the direction to the Good if not the way toward Hierarchy? When the spirit of humanity sinks into the lower strata, what can bring it to the higher understanding if not adherence to Hierarchy? The Epoch of Fire approaches, which will bring to humanity great attainments and equally great transmutations, because the Epoch of Fire can be assimilated by the spirit that adheres to Hierarchy.

Our co-workers must therefore understand that only through fiery striving can one attain. In the Epoch of Fire one can build only by fire. Each indifference, each delay, each display of egoism is the manifestation of ruin. But the disparagement of Hierarchy is most heinous of all.

442. If you want to ponder upon the Three Pearls of the World, can you feel your heart as a summit, bestowing power upon the three sacred rivers, which nurture many lands? Can you master the trinity of consciousness without diminishing one part? The spirit must be accustomed to divisibility. One can imagine amidst sloping hills a strong snowy summit, which takes upon itself all the burden of the whirlwinds. So rises an Arhat, who

takes upon himself the entire burden of imperfection. As clouds hover around the summit, sometimes screening it from earthly eyes, so the wearisome burdens of the world pierce the Chalice of an Arhat. One must possess the stronghold of striving in order to nurture the rivers, gathering the whole invincible Service to Hierarchy. Why is the Service called great? Because it approaches the Infinite. This is the measure by which you can think of the Three Pearls of the World.

443. If I again say that the currents are difficult, the ignorant may ask, "But when will they be different?" I will say, "Within the defile of darkness the calm of death may exist, but upon the summits are the whirlwinds of the far-off worlds." Thus, guard your health.

444. The Spatial Fire rages especially when the evidence of human imperfection manifests itself on a powerful scale. The Fire, permeating all vital cosmic manifestations, rushes impetuously to the formation of new bodies. But when there are no corresponding manifestations in the vital actions of humanity, then, certainly, destruction asserts itself both in Cosmos and in the human affirmation. As Cosmos has its center of Cosmic Fire, so humanity must realize its fiery center in the Hierarchy, which guides humanity and imbues it with the powerful leading principle. Thus, one can strive to the realization of the Highest Hierarchy of the fiery Heart.

Thus, humanity must realize all the best strivings. Only thus can one progress in evolution. Verily, only by adhering to Hierarchy can one advance. Hence, in the great time of shifting, humanity can be saved only through Hierarchy. Therefore it is so imperative to realize the greatness of the Leader as the Savior of nations. The time is austere, but great. Thus we shall construct the great future.

445. The approach is endless; so, too, are defeats. Few will discern where is victory and where defeat. One must know the relation of spiritual growth to the victory over darkness. Darkness can display the Maya of well-being, whereas Light can attest to violent commotions. Each one strives along the shortest path, but who is capable of imagining the best achievements? Only the link with Hierarchy can reveal the uniqueness of the best path. Our decision is to consider achievement as the shortest path. The dark ones consider fearlessness as a bad sign. We have determined not to avoid the steep path. For them, each ascent is an unnecessary dissipation of strength. With Us, the Ray of Light is a bridge of granulations, but they dream of a void. We understand each daring leap; for them, it is but recklessness. Thus, between the daring of wisdom and the recklessness of treason stands only the heart. It will safeguard and open the Gates of Hierarchy. He will err less who follows the silver thread stretched from his heart to the heart of the Teacher.

446. It is necessary to accept the one direction to that Heart where there is no refusal. The channel of the heart must be purified. Will it not be the protecting net of the planet, like the silver threads of destinies? One should not think of the heart as a blob of lower matter. If so, how to contact the Highest World?

One must accustom oneself to the thought of victory. Otherwise, how many defeats are but the consequences of indifference. Indifference is already defeat; as in the present, so in the future.

447. During great constructions, certainly the battle is also great, because the dark ones are afraid of losing their weapons. Thus, each striving directed to the Good undoubtedly calls forth attacks. However, one should understand the invulnerability of the servitor of Light, for when the heart is flamingly imbued with the Hierarchy, all hostile attacks can be overcome. Indeed, it must be understood that each personal feeling undermines the roots of the great structure. Thus, so much of the wondrous is destroyed by humanity, because Leadership was rejected. Therefore no one will be successful who has not realized the greatness of Leadership. Thus, the closest and the most distant ones must sense the current of each affirmed law.

448. Hierarchy is cooperation. But with cooperation, the intensification of energies results in a continuous circuit of sparks, from above downward and from below upward. The dynamo producing this flaming torrent is the heart. It means that above all else, Hierarchy is the Teaching of the Heart. One should be accustomed to understanding the heart as the central motive power. One cannot understand the flame without understanding the significance of the heart. I spoke to you of many centers, but just now I especially stress the Chalice and the heart. The Chalice is the past, the heart is the future. Now, certainly, we comprehend that the ascent is accomplished only along the single silver thread! Therefore, let us be especially cautious with the predestined structure. The chemist values a rare reaction in a certain test tube, and nothing in the world will repeat this reaction if the test tube is broken. So it is with Our construction.

449. Likewise the heart should be understood as the unique natural link between the visible and invisible worlds. Many secretions bind the lowest strata of both worlds, but only the thread of the heart can lead into the Infinite. In this lies the difference between magic and the nature of the spirit. Thus, I advise, first of all, to pay attention to the heart as the source of the predestined unification of the worlds. It should not be thought that Hierarchy is only discipline; it is the advance into the Higher World.

450. The realization of the immutability of the plan directs each trend of thought to Truth. Creativeness of the spirit demands a saturated onward striving; therefore each wavering carries away a constructive approach. The fundamental quality of creativeness is the direct following of the Hierarchy. Only thus can it be affirmed that the path will lead to the highest attainments. How else can humanity contact the Spatial Fire if not through the approach to Hierarchy? Thus, the leading principle of Hierarchy fierily impels humanity to a new advance. Without this mighty progress darkness will engulf the planet.

451. If one were to expound the condition and aims of Yoga, the number of applicants would not be great. For them the renunciation of selfhood would be dreadful. When a Yogi feels the same during want or plenty; when he feels himself only a disposer of means; when he feels his destination in bringing service to the world and his holiday in

communion with the Higher Forces—such a way of life, with the assumption of all the burdens of surrounding imperfections, will not be pleasant to many. Many are altogether incapable of thinking about the future, lulling themselves with the misunderstood letters of the Scriptures. We must not think too much of the earthly, yet it is not said anywhere that we should not think of the future. The thought of the future is already like gates to the Infinite. Thus, think of the future, and you may be sure that this thought will be supported by Hierarchy.

452. One should think of Us precisely as of an Inexhaustible Spring; otherwise the earthly rivers may dry up. Much has already been said by Us about the Teaching being a source of life. It should be understood that the linking of the worlds would already be a salutary conquest.

453. How easy it is to ameliorate life only by striving to a manifest victory of the spirit! Is it possible that all the discoveries of science have not broadened human thinking?

454. When you understand the foundations of Hierarchy, We shall proceed to an explanation of the centering of the spirit in the heart. In order to link the chain of the worlds it will be necessary to give special attention to the heart. Only thus shall we keep within the boundaries of a natural growth of the spirit. The abode of the spirit is in the heart. Thoughts about Hierarchy are spiritualized by the heart. Thus we shall remain as before in the essence of a true accumulation.

455. The power of Guidance imbues humanity with all strivings. Each attainment directed to progress is affirmed by the Higher Will. The guaranty is manifested only by affirmation of the correlation between the Higher Will and assimilation. Thus is revealed to humanity a direct bond between the Hierarchy and the disciple. Thus, verily, the great Might underlies the silver thread that links all the best inceptions. Truly, it can be affirmed that victory underlies the bond with the Higher Will.

456. Everyone whose consciousness can already contain the significance of Hierarchy must first of all renounce blasphemy of the spirit. Much unworthy blasphemy is uttered and thought amidst the usual work of day and night. The most dangerous poison is produced by these imperceptible treasons. Often their consequences are more dreadful than one misdeed through crass ignorance. It is not easy to break the habit of the abomination of blasphemy, for the boundary between the white and black is complicated. We call this contamination a black ulcer similar to cancer. Besides, the meaning of cancer in general is not far distant from the consequences of a spiritual abomination. Like striving to the Guide, one should develop in oneself comprehension of the Highest Hierarchy. Ponder that in concluding our notes about Hierarchy We do not conclude anything, but only open the next Gates.

457. Spirit-creativity is the most powerful attraction of forces. Around the seed are grouped various particles which are united by one and the same fiery attraction. Each inception can exist only through this fiery attraction. Therefore the Might of Hierarchy is

that great Magnet which keeps everything in concatenation and broadens all possibilities. The principle of Hierarchy underlies all vital manifestations. The principle of Hierarchy leads the entire Cosmos. Thus, spirit-creativity imbues with fire all manifestations of space. The symbol of Great Guidance is established in Cosmos.

458. Fear generates ugliness. Nothing that proceeds from fear can have a worthy importance. It is impossible to approach Hierarchy through fear. It is not possible to understand the application of the Highest Chain before realizing the harm of fear. There are many ways to Hierarchy. But the slippery unsteadiness of fear will not endure the ascent upon the rocks, and a trembling hand will not feel the handrails which have been carefully prepared. The condition of fearlessness must be understood equally with devotion. Broad is devotion, but you remember how multicolored is fear. A man who is not even bad may be frightened, and this infection can forever deprive him of ascent. Hence, one should cure oneself of fear.

Besides psychic energy, musk is useful, because it strengthens the nervous system and kindles the protective net. Thus the strengthening of the centers of the heart and Chalice gives a necessary strength to the protective net. Heart, fiery Chalice, illumine ye the path of the ascending ones!

459. The ways of the heart, the fiery ways that lead to the ascension of the spirit, are developed by being imbued with one and the same impulse of the attraction of the Cosmic Magnet. How many different branchings the sensitive fiery heart possesses! But its source is one, and its potentiality is imbued by the sole source, Hierarchy. The ways of the heart, the fiery ways, proceed from the great summit of Hierarchy and lead to that Pearl of the World. Thus, We affirm the flame of the heart and the wondrous silver thread that unites the worlds. Thus we conquer through creativity manifested by the silver thread.

460. A valiant eye will not be dulled. A valiant eye will look into the sun of Hierarchy. Not cringing, not irritation, not profit, will be the gates to Hierarchy. But willing Service, a heartfelt veneration, and conscious ascent will bring one to the threshold of Light.

We finish Our writing on this Great Day, when one more step of Satya Yuga has begun. The step of ascent was proclaimed through scriptures long ago, but the dust of the bazaar dulled people's eyes. So it is today. It will again be asked, "Where is the trumpet call, where are the wings of the angels, where is the sundering of mountains and seas?" The blind ones take the tempest for a call to the repast.

Thus, the cure is in the realization of the Hierarchy of the Heart. The Teaching will be revealed to those who have perceived the right path. The Messenger will knock at their door.

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After our daily labors, let us gather in conversation about the heart. It will lead us through the earthly domains to the Subtle World and thereby bring us closer to the realm of Fire.

divider

1. To see with the eyes of the heart; to hear the roar of the world with the ears of the heart; to peer into the future with the understanding of the heart; to remember past accumulations through the heart—that is how the aspirant must boldly advance on the path of ascent. Creativity embraces the fiery potential and comes to be saturated with the sacred fire of the heart. Therefore, on the path of the Hierarchy, on the path of the Great Service, on the path of Communion, synthesis is the one luminous path of the heart. How can seekers radiate the rays manifested if there is no flame affirmed in their hearts? It is precisely the quality of a magnet that lies latent in the heart. The loftiest creativity is pervaded with this great law. Thus, every consummation, every unification, every cosmic union is achieved through the flame of the heart. In what way can a foundation be laid for great steps? Truly, only by way of the heart. The arcs of consciousness merge in the flame of the heart.

So let us keep in mind the wondrous attraction of the magnet of the heart, which links all manifestations. Indeed, the silver thread that connects the Teacher with the disciple is the great magnet of the heart. The unification of the Teacher and disciple affirms the essence of all aspects of evolution.

2. Many legends tell how wishes were fulfilled, but they do not speak about a basic condition, about the main character being in a quandary, a situation with no way out; and this condition sharpens desires until they become immutable. Even a small detour takes the edge off the arrow of immutability. But just as a person who is not used to the water is able to swim when in danger of being drawn to the bottom, so the solution that fulfils a wish is found when every path has been cut off. People say that a miracle has occurred, but often it is only a sharper focusing of psychic energy. The heart, the sun of the organism, is the focus of psychic energy. Thus, when we speak about the heart, we must keep in mind the law of psychic energy. It is wonderful to have a sense of the heart as the Sun of Suns of the universe. We must understand the Sun of the Highest Hierarchy to be our Banner. How wondrous and beautiful is this Banner, like an invincible force, once our eyes have assimilated its radiance—the radiance reflected in our hearts!

3. Whether people call the heart “the abode of the Elohim” or “the synthesis of syntheses,” it remains the focus. Even those who only see the heart in terms of its lower,

physiological functions regard it with care. How much more deeply, then, should a person listen to the heart, when he knows about the magnet and the silver thread! That is why the Teacher draws you away from everything narrowly physical, so as to remind you through each organ about the spiritual world. It is a festival for Us when pure thinking is transferred into the sphere of invisible existence. People should be led into the abode of the Elohim with great urgency, as if danger were on their heels. You can recognize that the chosen ones are on the path if the Invisible World has become real and accessible to them; you may then notice that the consciousness is growing and the very organs of the body are being transformed, nourished as they are by the link to the Hierarchy.

4. The heart is a temple, but not a hall of idols. So while We have nothing against the construction of a temple, fetishism or bazaars are unacceptable to Us. Likewise, when We talk about building a temple in the form of a heart, We do not have in mind a heart-shaped building; We are indicating the temple's inner significance. A true temple cannot exist unless there is awareness of the infinite chain; similarly, the heart is in contact with all the sensations of the Cosmos. The heart's anguish or joy resonates to the distant spheres. Why, then, is anguish felt more often than joy? Of course, the constant perturbations in the Cosmos agitate the heart that is attuned to them. That is why the service of such a heart has great weight on the scales of the world. Help out in the construction of the world! There is neither a day nor an hour when the world is free of danger! To discern the dangers, not two eyes are necessary but three, as shown on the Banner of the Lords. One should understand that the temple of the heart gives rise to an urgent sensation. It was no accident that the heart was marked with the sign of the cross. Indeed, the sign of the cross is an eternal companion of the temple of the heart.

5. New circumstances will reveal the path to the future. Truth is always the same, but combinations are different, as they depend on the consciousness. So much that is beautiful ends up being destroyed due to ignorance of the temple of the heart. But let us adamantly strive to be aware of heartfelt warmth, and let us start feeling ourselves to be bearers of this temple. That is how we can cross over the threshold into the New World. How inconsequential are the people who imagine that the New World is not for them. Bodies may differ, but the spirit cannot evade the New World.

6. Doubt means the downfall of quality. Doubt is the tomb of the heart. Doubt is a source of ugliness. Doubt must be touched on in every talk, because where will we end up without quality? What will we understand without the heart? What will we attain without beauty?

People will ask, "Why does Infinity come first, then Hierarchy, and only then Heart, rather than the reverse?" But first comes the direction, then the link, and then the means. One must not mar this sacred means with doubt. Let us observe the quality of a person's pulse when he is experiencing doubt and also when he is engaged in faithful striving. If doubt is able to change the pulse and emanations, what physical deterioration it may work upon the nervous system! Doubt devours psychic energy.

After thinking about doubt, let us recall treachery itself, for who is more intimate with doubt than a traitor? One can overcome this darkness only through communion with the Hierarchy, with the most inevitable, partaking of It as one would the radiance of the sun. True, it does burn, but without it there is darkness!

7. The heart may be the focus, but it is the least egocentric of all. Not egoism dwells in the heart, but a feeling that embraces all humanity. Only reasoning shrouds the heart in a web of egocentricity. Kind-heartedness is measured not so much by good actions, which may arise from so many different causes, but by one's inner kindliness, which kindles the light that shines in the darkness. In this sense the heart is truly a transnational organ. If for us light is a symbol of the aura, its parent will be the heart. How necessary it is that one learns to feel the heart not as one's own, but as something that belongs to the entire world. Only through this feeling can a person begin to liberate himself from egoism while preserving the individual nature of his accumulations. It is difficult to embrace both individuality and universal containment, but there is good reason for the magnet of the heart to be connected with the Chalice. You can understand how the heart radiates a special light that is refracted in every possible way by the substance that composes the nerves. The crystal of psychic energy can be colored in so many ways.

8. It is very difficult to purify the heart if the web of egoism is making it fat. The fat of egoism is a bestial inheritance. The pure accumulations of individuality can explain things of which the reason cannot even conceive. It is especially difficult to impress someone with a notion that has never entered the circle of his imagination. The heart is considered the palace of the imagination. How is it possible to move forward if the power of imagination is missing? But where will imagination come from, if not from experience?

9. Heartlessness is nothing but an uncultured state of the heart. Faint-heartedness arises from limitation of thinking. Intolerance belongs to the same family of abominations, all of which degrade the sacred vessel of the heart. You already know that a refined heart, whose energy is intensified, provides an impulse similar to that of an electrical generator; this shows that the heart is a vessel of universal energy. But the culture of the heart does not accumulate unless it receives proper nourishment. Likewise, the best accumulator will be inactive unless it is protected and connected properly. The heart demands constant nourishment; without it, the heart is deprived of the highest link and begins to decompose. In light of this, let us not forget how the ancients symbolized ascent by depicting an infant on the bottom of the chalice.

10. By conducting a rarely performed experiment, you can see how the heart reflects even distant earthquakes and other world events. You can note how not only cosmic perturbations but even reflections of the spirit's radiation act over great distances. We pay attention to the transmuter of prana, to the lungs, which pass the essence on to the heart as a way to establish universal equilibrium.

The new achievements being made in the subtle body are now being crowned with success. These achievements could no longer be deferred, because the foundation of the link with the Magnet of the Hierarchy was being violated. As an aid in restoration of the violated equilibrium, a new kind of subtle body is being developed.

11. When the treasures of energy exceed the treasures of the heart and straight-knowledge, a coworker-mentor is usually sent to establish equilibrium. A Professor actually was attached to Washington, and a Sage of the Mountain was with Genghis Khan. Many similar examples could be cited. You should regard this as something that enhances their activity, not as an absolute requirement. There are also many examples when men of action rejected such cooperation, thereby bringing irreparable harm not only to themselves but also to the Common Good. We have experienced such refusals time and again. Precisely, it was the heart's lack of development that prevented an increase in the possibilities that had been built up by past accumulations.

12. Our Hand will not get tired of extending the saving thread to the heart. Who can justly say that We were late in offering help? But We can cite many occasions when Our Messenger was frozen by people's heartlessness. It is so hard to bring into action the potential of the heart. One must manifest a flight over the abyss, as if soaring from the last shore into the Infinite. How sacred is the courage of selflessness, which opens up the heart!

13. Can you picture what a humanity with healthy bodies and uncultured hearts would be like? It is difficult even to imagine such a feast of darkness. All the illnesses and infirmities in the world are unable to restrain the rampant madness of the heart. Truly, so long as the heart remains unenlightened, illnesses and infirmities will not be eliminated; were that not the case, the frenzy of the heart coupled with powerful bodies would horrify the worlds. Long ago it was said of a righteous man that "he walked before the Lord," which meant that he did not violate the principle of Hierarchy, and thus had purified his heart. Through even the slightest purification of the human heart one can derive a cascade of Blessings. Nowadays it is all right to act, if cautiously, but only in cases where the heart has not decayed. You should not get depressed about it, but you need to know that the darkness has intensified and many hearts are putrefying. The significance of the heart is an old truth, but this truth has never been so needed as now.

14. People will ask, "Which energy do you have in mind when you speak of the heart?" Of course, it is the very same Aum, the psychic energy of the three worlds. By studying this energy, you can ascertain that its deposits are multicolored. Certainly, the deposits may be red, purple, or blue, but as they approach the heart, they lose their coloring. The crystal of the heart is white, colorless. Naturally, this resonance of the heart is not observed very often, but you should strive toward it. The ancients used to advise people to place their hands on the needles of young cedars, so that the condensed prana might penetrate their fingertips. There are many ways to receive psychic energy from the vegetable kingdom, but the one regarded as the best is an open heart that knows the

line along which to strive.

15. The ignorant, in their hypocrisy, may humiliate us, but the way is one, and nothing will obscure it if the heart is pure. It was wise to liken the heart to a ship, but where there is a ship, there is a helmsman. Courage is born of a pure heart. One might compare it to a rose, where the significance of the flower lies in the number of its petals. If they are torn off, the flower as a whole is injured. Therefore, guard the defenses of the heart. Wisely understand that only the lord of the flower has access to all its petals.

16. Here We are speaking about direct striving to Us. We are speaking about the advantage and success that flow from turning to Us in this way. It would seem enticing to try this remedy out, but how many people actually attempt to take this path? Yet every person who has put Our panacea to the test says that Our Advice is sound. He will confirm that when his thoughts resided with Us, he was always successful in everything. Every failure was due to a stain upon the silver thread. How beautiful it would be if everyone, on completing his day, would ask himself about the quality of his thought during those hours! How powerful he could grow by becoming aware of how his thoughts have strengthened the linking thread! Worthless thoughts could be eradicated as soon as they arise. But the way people are now, they hear without hearing and read without grasping the meaning.

That is why I am advising you again to turn the Teaching into a daily necessity. I advise you to observe the extent to which your surroundings and your associates become successful. Members of close-knit groups should be especially watchful regarding thoughts about each other, so that they do not burden or block the current. Many Teachings advise people to follow this simple discipline, but every book should give them still another reminder, because they are not putting into practice what is most urgent, most necessary.

It is a great happiness for Us when We can have the complete confidence in someone that We have in Ourselves. How secure is the stronghold of an open heart!

17. At all times the Teaching of Life is being poured forth upon the Earth without interruption. It is impossible to imagine earthly existence without this link to the Invisible World. As an anchor of salvation and a guiding light, the Teaching strengthens one's advance through the darkness. But amidst the unceasing shower of Grace, one can notice a rhythm like the swelling of the ocean's waves, in which a special expansion distinctly appears; it is then that the Teachings manifest. In this way you can explain the rhythm of the entire world as one of expansion and submersion; in other words, you can outline the evolution of Being.

18. The disruption of rhythm occurs because of many conditions, but the essential way to avoid this perturbation is to unite in directing yourselves to Us, turning to where there lies a solution for everything. Like a speck of dust that halts a huge wheel, interruption of rhythm cuts the current off. Right now, however, is a time of great tension. With the

possibilities so near at hand, events are gathering into a rolling ball, and what seems terrifying will turn out to be salvation.

19. If people could sense the special nature of the moment even partially, they would be helping Us a great deal. Even if they do not discern exactly what is happening, just by sharing in a common mood, they would be strengthening the magnet of the will. People do not realize the extent to which unconscious vegetating complicates the world order. The heart, being a hearth of transformation, ought to give each person an idea of the pressure of the spiritual atmosphere. We should not suppose that the heart suffers only because of things that concern us personally; naturally, it aches on account of the agitation worldwide. You should attempt to unite hearts into a harmonious round, where all dance in accord, for even a hardly tested heart will add its precious energy to the common chalice.

The heart strengthens Our transmissions, pushing aside the new underbrush. There are many untested hearts, but there are still more that are buried under ashes. Many sparks are needed to penetrate those cold ashes.

20. If straight-knowledge is not awakened, then even reality, even the obvious, will remain inaccessible. You cannot force anyone to perceive what is in plain view, however striking. People will come to you saying, "If the Invisible World really exists, why don't I see it or hear it?" Something similar happens with sick people who turn down treatment. They are not averse to getting better, but at the same time they direct their entire consciousness in opposition to the doctor. So it would be useful to compare people who see with people who are sightless in spirit. You could discover the reasons why some gain success while others go to ruin. By comparing obvious manifestations in this way, one can solve many of the problems regarding how the worlds act on each other.

Actually, the Invisible World is quite visible when the eye is unobstructed. You do not need mediumistic phenomena to sense the Light of the Highest World; indeed, you can ascend only to the Highest. That is why all the ruses of lower magic, relying as they do on force, pale in comparison with the first light of the heart. Though not many people know the fires of the heart, these torches must provide light for all. That is why blasphemy of the spirit and rejection of the Teacher are such grave offenses. Let Me say it clearly: you may think a long time about what Teacher to choose, but once you have chosen one, do not fall away! Let us show understanding of the foundations of the structure.

21. Advise people to speak about the spiritual. You may notice a great many useful things in their spiritual recollections. Moreover, a spiritual conversation protects the participants from filth and irritation. Affirmation of spiritual manifestations will reduce the animosity people feel toward the Invisible World. A special aura accumulates where spiritual conversations are often held. They may be imperfect, but such conversations prove to be touchstones that test the nature of those present.

Different peoples contribute their particular transformation of the principles of spirituality, and according to this one can judge what their hearts are suited for.

Avoid disputes about the indisputable. I was recently amazed at all the controversies between the followers of Joan of Arc, Sergius, and Moses. Each disputant claimed that his Protector was not in agreement with the others. But for anyone who knows the Truth, it was sad to hear such fabrications, cooked up to cause disunity. And even if there is no unity, let people at least avoid butting foreheads—otherwise, horns will grow!

Just imagine what would happen if those who know the Truth were to join in harmony and unite their thoughts. What a power would come into being here on Earth, in spite of all the pressure of the atmosphere! Whoever triumphs in spirit is already one of Our own!

22. Advise people to cultivate the ability to think and to observe. The heart cannot carry out its mission if there are fleas instead of a thought and a mole instead of observation. Nobody gets very far traveling with companions like those. Now is the time to deepen the current of thought, for otherwise the masses will not find any way to apply the treasures they receive. Overproduction is a sign of superficial thinking and lack of observational power. It has been said that schools should start holding classes for training in observation and thinking. The heart cannot just be nourished from without; one must also support it by making practical efforts. Steadiness of striving will also come from developing vigilant insight.

23. All of you are familiar with a certain type of preacher who gathers up the bones of various writings and departs with them into oblivion. Reason prompts such people to gather detailed arguments, but the purpose of this conglomeration remains undisclosed, for the heart is silent. That is why we call them the “silent of heart.” And although these preachers dole out all kinds of advice to other people, they themselves fall into faint-heartedness as soon as they run into opposition. Truly, only the heart bestows immortality. An affirmation of the heart is itself a revelation of the future. Those who fear the instructions that their own reason has gathered are far removed from the heart. The Ancient Teachings speak about the holy madness. Think of it as a countermeasure to the coldness of calculations; think of it as a vital source that lies beyond all lifeless conditions.

People who deny the Teaching are not far from falling into the abyss. Those who affirm the Truth, even in an imperfect way, are already on the path. When they cross over into the Subtle World, they will not regret that they have called the heart to life.

24. We are fighting a great battle. You should not fear the approach of a time that was proclaimed long ago. When We see a battle for Light before Us, you should not think that it is misfortune creeping up. Nor should you forget that persecution accompanies the greatest success. Only a taut string can resound.

25. It can be said without exaggeration that the majority of heart diseases issue from wealth. That is why those who have embraced the Teaching pull away from wealth or remain its mere custodians.

26. You know that a suggestion can be given in any language; this clearly demonstrates that the meaning and essence understood are not dependent on the conventionalities of various dialects. I believe the manifestation of a heartfelt understanding is a necessary step in approaching Us. The language of the Subtle World brings into actuality the dream about mutual understanding. You have to become fully aware of this possibility before you can make use of it.

27. The Philosopher's Stone is something real. It can be understood both spiritually and physically. The spiritual state that is called "the Stone" corresponds to a harmonious blend of all the deposits of psychic energy. Physically speaking, this preparation is quite close to a preparation of Paracelsus', but he made a substantial error to which he futilely adhered. As for the rest, the Arabic sources on which Paracelsus drew were quite correct.

28. Suggestion can be transmitted by thought, by sound, or by a glance, and it can be reinforced by deep inhalation. What opportunities for scientific observation lie in these actions! It can be observed how inhalation strengthens sound and the emanations of the eye. The various properties of the human glance were noticed long ago. By conducting a series of experiments, you could observe the distance over which the radiations of the eye act. During the experiments it would be instructive to watch how the power of thought combines with the physical emanation of the eye. Only by observation can you begin to appreciate the invisible world of human influences. The web woven by the unconscious activities of thought is so complicated! Do not be surprised that thought lives on in space. Similarly, the physical particles of the glance do not disappear. As we learn to observe, we shall once more remember about the heart and understand the symbol of the piercing arrow.

Many arrows pierce the heart, as shown on ancient images, and on the very same images we see the flame of the heart. Could it be that without arrows a flame is impossible? One can affirm that the basis of the flame's manifestation is a blow; it is like the birth of a new rhythm. The Teacher desires that the rhythm be *accelerando*—this applies to everything.

You should not decide beforehand what is possible. Precisely, what is impossible today will be possible tomorrow.

29. To approach Us, you need an understanding of full freedom. How terrible are the consequences of fear or profit-seeking! Unobscured striving, freed of all burdens, reveals the true path. Only a heart from which no cunning or corruption can be concealed is able to judge where such freedom begins. But the boundaries of the heart's freedom are subtle ones. What things do people manage to pile up around this

subtle web! If the heart resounds to a distant earthquake, if our skin senses the warmth flowing from a hand, even over a considerable distance, then how much more strongly must the heart vibrate in response to human radiations! It is precisely this property that contemporary science fails to note sufficiently.

30. Why do so many experiments fail to yield results? First of all, because of impatience and unwillingness to accept responsibility. Sometimes people upbraid Us, saying that help did not come in time. But instead of reproaching Us, the person who asked for help ought to recall how before things were ready he veered off the path or started thinking that his load was overly burdensome. It is very sad for Us to see cowardly deviations or unwillingness to place oneself on the edge of an abyss. How can one intensify energy if not by an extreme situation? Such situations should be regarded not as end points but as beginnings. Likewise, for the exercise of patience it is useful to grasp the concept of a beginning. For some people everything is definitely an end, but for Our students everything is a beginning.

31. How are We to explain, when the heart is silent? How are We to speed things up, when the heart is heavier than iron? How are We to move a heart that has died in spirit? Yet it is possible to learn to value every reverberation of the heart, when the secret flower manifests a multitude of petals that guard the treasure deep within the spirit.

32. “The channels of Grace and the receptacles of the earthly poison”—that is what the chosen ones are called, those who are ready to offer themselves for the benefit of the world. Nobody could bear to take the poison unless he had the Power of Grace; but without the earthly poison, the Power of Grace would carry him away. In this sense, upward striving has an earthly foundation. Of course, many people lack the strength to take the poison; but also, for Grace to be firmly established, the heart must be tempered through actual testing. We consider it a treasure when the heart, having been freed of stress, is ever ready to resound to its environment. This is not easy to achieve unless the energies have been transformed into harmonious crystals, in which case Ringse forms, something quite accurately noted in Tibet in the Teachings of the Himalayas.

33. Who would insist that it is easy to follow the Teaching even if one’s accumulations are inadequate? But if one’s Chalice is brimming over, then the path of the Teaching is inevitable. We can understand the difficulty of accepting the earthly poison, for each of Us has taken a measureless amount of poison. In the same way that a magnet attracts certain metals, the heart accepts Grace. And in the same way that a sponge absorbs water, the pores of the skin take in the earthly poison. But prana, when consciously absorbed, alleviates the flow of the poisons.

34. People are divided not only according to organic characteristics but also according to the elements; certain attachments live on in their consciousness. Nobody will be able to discern as many gradations of flame as the people of fire. Nobody will be as fond of the water as the people of that element. Naturally, the people of fire will also be especially drawn to Agni Yoga. They will feel the absolute need for it. They will approach

the Teaching of Fire not out of reasoning but because it is the sole solution. People are able to understand the need for the Teaching when they are at an impasse with no way out.

35. The most difficult thing for people is to combine extreme spiritual exaltation with tireless action. Success requires a high degree of spiritual tension, but in each action a certain reserve of energy must be maintained. An exhausted action loses its beauty and the magnetic power that comes from being convincing. A singer who has exhausted her vocal reserve primarily arouses pity. The manifestation of extreme spiritual tension should not express itself in acts of desperation, for in that case the manifestation of inner energy would dissolve in activity that is alien to the spirit. You should have a firm understanding of this law, in order to avoid turning into a windmill. I advise you to gather all the forces of the spirit, so that you do not scatter them in unrestrained actions.

36. If you notice signs indicating that someone has been chosen, do not interfere with the activities of this Emissary. One can learn to recognize the signs of Agni Yoga and in accordance with them recognize the path of the chosen one. So the manifestation of an Emissary lies not in externals but in the special character of his action. It is only natural that actions of special significance should strike people's consciousness; both sides, in their own way, show understanding of these actions. We cannot name a single Emissary around whom a wondrous accumulation of energy did not take place. Just as clouds come before a thunderstorm, clouds always emerge before the affirmation of Truth. But you already know the meaning of these spiritual phenomena. One can establish how over the centuries the glad Tidings are repeated and how they spread among the multitudes. From the spiritual Summit one can perceive the rhythm that conveys the echoes of the Teaching.

When you notice even the slightest signs that a person is being called, be careful not to interfere, for an Agni Yogi's foundation is fire, and you must not put it out. And who would dare to turn the fiery element against himself? Every flame extinguished resounds, which is why the karma of an extinguisher is like the fate of a murderer.

37. An Agni Yogi is economical in everything, not out of stinginess but because he knows the value of the energy that is poured forth from above. Thus, he conserves his own energy as well as the energy around him. People usually fall into error by assuming that energy is only in great actions; they forget that expenditure of the very same energy, so precious in its essence, is far greater in small matters. Small actions and small things clog life up. You should be especially careful of dust, which mixes with the emanations of objects and scatters the personal energy that should be preserved in a single channel. Thus, we shall safeguard everything connected with the energy of the Hierarchy.

38. How necessary it is to get used to understanding everything spiritual! We can expect nothing from the heart if our thought does not find cause to rejoice in the very mention of anything spiritual. Indeed, we must attain the stage where we radiate light from our

innermost being, for it is then that we are true coworkers with the higher worlds. Radiating the light of Grace, we are at the same time doctors, creators, and protectors on the descending line of the Hierarchy. First we see the outer light, and then we come to know the light within ourselves; but only after the kindling of the “torch” can we radiate Light.

39. It is extremely important to speak of the spiritual. The path of the spirit, like nothing else, develops the consciousness and makes life pure. Look upon conversations about the spiritual as practical training for the heart. You need to undertake purification of the consciousness as a path to success. Again I am not speaking abstractly but am telling you something to be put into practice. Try an experiment in which you administer medicines to an intelligent person or animal and one devoid of intelligence. It is instructive to compare and see the extent to which consciousness intensifies all the manifestations and processes. Besides, a conversation about the spiritual directs the A-energy upward along a definite channel. Precisely, Ketub is a unifier of energies. So you should not waste time seeking after the commonplace, when there are so many possibilities that draw you upward.

The heart's joy lies in striving upward.

40. The Invisible World takes part in the earthly life much more than is generally supposed. Advise people to pay attention to the multitude of small phenomena that usually go unnoticed. What build up unforgettable results are not striking or blinding manifestations but those that the limited mind calls “coincidence” or “accident.” If we consider all the unexplained manifestations of the heart, even an unprepared mind will notice an unusualness that contradicts the conclusions of medicine. Let us take, for example, the so-called double pulse, where an external influence creates two focuses in the organism, as it were. But the concept of cosmic energy explains with perfect simplicity how closely we are linked with the Higher Forces, and the external fires and light will remind us of the same thing if our minds allow them to be seen.

One has to understand the immediacy of these manifestations without losing the ability to think rationally. That way one can replace magic with the Teaching of the Heart. Everyone has a heart, and everyone has an energy potential contained within that heart, which means that the New World is not prohibited to anyone. We say that the New World is cognition of the Invisible, even if that cognition is at a rudimentary stage. Even that degree of understanding would set life on new foundations.

The unifier of energies, the unifier of knowledge, the fiery Ketub is understood by an Agni Yogi. When people strive to cognize the Invisible, it will become clear how imperceptibly the strata of the new consciousness are being formed, and how this consciousness is changing the essence of life.

41. Sometimes let your heart converse with the Higher World. This conversation can be held in various languages. It could be that the heart will gather together memories of

hours from many lives. Or perhaps the conversation will be a silent one without instructions or advice, one that only ascends and grows stronger in that ascent. And there may be the silence of gratitude or the silence of the power of readiness. The flame of the heart flares forth in striving to unite with the Highest World. Only the heart will find the path to the Hierarchy. The heart will strengthen itself with the Power of the Highest. Only the heart will serve as a stronghold in battle.

42. Vast, tight, and intense is the battle. We know how the heightened intensity of some people leads to the strengthening of others. When I advise you to conserve your energy, it means that the forces have been gathered for battle. The conflagration is spreading across the entire globe. In comparison with the present conflict, the former one is nothing. Conserving your energy is just a sign that you are fit for action. Similar caution is necessary in everything, since We Ourselves have approached with measures that have no precedent for the present race. But it is impossible to leave the world to decompose! Consider this time to be extremely serious! And knowing this, strive to Me!

43. Magic is like a massage. A massage artificially limits and restores the body's features and blood circulation. In a similar way, magic artificially links people with the Invisible World and restores communication with it. A normal organism does not need massage; a developed spirit has no need of magic. Massage works on unhealthy organs and limbs. Magic offers a Teaching about conditions and palliatives without revealing the simplest approach to the Higher World. Once massage therapy has begun, it is necessary to increase the amount, or else the tissue may be threatened with abnormal growth or destruction. As for magic, it is necessary to go on increasing one's mastery of it, or else the elements will start to press hard on the retreating practitioner. So we find the same laws in effect when we compare the physical and spiritual worlds. The same laws reveal that the simplest paths are much closer to a developed consciousness. So long as moderation is practiced, the stomach will not grow larger. So long as the spirit is being refined, the heart will not fall silent.

44. It is necessary to establish once and for all that Yoga is not magic. First of all, there is nothing artificial in Yoga. The kinship and harmony of the laws of Being are opposed to coercion in any form. A Yogi will not disturb the Primary Energy unless there is a dire necessity. With a Yogi, complete cooperation with nature is created. So a Yogi's knowledge is based primarily upon straight-knowledge. It is upon this pure surface that the signs of experience are inscribed.

45. The process by which energy is compressed or intensified is similar to the workings of a pump. Thus, the upward impetus of energy is sure to be conditioned by downward pressure. People usually regard this pressure as misfortune or failure, whereas it is the physical threshold of ascent. Oppression, of course, manifests in an entirely different way; but any person who has attained ascent is able to determine moments of inner or outer compression. It is sad to see how uninformed people, not understanding the law of the pump, give way to compressive forces. This situation is especially serious nowadays, when a mass consciousness is being molded, when it is urgently necessary

to harmonize thousands of consciousnesses that are disorderly, uneducated, and ignorant of the simplest and most unshakeable laws. It would be so easy for these masses to lose sight of the fact that intensification is the gate to ascent.

46. A guarantee is a concept of tremendous significance. It creates a chain of hearts and turns Chaos into the conscious arteries of Space. The symbol revealed to you at night was highly significant. The serpent of darkness is going to devour your friend if he does not enter into conscious communion. The responsibility of the guarantor is also great. Not without reason is it said that the hand burns! Indeed, it is no exaggeration to say that a fiery pain shoots through the guarantor when the one for whom he vouched makes mistakes; but there cannot be any other way of carrying on constructive work. Therefore, learn to be cautious and attentive.

47. In what does happiness lie? In being able to sit still without daring to stir up the Primal Energy with one's thought? Or in directing one's thought toward a new construction of life? I first spoke to you about action, but now let us affirm the significance of thought. Even the loftiest action impinges on relatively low strata; only thought, on account of its nature, is able to act upon the Primary Substance. First I spoke about action as something accessible and evident; but now that the consciousness has broadened sufficiently, it is time for the significance of thought to be affirmed. On the surface of existence subsist multitudes of actions performed without thought, actions indistinguishable from those of the animal world. But if we are speaking about straight-knowledge and the heart, then we have to affirm that thought is a power and co-creation of Existence. Notice that I speak neither of debate nor of intellectual speculation but of thought, which sweeps over the surface of Substance with an individual rhythm and thereby creates without limit.

48. Yesterday we began discussion of a new approach to the Era of Maitreya. Thought is the manifestation of true happiness. Thought that is divorced from the heart will not penetrate the surface of Being, while thought that issues from the heart is like an unstoppable arrow! You should not get upset when a thought is conceived during a powerful influx of energy. Thoughts so conceived are like a battering ram that will penetrate into the depths of Being. So after discussing outer action, let us learn to value the actuality of thought's creative power.

49. The note sounding from Space is amplified still more, and the new rhythms are like a new armor that the dark ones do not expect. You can constantly create new vibrations and thereby repel darkness.

50. A weaver has his warp before him, for without it even a master craftsman would be unable to embody his thought-creativity. To create with thought, the Cosmic Thought-warp is also necessary; that is what We call the Primary Substance from which fiery thought strikes the spark of creation. This same work can be performed by practiced thinkers and also by children who are aflame with an indispensable desire. One cannot judge the character of an anchorite or an ascetic unless one knows the level and quality

of that person's thought. Nor can one judge a singer or a poet without knowing what sort of thought-creativity he or she radiates. We gradually wean ourselves from the habit of criticizing, because only thought-creativity is the Creator's coworker. So let us carefully gather all the existing thoughts that can bring benefit by penetrating Akasha and reaching the essence of Being. The greatest comfort lies in the fact that no one is devoid of thought, so once they are aware of its significance, everyone can cultivate this inborn blessing.

51. Sometimes people say, "I got so carried away with my daydreams that my heart began aching." The heartache comes not from evil fantasies but from the intensity of luminous desires. The heart's anguish, first of all, fills our essence with the substance of power. Naturally, the sculpting of Akasha is not always connected with heart pangs, but in any case, the feelings of pain indicate tension and cooperation with the Primary Thought-warp. Thus, one should not fear that anguish is a sign of evil.

52. Those who are entering the path of Great Service sometimes fear that their spiritual reserve may not be large enough for them to go on giving constantly. Although they know that the giving hand does not grow poor, it is difficult for them to apply this in its spiritual sense. But the same thing is said about the birds of the heavens that have plenty of grain for the morrow. Truly, when one cooperates with the Hierarchy, the spiritual store will not run out. The heart that cherishes the Image of the Lord will not fall silent. So nobody need fear that the spiritual store will be used up, for it is inexhaustible. You can hand out these treasures—just hold tight to the silver thread.

53. A warrior of the spirit who lacks experience sometimes falls into perplexity: "If the battle really is that fierce, how come my hands and feet are still intact?" As though the intensity of a battle is measured only in broken bones! But often the ordinary people participating in the earthly battle do not feel its intensity; only the leader realizes what is taking place.

54. People are rightfully asking, "How will the significance of thought be different in the New Era? Since the importance of thought is being affirmed so persistently, does it mean that thought is being given a special role in the regeneration of life?" This is perfectly reasonable. During the Black Age, Kali Yuga, thought has revolved around man, and magnetism has only extended over small distances, while in the New Era thought means Space! That is why we must not think personally but spatially.

55. For the majority of people, spatial thinking is quite difficult. To think spatially, you first of all have to retain your personality while liberating yourself from egoism. This antithesis will strike many people as absurd; for them, egoism and personality are the very same thing. The concept of a powerful personality devoted to the Common Good is something that surpasses the imagination of most people, but without personality thinking would have no potency. Thinking generated in egoism adds one more dose of poison to the planet's infected aura. Many people also find it difficult to realize that the substance of thought is indestructible and not linked to certain strata of space alone,

which means the responsibility for each thought is great. An arrow can reach a bird of prey, but what can destroy a vile thought?

56. A wise householder does not light all the fires unless he has a special reason. Likewise, ancient legends mention a mountain surrounded by flame, but it does not say anywhere that the fire burned continually—it rose according to the degree of necessity. Your fires also shine forth according to the degree of necessity. Whether it is the Eye of Brahma, or the wings, or the rays radiating from the larynx, or any of the other twenty-one principal fires, one has to let them flare forth according to their natures. It needs to be pointed out that the fires act through the power of the bond with the Hierarchy. It is impermissible for the centers to flare up in uncontrolled burning. In the Great Service solicitude and caution are the first principles of the Higher Cooperation. Every particle of the energy of Elohim and every Urūcī We protect from the Fire of Space. This accountability is especially needed when an intense battle is raging.

57. One needs to develop a firm understanding of the Great Service. Pure hearts can show steady support for the Great Service without fatigue or carelessness. How destructive is the dull nature of carelessness! And how many people, even among those who know, are unable to avoid it! In ancient times it was called the “grey serpent.” Let friends adopt the manifestation of vigilance and attentiveness.

58. Over the years the significance of the laying of magnets and the importance of travel through various countries have become clear to you. This is not some superstitious remedy but the application of rays and magnetism, a subject already familiar to science to a limited extent. Even skeptics do not deny the special significance of personal influences. From there it is but one step to the concept of a strong magnet connected with a Center of manifested energies. Nor is it difficult to understand the significance of a human organism passing through a certain space, for the organism is an extremely powerful chemical battery. Even dogs feel the power of a person’s tracks. How much more fully does this emanation develop when awareness is being applied! That is why the significance of envoys is very great and they continue to be dispatched.

Truly, you can observe where the foot of an Envoy has stepped and how a magnet has attracted an entire region into an orbit of activity—such has been said of the Angels of Life and Death. That is why you should keep a steady eye on events and discover the vast system underlying them. Since even ordinary astrologers can note the correlation between great events occurring at a distance, how instructive it could be for you to follow how the paths are being fulfilled, seeing that you know where they lead!

59. There are three circumstances that may place a special burden on a person’s karma. The first—rejection of the Teacher; the second—suspicion that the bond with the Hierarchy may bring misfortune; and the third—evasion of a responsible mission. Only the heart can whisper that rejection or suspicion or evasion has begun. A person who has betrayed the Teacher many times is insisting, in his madness, that he has never even thought of treachery and never considered evading anything. A darkened mind can

come up with a thousand justifications in order to conceal what long ago was inscribed on the scroll of karma. Better to not approach in the first place than to manifest apostasy! For an apostate, the night never ends! But this is no punishment; it is only the consequence of what has been sown. The heart is able to discern the seed of treachery.

60. People pay little attention to the Invisible World. You need to consciously accustom yourself to understanding its presence in everything. You can look upon Space as a conducting wire to the Invisible Worlds that are observing us.

61. One has to live through the difficult hour that is called "The Dragon of the Threshold." We call that hour "The Tearing of the Veil." That is how We designate the time when darkness intends to tear the veil but ends up only revealing the distances. But courage is needed; indeed, how else can the accumulation of courage come to light?

62. Just as the sun is the heart of the system, the human heart is the sun of the organism. There are many sun-hearts, and the Universe represents a system of hearts; that is why the cult of Light is the cult of the heart. To understand this abstractly means to leave the heart out in the cold; but as soon as the Light of the sun-heart comes alive, the need for the magnet's warmth will make it shine forth like a true sun. It has been said: "Let your heart lead you in crossing Santana." That is how you can make the concept of the heart resistant to the cold. You can look upon the rhythm of the heart as the rhythm of life. The Teaching about the Heart is as bright as the sun, and the warmth of the heart speeds as swiftly as a sunbeam. Everyone has felt astonishment at how a ray of the rising sun can instantly insulate everything from the cold. The heart can do the very same thing!

I am speaking of the warmth of the heart now that it is especially necessary. A thought surging forth in aspiration sets space on fire, while the warmth of the heart is a constant hearth. Courage dwells in the warmth of the heart—remember this! The manifestation of the dark forces acts like frost on a sown field. Only the heart's warmth provides a radiant shield. But just as we conduct tests on light waves with delicate care, we should approach the heart with caution and solicitude.

63. A heart that has dedicated itself to goodness radiates grace unceasingly, without depending on intentional transmissions. Likewise, the sun sends forth its rays without premeditation. A heart that has pledged itself to evil sends out arrows consciously, unconsciously, and unceasingly. The heart of goodness sows around itself health, smiles, and spiritual wellbeing. The heart of evil destroys warmth and, like a vampire, sucks away the vital force. And so the activity of hearts—whether it be good or evil—goes on without pause. The conditions of good and evil have a different meaning on the lowest plane of Being and in the Highest World. You can picture a radiant furnace of light and a yawning abyss of darkness. It is terrifying when the swords of the demons and the Archangels are crossed! Amid the flashes of battle, so many hearts are drawn to Light or to darkness!

64. One needs to clearly visualize the ceaseless radiation of the heart. It is necessary to understand why the presence of evil hearts is so painful to good hearts. Neither the smile nor the forced grin of evil can conceal what the heart is radiating. The establishment of good in the heart in no way excludes righteous indignation, but irritation is the domain of evil. Only by striving to the Hierarchy can a person determine the boundary between many feelings.

65. The crossing of currents is as hard to bear as the sound of swords being whetted. Since even the sound of paper being torn places a burden on the heart, what a powerful contraction of the nerves is induced when all kinds of tensions and currents cross! Once more let us turn to the panacea. Only an intensified striving to the Hierarchy can weaken all the arrows of the currents.

66. You know about the influence of human emanations on plants, and you also know about the influence of color. Now it is necessary to recall the significance of sound. The similarity of these various influences is quite remarkable. Since an open, brightly resonant heart is needed to increase the potentials of a plant, then when it comes to the influence of sound, consonance and all the combinations of the dominant tones are necessary for the same purpose. A manifestation of dissonance cannot strengthen the flow of energy. Dissonances may be useful in the way they affect people, for as an antithesis they can reinforce the rhythm of consciousness; but with plants, where consciousness is minimal, dissonance is only a condition that retards growth. With minerals, dissonance may be a source of disintegration. Truly, a rose is a symbol of consonance, and the dominant chord of the rose's radiation is linked with the glow of the heart. Few experiments have been conducted on the effect of sound on plants, but the ancients believed that the finest flowers grew by the temples, where the harmonies of voice and music often rang out.

67. Seek out and commune with everything that is refined and subtle in its substance. I am talking not only about objects but also about people. Among people, do not choose those who desire only material manifestations. Even people who recognize spirituality are not worthwhile if they are seeking after crude manifestations. They will not be the first to draw near the Kingdom of the Heart. Perhaps others, who have not seen the Subtle World but have understood it in their hearts, will leave the wizards and magicians behind. The establishment of the inner eye and the unfolding of the fires depend upon refinement of the consciousness; only these gates lead to the Kingdom of the Heart. Skeptics who want to touch the wounds of Light with their own fingers are unable to open their hearts to the cognition that flashes forth as fast as lightning. Certainly, test everything that exists! But without the glow of the heart, these tests will be like the embers from yesterday's fire.

What is being said about the cognition of the heart is not abstract. If someone is unable to understand this refinement, how can he perceive the higher strata of the Subtle World? How can a person who lacks this spiritual cognition accept the subtle Ether, which nourishes the higher body? It would be pointless to direct one's cognitive powers

to phantoms that envelop everything with their shrouds of decay. So test the World with your heart.

68. After all the demarcations have been made, we inevitably arrive at the synthesis of the heart. We need not mention that silence arises from an intermingling of all the sounds. So let us learn to correlate the heart with silence. But this silence will not be a void; it will saturate space with the synthesis of thought. Just as a heartfelt prayer has no need of words, a saturated silence has no need of formulas. An intensified silence requires creation of many strata of thought as well as many benevolent desires. So the heart, intensified by silence and full of energy like an electric generator, beats out the rhythm of the Universe, and personal desires are transformed into the all-guiding Universal Will. That is how cooperation with the distant worlds develops.

69. Complaints about insufficient guidance are the usual thing. People are used to covering up their peculiarities with complaints. But if there is anything that has not been grudged to humanity, it is Guidance; people just need to pay attention to everything that is being given! The multitude of impulses that spring from spiritual influences may vanish without benefit, but they also may work harm by remaining misconstrued in the pantries of a person's consciousness. It can be safely asserted that only a very small fraction of spiritual influences find a proper application; especially obstructive are the habits that drive the consciousness into conventional paths. They also enfeeble the faculties of the heart when it is ready to resound to the Highest Guidance. Precisely, it is the heart that knows the highest from the lowest; but when enfeebled and befogged, the heart itself will reside at the lowest level, where even the lowest will appear to be the highest. Purity of heart is the most essential possession. There is no room for wisdom, courage, and selflessness in a beclouded heart. But Guidance will whisper about deeds of podvig, and this advice should not seem terrifying or harsh.

70. Multitudes of extremely urgent transmissions end up calling forth only vague hesitations. You can observe how even worthy spirits often fail to carry out in time an Instruction they have been given, and how trivial are the circumstances that prevent them from doing so. Compared to the transmissions from Above, their actions and habits seem so petty, so incommensurate with the urgent Instructions. Again, people should not be dreaming about magic formulas as a way to attract Guidance, for It is near at hand, and the magnet of a pure heart will clear the path. The most substantial thing a seeker obtains will be this magnet, which attracts and opens things up.

Truly, it is joyous to be in the presence of the pure of heart!

71. True solemnity is built upon the highest degree of tension. Solemnity is not rest, not satisfaction, not the end; it is, precisely, a beginning—that is, resoluteness and a march forward on the path of Light. Hardships are inevitable, for they are the wheels of striving. Terrible pressures are inevitable, for without them the explosion lacks power. How could joy arise from frivolity? Only lust lies in frivolity, while joy abides in the solemn victory of the spirit. And the victory of the spirit lies in affirmation of the unshakeable principles

from which everything begins. When the Banner of Peace is being raised, you should be full of solemnity.

72. Though already on their way, a multitude of possibilities go unrealized because of personal complaints arising out of self-pity. When people begin to weigh how much they have sacrificed and how little they have received from the Teacher, the meaning of the Teaching disappears. People calculate what they receive like a day laborer counting up his wages; they do not commensurate what they receive by comparing it with eternity, that for which they exist. The idea of getting paid for good intentions is so totally inapplicable to what the process of perfection means! But it has to be said: a lot of people prefer posing as a day laborer, not because their hearts are depraved but because their imagination has been poorly cultivated. With many people, the straight-knowledge of Eternity is cut off because they turn to self-pity.

All Teachings repeat about the burden of the flesh in order to direct attention to the superiority of the spirit. The Teaching ought to be accepted as the source of true privileges, which are inalienable. One should value how the Teaching deepens the consciousness and provides life with true possibilities, so long as these are not rejected. This simple consideration is rarely paid much attention. People would rather send their complaints out into space, thereby calling down upon themselves a shower of stones. But let us not frighten them, or else they may accuse us of lacking love. People ascribe such strange conditions to the manifestation of love that you would think their love was coined in a mint! But you need love to travel the path to the Infinite. A Guide is so absolutely necessary! When in the state of final tension we clamber up the slippery rocks, seeking out the thread of salvation, the Guiding Hand will touch us.

73. Even in the most ancient times people understood the significance of the heart. They regarded the heart as the Dwelling of God. When they took oaths, they placed their hands on their hearts. Even with the fiercest tribes, they drank the blood of the heart and ate their enemies' hearts in order to acquire strength. That was how the significance of the heart was expressed. But now, in our enlightened times, the heart has been reduced to nothing more than a physiological organ. The ancients drank from the skulls of their enemies; the chalices used in sacred rituals were fashioned out of the parietal bone. Those who knew about the "bell center," the Brahmarandhra, understood that magnetic intensification transmutes the substance of the bone. But nowadays people just laugh at these powerful curative substances. The most trivial discovery attracts hordes of people eager to make use of it, while laboratories full of the most powerful chemicals are forgotten. But a natural union of the three kingdoms of nature is what provides the most effective compounds. You should first of all remind people how important the heart is as a unifier of the worlds. Is the fire of the heart any different from the very Fire of Space?

One can get a deep grasp of the constant communion with the distant worlds that the ancients were said to practice, for the magnetism of the distant worlds brings imponderable power. And doesn't the heart sense the subtlest of vibrations?

74. The various concepts of the will should be thoroughly thought through and delineated. The will of the brain has become the citadel of the West, while the East still has its stronghold in the heart. When conveying a suggestion, a Western hypnotist uses his will, straining centers in his extremities and eyes; but the emanation thus transmitted not only exhausts itself quickly but also brings on fatigue and, in any case, only acts over very small distances. Spatial attainments are not possible through transmissions of the will of the intellect. But the heart of the East has no need for tension in the extremities, nor does it needlessly intensify energy; rather, it sends forth its thoughts without any limitations regarding place. Heart suggestion, as a natural channel of communication, does not bring harm to the person who issues the suggestion or the person who receives it. The Western method is always obvious from the outside, while the Eastern method has nothing external about it; quite the contrary, the person issuing the suggestion does not look at the receiver, for he has the image of the destination in his heart. The advantages in heart activity are numerous and beyond dispute, but to obtain them you first of all must realize the heart's significance.

The power of the heart overcomes absolutely anything. The heart is able to know the meaning of events that happen far away. The heart is able to soar, thereby strengthening the necessary connections. The heart is able to partake of the distant worlds. Try this simply by transmission of the will of the brain, and you will perceive what is different about the will of the heart. The Epoch of Maitreya is the Age of the Heart! Only with the heart can you fathom the value of Maitreya's treasures! Only with the heart can you understand how greatly all accumulations and all straight-knowledge are needed for the future.

75. Love, podvig, labor, creativity—these summits of ascent maintain the upward momentum regardless of the order in which they develop. And what a multitude of attendant concepts they encompass! What is love without sacrifice, achievement without courage, work without patience, or creativity without self-perfection? And over this entire host of beneficial values rules the heart. Without it the most patient people, the most courageous, the most intensely striving will be nothing more than cold coffins! The heartless ones will be weighed down with knowledge and wingless. It is distressing when someone does not respond to the Call in time! It is distressing when someone does not fully follow the Hierarchy! Often people try to hide from themselves their own rejection of the Hierarchy. Traveler, can you in all sincerity acknowledge that you are ready to follow the Hierarchy? Could it be that your readiness is just up to the first bend, up to the first stage, where only the Hierarchy can help out? Could it be that when the times get tough you will forget, that you will remember the Hierarchy only in affluence?

From the very beginning, when the Teaching was first being transmitted, you were often amazed at the twists and turns and deviations made even by people close to you. You can understand the sorrow of seeing how a student on the threshold often rushes off into the forest. My Hand stays with the traveler who strides onward with complete readiness.

76. A very tortuous line runs between the worthy and the unworthy. Only the heart can find its way through all the folds of the brain. But now is the time to pass onward into the knowledge of spirit-creativity. Perhaps it seems strange to many people that even the Subtle World is invisible to them, although in the gradation of the various worlds it is still rather dense. This means that the physical eye is so crude that it cannot even discern the next stage of bodily transformation. If people are trying to improve even scientific instruments, then how desirable it is to refine the human apparatus itself! But unless the help of the heart is attracted, work on this achievement cannot move forward. A person who can feel through the heart is already able to advance beyond the limits of the body.

An apostasy that renounces spirit-creativity retards a person for many lives to come. It is inexcusable to enter a low state when your eyes have already been unsealed. Let us recall what work it is to break through the physical shell, what measures are used to move the consciousness forward after it has undergone tension! After all that effort, can you just turn back?

77. Many people are suffering from possession during humanity's transition to spirit-creativity; it is as if somebody had made spare keys to loose locks. It is especially necessary to examine people with care. Moreover, you need to remember that the possessed have a peculiar way of thinking that is full of contradictions. Someone who wants to help them can use the power of suggestion to drive out the possessing agent, or he can leave such people in peace and even, if possible, completely isolate them. That works because the possessor is in need not so much of the subject himself as the ability to exert influence through the subject on the people around him. The worst thing is to pester the possessed person by urging him to show the good judgment of which he is incapable. It is bad to start showing pity for the possessed person out loud or begin finding fault with his contradictions. The expression of a command, strong and striking, or else isolation, can lighten the lot of a weak heart. It is through weakness of the heart that possession sneaks in. The fire of the heart singes the fur on the shaggy visitors.

Rejection of the Teacher puts an end to all possibilities, especially when the rejection has entered into the student's consciousness long before he or she is possessed. So it is that people often awaken dormant denials; of course, rejection of the Teacher is the primary consequence, because anything chaotic is first and foremost outraged by creativity and cooperation. In the chaotic lurk the seeds of evil, which are crushed out only by hard experience. But nowadays an unprecedented number of people are possessed. Darkness also wishes to express itself.

78. Originally the boundary between the physical and the Subtle World was not so clear-cut. In the most ancient annals you can find fragmentary indications about the very close cooperation between these worlds. During the densification of the physical, the focus of the heart was needed to maintain a balance between the physical and the subtle energies. The corporeal world itself was necessary as a way of reworking matter and thereby increasing energies. But as you know, the intellect strove for isolation, which

ended up impeding evolution. The time of Kali Yuga has been a difficult one; Satya Yuga must once more bring together the worlds, which were separated by force. One has to wait for this time in solemnity, wait for it as the return of the perfection ordained. So let us agree to pay the proper attention to spirit-creativity. We can grow used to thinking about things from this perspective. Thus, we need to concern ourselves with what is most significant in giving life its direction. Whoever schools himself in maintaining a balance between the worlds is making his path a great deal easier.

79. Since the heart is an accumulator and transmuter of various energies, there must be more favorable conditions for arousing and attracting these energies. The most fundamental condition is work, mental as well as physical. In the motion of work, energies are gathered from space; but one must understand work as a natural process that enriches life. Thus, every kind of work is a blessing, while the vagaries of inaction are extremely harmful in a cosmic sense. Love for the endlessness of labor is in itself an initiation of considerable degree; it prepares you for the conquest of time. Being in a condition where you have conquered time guarantees you a place in the Subtle World, where work is an unavoidable condition, just as it is in the body. A complaint about having to work can only come from a slave of the body.

80. Connecting the consciousnesses in the Subtle World with the consciousnesses of incarnate people will be the next conquest. Indeed, Being is in spirit, in space, and between the worlds, while on Earth there are only envoys of the transmutation of energies and the transformation of matter. Thus, the lifespan of the incarnate is nothing compared to that of the entities in all the other states of existence.

The belt of labor has to be drawn more tightly, and this should be regarded not as a misfortune but as a means of attaining the next step. The plowman who directs his energy to transforming the earth's crust is often able to extend his hand to the Rishi himself, the Rishi who watches over humanity, blessing it with His thought. You were right in remarking that every reaper was a sower, and every sower a reaper.

And since the temple is in spirit, the justification is in spirit, and the victory is in spirit, you can adorn life with a splendor that is constant and true. Get used to the beauty of labor and the creativity of thought, for with them we shall conquer darkness.

81. If you meet a person who is truly aspiring to build on a grand scale, you will not start talking about your morning porridge or some trivial things that happened the other day; in line with the dimensions of your companion's thought, you will show striving to the future. In the same way, We outline in Our conversation a future course that extends like a cable attached to an anchor, a cable upon which you pull yourself up in safety, a cable that you reach out to with growing desire. That is how We train the heart to build the rhythm of the future, because without such slight shifts forward people will find it difficult to enter into the reality of the future, just as they find it hard to realize the harm of so much that they do. Obviously, if someone throws trash into a carefully prepared chemical mixture, the reaction will be different from what was expected. There is no

power that can restore the original combination. In the same way, evil deeds cannot vanish into thin air; that is why it is easier to avert evil than to rectify it.

82. It is difficult to wipe away an evil act. You would have to build on so many extra stories and towers to muffle the howling of a vicious prisoner who tries again and again to get through any door that is not shut all the way. Ask people about how they are relentlessly pursued not only by their evil thoughts and deeds but also by their unsuccessful ones. The path of life is covered with the marks of actions that manifest as indelible spots; that is why it is wise to strive into the future. In flight to the future there is no time to get spots on the white wings.

83. Distinguish tension from fatigue. These conditions differ, but there are many similarities. You should sense when it would be beneficial to put a stop to them by transferring attention to another center. The golden balance is especially applicable here. How many entities in the Subtle World are waiting for fatigue to take place! Not only evil entities who, in their own way, tense the will, but also a multitude of featureless disincarnates are trying to cling to the magnet of the heart. People complain that their thinking becomes confused during fatigue. How could this not happen when the incoherent thoughts of the Subtle World's lower strata are percolating through a person's consciousness! The lower strata are not steady in their thinking, and the flakes of their fragmentary thoughts litter up space. In terms of the tension of energy, a clear-cut thought imbued with hatred is more valuable than the muddle of unconscious thinking. It is very distressing for an Agni Yogi to come in contact with a swarm of ghostly grey thoughts. First and foremost, the Teacher is concerned about the direction of thought. The highest degree of speed and focus is developed over great distances.

84. The spiritual battle causes an influx of blood into the extremities. An Agni Yogi with a fiery Chalice is not left behind; help is assured when a flaming heart gathers brave spirits around it. The Battle is not on the physical plane. It is not small earthly forces that vie with each other; rather, Forces with ages of experience have gathered to determine their destinies! The earthly reflections of the Battle swell out like unexpected blisters! But the fiery heart does not act according to earthly signs. The tension is very high!

People dream about freedom, yet they keep their hearts in a dungeon!

85. Freedom is precious as a way of protecting the personality and individualizing the energies attracted. But it is freedom that is the most distorted concept of all. Instead of being suffused with freedom, life is filled with tyranny and slavery, the very features that exclude cooperation and respect for personality. So it is that some people manage to form their existence from an exclusive combination of tyranny and slavery. Of course, people talk repeatedly about freedom, but they are not even sure what its characteristics are. But when they firmly understand the real meaning of freedom, their consciousness will be raised. Intense quests for freedom reveal that the spirit, in its potential, is longing to attain new heights, but nobody has taught it how to handle the treasure of freedom.

86. Cooperation can be an adornment for a conscious spirit. What conveys the concept of cooperation is neither coercion nor, still less, competition, but rather an increase in energies. Those who have understood the Hierarchy with their heart also clearly understand what it means to work together. A person who teaches freedom is a manifestation of the Hierarchy, because first of all it was said to take the shortest path, gather up your forces, and ground yourselves in an understanding of individualization, a rainbow being fortified by each of its rays.

We only cast out manifest traitors, as cosmic litter; with everyone else, We find the ray that they have transmuted into action.

87. Vengeance is rightfully condemned by all the Teachings. The original wrong may have been committed with only partial awareness and even on the spur of the moment, while vengeance is always thought out and consciously intensified in the heart. Vengeance is like a megaphone that amplifies the wrong, which is why its harm, in the spatial sense, is very great. Vengeance does not bear much resemblance to indignation. Like the urge to threaten, indignation may come and go quickly; but the premeditated acts of vengeance poison the atmosphere far and wide. It has been said that the intention is equivalent to the action, but it should be kept in mind that this applies to the action of thought. It is extremely difficult for humanity to get used to considering such things. For contemporary humanity thought has turned into an insignificant cerebral contraction. For most people nowadays, since the eye does not see the consequence of thought, it means that the consequence does not exist. At this rate we will come to a point where the whole process of thinking is denied! The heart is in a more advantageous position; it moves and makes noise—and so the heart is able to knock.

88. When an overflow of psychic energy manifests, it gives rise to many symptoms in the extremities, as well as in the throat and stomach. Soda is useful in bringing on a discharge of energy, as is hot milk. The Teacher is watching over the fires. The fires not only illuminate the aura but they also stay on in space, which is what makes them so very important. These manifested fires, in their turn, focus the energy and give birth to new nodes.

89. Be on your guard against senseless criticism. Not only does it contain a quality that causes decay, it also delivers a weak person who criticizes into the power of the criticized. A weak but cruel heart may give rise to a hostile reaction in the aura of the person criticized. Moreover, usually the person doing the criticizing is not strong himself, or else he would not find time to indulge in judging others. The unjust nature of criticism, like that of any other lie, weakens the already insignificant consciousness of the self-appointed judge, thereby causing him extensive harm; whereas the person unfairly judged only gains by strengthening his magnet with the attractive force of new auras. Readers might ask, “Why these ethical discussions in the book Heart?” First of all you should remind them about the hygiene of the heart. The hygiene of the heart ought to be regarded as an absolutely necessary activity. You should discard all discussions about abstract ethics. Everything is good that is healthy in every aspect. We insist that anyone

who has entered the path of the Teaching shall, first of all, be healthy in spirit. Can a person walk in evil toward the Light? Truly, the Light will detect every grain of evil.

90. Look upon the hours of Communion as a prayer, as a casting away of everything evil and destructive. If a person's thought does not run counter to the good, it means that the Gates of Wellbeing are open. This is the hygiene of the heart that is most necessary.

91. Let us pay attention to certain actions that seem unsuccessful but actually have a special significance at their basis. Sometimes you can observe how a person performs some action or another with almost no prospect of success, something compelling him to act in just that way. Such actions are usually not bad in their essence, but they are often repaid in a very unfair way. These are all karmic payments. Of course, the person who receives these payments has forgotten all about the debt, and on the way has gradually lost many spiritual accumulations; but the person who is paying still strives to discharge the debt, even if the garment he is returning no longer fits. The debt will be paid off, even if the payment cannot be accepted. You can also observe how people make payments for others, those close to their hearts.

92. A very old story tells how a certain king, desiring to free himself of all outside influences, asked a sage for advice. "In your heart you will find liberation," said the sage, but the king waxed indignant and replied, "The heart isn't enough. A good guard is more reliable than that." So the sage took leave of the king, saying, "Then the main thing, Your Majesty, is that you stop sleeping." The story indicates that the heart is the sole source of protection. With good reason do all Teachings enjoin prayers before sleep, in order that the beneficial bond be strengthened. Humanity does not like to think much about the fact that it spends over a third of its life in sleep, a state subject to peculiar, unknown influences. Science pays little attention to the significance of sleep, this sojourn in the Subtle World. Are we not in need of a strong bond with the Hierarchy when we are at the threshold of something unfamiliar to our everyday consciousness? Just think, almost half of life passes outside of earthly existence! Of course, the heart being ready for all three worlds helps the consciousness to continue on into the next region. Who would want to share the fate of the king who pinned all his hopes on a sentry?

93. All scriptures tell stories about hermits and saints who compelled demons to serve and work for something useful. Certainly, this is quite possible when the motivation is free of selfish considerations. I can attest to what an extent the dark ones serve constructive activity when the power of a selfless command protects the heart that issues it. But one condition may be dangerous, even disastrous—irritation full of peril opens up access to the dark ones. All sorts of uninvited guests head for wherever there is irritation, seeking to make the most of it and enhance the efficacy of the poison. How much tissue is torn, how many tests and experiments are ruined, much to the joy of the malevolent entities! Advise people to accept this not as a fairy tale but as a dangerous reality. The source of good and evil does not disappear.

94. Health is a consequence of one's past, which is why it is wiser for the owner of the

house to carefully avoid creating negative consequences. You should understand the essence of the Teaching, which transfigures the heart. If the essence appears unimportant and does not suffuse your life, then all the words and signs will turn into useless rubbish.

95. In terms of its consequences, gratitude is one of the most practical concepts. Even regarding small things, a person can learn to feel grateful. Once people feel gratitude, they can talk about it in schools as something that guarantees human wellbeing.

96. “Sickness from sin”—so says Scripture. We say that illness arises from the imperfections of past and present. You should know how to approach illness. Much to the regret of doctors everywhere, the true preventative measure will be perfectment—the process of becoming perfect. People can understand that perfectment begins with the heart, and that it has not only a spatial meaning but also a strictly material one. Mothers carry their children close to their hearts as a panacea for calming them down, but they are usually unaware that holding somebody close to one’s heart exerts a very powerful influence. That is why in the Subtle World we gather people close to the heart so they can be strengthened and healed. Naturally, the giving heart loses a great deal of energy through application of such a powerful remedy. Often a mother’s heart has been depicted as pierced by swords and arrows, a symbol of the absorption into her heart of all the pains manifested.

Treatment by the heart can heal illnesses with clear symptoms, but it is particularly effective with diseases at an early stage. Now this remedy is almost forgotten, but it is no less powerful than a blood transfusion, for the subtlest of energies is transmitted by the action of the heart—only without the admixture of blood, which is disagreeable and lower in its quality. In thinking about perfectment, one must not forget to be solicitous of the heart that gives.

97. After two weeks of superficial striving and apparent effort, a person comes to the conclusion either that he is unsuitable or that the Higher World does not exist. Yet the very same man will tell a servant who has worked for him a year, “I can’t promote you yet. You haven’t been on the job long enough.” With commonplace worldly affairs people understand that the period of time matters; only when it comes to considering things of a higher order are they reluctant to learn what is essential for attaining mastery. It is difficult to speak to people who have not matured in heart or those who have managed to extinguish its fires. It would seem that the fires of the heart are quite natural and simple in the way that they manifest; but long periods are necessary for the understanding of the heart to appear in the physical world—the understanding that links the lowest plane with the Subtle World. Of course, the multitude of fires demand that one adapt to them, in order to bring what seems to be chance into a chain of rhythm. Few are the people who strive to be citizens of the Universe. Earning this title requires a great deal of solicitude, keen observation, vigilance, and, first and foremost, indomitable striving.

98. How can you get across to people who are unprepared that the topic of the Higher World deserves a heartfelt attitude? It is hard when somebody does not know anything, but even more difficult with people who have swallowed the Teaching like a spoonful of gruel; from them you can expect a special degree of betrayal and distortion. There is no sign strong enough to persuade a consciousness gone astray that it needs to look more at itself than at the people around it. How can someone see any fires when his eye is searching for a wrinkle on his neighbor's face? Someone with a cold heart may be surprised and harbor doubts about the achievements of other people, and thus cover each spark of the heart with ashes.

You are amazed that people can swallow poisons without harm; won't you consider where that immunity comes from? Not from the structure of the stomach walls, but from the innate fire of the heart.

99. To those who have not paid attention to the so-called "phenomena" that have been corroborated by photography, x-rays, and the testimony of witnesses, it would seem that a new Subtle World could not possibly come into being. Let us recall: someone responded to cosmic manifestations; someone heard distant voices; someone saw the Subtle World and took part in it; someone gave off light; someone levitated; someone walked on water; someone walked on fire; someone swallowed poison without harm; someone had no need of sleep; someone had no need of food; someone could see through solid objects; someone could write with both hands; someone could attract animals; someone could understand a language without having learned it; someone could read thoughts; someone could read a closed book with his eyes shut; someone did not feel pain; someone surrounded by snow generated the heat of the heart; someone could go on without feeling fatigue; someone could help by healing; someone could manifest knowledge of the future. In this way one can recount all the phenomena that have manifested and enumerate a multitude of instructive examples that actually happened. Gather, for a moment, all of these qualities into a single body and you will have the transfiguration of the old humanity into a new one, a process referred to in many Teachings. The main thing to note about this transfiguration is that all its various parts have already manifested, even in the midst of an imperfect existence. This means that with a well-defined effort one can impart to humanity a powerful impetus to transfigure life in its entirety. Therefore, let us remember about the great Fire and the fiery citadel—the heart. This is no fairy tale—the heart is the dwelling of the Spirit!

People want evidence, but there is plenty of proof right in front of them, which means that first of all they should call that to mind, and understand the power of thought and the power of the heart's fire. Think! Thinking shows a person the significance of Culture!

100. Healers fall into two groups: one heals through laying his hands on the patient or looking directly at him, while the other sends a heart current over a distance. Naturally, in building the future the second method is preferable. When you use the heart's radiation, it is not necessary to impact many of the patient's centers; rather, you can just work on the diseased part without burdening his attentive powers, thereby supporting

his organism in its battle to restore balance. You know how intangible Our touches are, so that We can avoid infringing upon the person's ability to act independently. You also recall how We have avoided physical manifestations, allowing them only to the extent that was necessary in providing evidence of a particular step. We hurry beyond that as soon as We see understanding. We say that a lazy person is a violator of the laws of life. Those who heal through the heart are acting in the subtle body as well as the physical. Attention should be paid to the phenomenal side of life; it is far more substantial than it seems.

101. You should commensurate the use of your forces when they are being demanded in every direction. The significance of the battle can be understood when one sees tired warriors returning for a new battle. Truly, the first task of a Yogi lies in the distribution and economy of his forces. There are good reasons why the generous of heart refrain from uselessly waving their arms about. You especially need to be cautious right now, for you must not strain your energy by expending it needlessly. You should be on guard.

102. While even the loftiest Yogi acts and heals consciously at times, he or she may also do so in accordance with a Higher Ray, without making personal decisions. If only people understood that the Higher Rays exist, they would protect themselves from intermingled influences. Space is filled to overflowing with all sorts of rays and currents that cross and clash. Where there is no aspiration to the Hierarchy, how many irregularities, incidental or ill-intended, can put a stop to striving! We have gotten used to the fact that people have recourse to Us only when they confront some obvious danger, but they cannot hold on to the link with the Hierarchy when threatened by the most formidable dangers, the invisible ones! Therefore, you should bind yourself to the Ray of the Hierarchy, actually merging with it as an integral part. Indeed, even the loftiest Yogi sometimes acts in accordance with a Higher Ray.

103. How can one protect people if they themselves do not wish to hold on to the thread of salvation? To keep on going in the right direction is in itself a victory. Our help is ready to pour forth, but it must stream to someone and into something. Who, then, is able to aid Us with straight, simple striving? The heart will help seekers find this channel and discover the true path.

104. People do not want to observe the manifestations of the Subtle World, which are scattered everywhere. Similarly, they cannot conceive of ethics as being a practical pharmacopoeia for attracting the spatial energies by the simplest method. Do not tire of repeating about the vital need to realize that by making use of the heart one can attract the loftiest possibilities. People forget to apply the simplest method of disinfecting life. A lot is said about the significance of fire, but it is completely forgotten that the living fire is the best purifier. People received access to electricity, but the essence of the energy had to be left out, and they wound up with a dead light. A bonfire, some firewood, an oil lamp, or candles purify space and clear it of many contagious diseases. You can see that people with knowledge not only use electricity but also have a real fire, which quite easily attracts the spatial flame. Ask a doctor what role a lighted candle plays in

disinfection. He will probably think your question is silly because it has never crossed his mind that fire might be a living thing. But why have there always been oil lamps in temples, if not for the purpose of purification? What is the origin of the ancient custom of surrounding a sick person with fire? Thus, fire can be a doctor and guardian. The living fire in a furnace or oven often prevents workers from getting ill. Indeed, the bonfire as a symbol of purification expresses a medical concept.

105. Even such simple matters as living fire must be spoken of in the book Heart. Some of the best people are satisfied with electric lighting, forgetting how many illnesses have been brought on by energies that once were deliberately bottled up. The same thing goes for rays. Why do people fail to notice that X-rays affect the heart? Nor do they care to note the influence of metals on the heart. A great many experiments are necessary in learning to control the surrounding conditions even to a slight degree. Though people wish to be freed from illnesses, they are in a hurry to increase them. We should not be regarded as musty old opponents of inventions; quite the contrary, We are summoning people to new discoveries.

It is essential to take into consideration the special conditions of the present time. Understand the shifting of the peoples and the formation of new fiery manifestations, which may have a profound impact. Whoever is able to maintain a mood of solemnity is acting correctly. Harmony and cheerfulness are needed—take very good care of the heart.

106. Usually one of the main things that puzzle people is their inability to see the Subtle World with the physical eye. Naturally, it is because the eye is not yet able to master the transmutation of ether. Imagine taking a photo right up against the window of a room; you could never succeed in getting a clear image, whether of the objects inside or of the distant contours outside. Similarly, on going from a dark place into sunlight, we sometimes are blinded and struck by the force of the blue light. By intensifying these manifestations of light to an infinite degree, we obtain the light of the Subtle World, which appears as darkness to an unprepared eye. People sometimes are also puzzled as to why a seemingly limited person has visions of the Subtle World. First of all, although that person may have fallen to a lower level now, in the past he possibly performed some purifying action; in other words, there once was a time when his heart was awake. It is especially remarkable that the quality of the heart does not disappear; it may manifest in a very one-sided way, but it continues to exist as a potential force.

Also, why is it that women are often awake to the Subtle World? It is because their hearts are far subtler, which makes transcendental perception easier for them. Truly, the Epoch of the Mother of the World is based upon the cognition of the heart. It is women, and women alone, who can solve the problem of the two worlds. And so you can summon women to understanding through the heart. That will also be beneficial, primarily because the quality of the heart is everlasting. Already women have performed heroic deeds of all kinds, but now they are being given the flame of the heart instead of the fire of the stake. Let us not forget that for every important achievement, the Feminine

Principle is absolutely necessary as the foundation and essence. The heart cannot be open to the Subtle World if it is not understood through a special podvig.

107. So much has been said about the language of the heart, yet for the majority of people it remains an inapplicable abstraction. Let us not insist on the highest forms of this means of communication; rather, let us try to master the basics, which ought to be revealed immediately without requiring any special preparation. The first and foremost purpose of every language is mutual comprehension, which means that you should try not only to understand the person with whom you are talking but also to speak in a way that is clear to him. To do this, acquire the ability to speak in your companion's language. Speak with his words in the way that he speaks; that is the only way he will remember and accept your thought into his consciousness. So we shall learn to accommodate the words of the person with whom we are talking, and imperceptibly we shall go beyond words to the very nature of his thinking. The highest form of communication will be the grasping of thought without sound.

108. One has to learn many, many modes of unfamiliar expression. Every expression of ours perplexes an adversary, but if we use his habitual expression, it enters at once into his consciousness as his very own thought. In this way you can accustom your consciousness to suppleness of expression. We call this process "the translator of the heart." In other communications of the heart the main thing is to avoid egoism, which could be called "the unkind eye." It is essential that the Teaching be put into practice not as the whim of a single day but as an ongoing exercise, one that is free of irritation and vexation.

109. The wounding of the subtle body ought to be an object of scientific study. Such wounds happen much more often than people may think. During battle or in experiencing the discomforts of returning to the physical body, you can observe the injury, which is always reflected in physical pain. Moreover, the feelings of pain focus on the most stressed part of the organism. Naturally, the heart suffers most often. One can understand that the heart is a life-giver, and for this very reason the fiery heart above all else aspires to battle. Among the various physical sensations the most precious are the pulsations of the heart when they are connected with the advanced work of the subtle body. Another highly instructive manifestation is the change in weight that occurs when the subtle body leaves the physical.

110. Numerous experiments could be conducted in connection with the subtle body, but first of all it is necessary to assimilate the sensitivity of the heart and understand the instantaneous nature of the subtle body's activity. If in order to research the heart a doctor applies his skill at amputating legs, he will, of course, be a murderer—something that actually happens quite frequently. Especially outrageous are cases in which people have administered poisons to the heart, forgetting that the heart cannot withstand poisons and the subtle body is injured by such criminal practices. How much simpler it would be to stop the suffering by applying suggestion or a vegetable remedy; but to do this, you need people who understand suggestion.

111. Truly, the successful development of the heart rests entirely upon moral foundations. These foundations transform the physical nature and vivify the spirit. Of course, people may ask you, “How does this condition apply to the dark forces, seeing that their hierophants possess certain fires?” It is correct to understand that the dark amorality is based upon a discipline of fear. You should realize the cruelty of this discipline! While We very cautiously take into account the law of Karma and value individuality, on the opposite side are disharmony and destruction, and their foundations rest on tyranny. Of course, on the lower steps fear appears to be a reliable approach. Thus, the dark intimidator comes across as a stern creditor. But you need to keep in mind the solidarity of the dark, amoral destroyers. Ill-prepared warriors often do not want to know the enemies’ strength, but the heart can be pierced as effectively through the breast as through the back. Therefore, be skillful in learning all about the enemies’ methods.

112. Not only the currents but also the calls coming from space disturb one’s physical equilibrium. The multitudes are drawn to the magnet of a flaming heart. They call out in their suffering, and the generous heart is unable to reject their calls. So when people turn to the magnet, its energy gets depleted, but this is an unavoidable condition to which every magnet is subject. Naturally, the potential power of the heart will only increase thanks to such exercises. But the manifestation of such calls has another important significance, for space is being penetrated with threads of the noblest aspirations, and these rays are weaving a luminous net—the net of the World. Those who understand the net woven of the best calls will understand the podvig of an anchorite’s life. It is not a life of solitude; quite the contrary, it is service made accessible to those who suffer.

113. Humanity is terrified of everything “supernatural,” forgetting that nothing can be supernatural—that is, beyond the real. Therefore, strongly insist that Agni Yoga and the Teaching of the Heart cannot contain anything supernatural. Be especially cautious with people under thirty, since they are still at an age when not all of the centers can function without harm to the heart. It is essential that you make clear that Our Yoga includes no coercive magic and would never generate chaos. You need to light the fires of podvig in the young, to kindle heroic achievements that will transform their essence and, imperceptibly to them, prepare their hearts for future perfectment. Thus, with as much joy and simplicity as possible you should set sail to the White Island, as We sometimes call Our Dwelling.

114. Participation in Agni Yoga happens simply, just as many significant experiments were conducted and many achievements attained quite simply. Every step is valuable when it is simple and direct in its steadfast striving. We undertake so many specializations, only to fuse and transform them in the heart. Who, then, will not ignite when the bonfire has already been kindled? How many hearts are already prepared to flare forth in the future!

115. Do not reject, do not be horrified, and do not be surprised—these rules will make it easier for the phenomenal side of life to unite with the ordinary. Of course, you ascertained from your own experience that the phenomenal side could enter your life with perfect naturalness, in no way disturbing your productivity and even enhancing your ability to work. What I am saying has all the more significance inasmuch as it is commonly thought that perceiving the phenomenal in daily life tears one away from productive activity. Quite the opposite, the manifestation of striving to the Infinite teaches the vastness of human possibilities. Likewise, there are many misunderstandings around the concept of testing. Certainly, people are familiar with the idea that even whole worlds are being put to the test, but their brains are accustomed to legal and academic tests, so they are always able to imagine examiners full of schemes and ruses whose sole aim is to convict the unfortunate who fall into their hands. Actually, there are no examiners, but there are observers who watch how a person makes use of his or her knowledge. Naturally, one should put the blame for failure not on the observers but on oneself.

116. For the disciple tests become like milestones on the path, which he notices when he crosses into the Subtle World. That is how we learn to be tested in various states, and that is why we must understand the essence of the work we are doing. How much work that goes unnoticed in the physical world yields splendid results in the subtle state. That is why a broad outlook is necessary in evaluating work. Often the production of something that seems quite abstract results in extremely concrete findings, while calculations that appear perfectly precise yield nothing more than an exercise in patience. The process of testing is wonderfully beneficial and is included in the system of the ancient Teachings.

117. Intolerance is a sign of ignobility of spirit. Intolerance contains embryos of the most evil activities. There is no place for the manifestation of spiritual growth where intolerance nests. The heart's potential is unlimited; how impoverished a heart must be to deprive itself of the Infinite! One has to eradicate every sign, every indication that might lead to the idolatry of intolerance. Humanity has invented all sorts of obstacles to ascent. The dark forces are trying in every way they can to restrict evolution. Naturally, their first assault will be an action against the Hierarchy. Everyone has heard about the power of a Blessing, but out of ignorance they have turned this beneficial action into a superstition. And yet the power of the Magnet also lies in its ability to strengthen someone with a Blessing. Much is said about cooperation; thus, with every creative act it is necessary to assert awareness of the Higher World. And what strengthens the power with more immediacy than the Ray of the Hierarchy!

A person who understands the essence of continuous labor, who grows strong through concentration on the Hierarchy, who frees himself of complicated formulas in order to transfer concentration to the heart—that person will understand the essence of the future.

118. I affirm that because we human beings serve the transformation of matter into

energy, nobody should belittle our significance or the importance of our passage through the lower strata. As the essence corresponds so little to the form that it happens to take in life, one might even think of the existence of human beings as that of envoys in disguise. Indeed, the essence may be very beautiful!

I am affirming the striving to construct a temple of the heart. That is what we shall call the awareness of cooperation.

119. It is a great gift if one can awaken clairvoyance by touching a person's solar plexus. This process can be undertaken in the physical body as well as the subtle, because it is one of several indestructible processes; but in order for it to take place in the physical, one has to develop a strong magnet of the heart. In this way one can, at a certain stage of development, inspire useful actions that uplift the spirit of humanity. Naturally, the consequences and expression of clairvoyance are quite diverse, but its potential directs the organism to an environment in which, under various circumstances, humanity is led to perfection. There are good reasons why the gift of awakening clairvoyance and clair-comprehension belongs to the Mother of the World.

120. Certainly, deposits of psychic energy are perfectly real, both in the animal kingdom and the vegetable. You might recall that Ringse, which I mentioned before, contains a deposit of psychic energy that possesses the qualities of indestructibility and vitality.

121. When I call out, telling you to strive to Me, it means that in the midst of the battle a dangerous moment has arisen, and the unification of hearts is necessary. It is impossible to imagine a complete victory in Infinity, but by the same token utter defeat is just as impossible. Often a doctor shifts the pain to another part of the body in order to demonstrate its relativity, but with cooperation such examples are not needed. When the builders of a vast plan have been summoned, there can be no relativity. In a dangerous hour, the heart aches. One can come up with all kinds of causes, but the basis of anguish and alarm is the same—namely, a severe phase of the battle. Nobody could imagine a battle to be a march forward that faces no obstacles. So We stand on guard and call upon the coworkers to stand in tight formation.

122. The world's convulsion is like a convulsion of the heart. Just as nothing can make the threatening forces abandon their assault, nothing can free the sensitive heart from quivering when something precious to it is subject to assault. But you should tell everyone not to feel terrified, for as long as the formation stands firm, nothing can penetrate. However, the quivering of the heart is unavoidable on the Tower, as well as anywhere there is devotion. Let us distinguish this feeling from those caused by atmospheric influences, which even in time of tension cannot give rise to the sort of reaction that the psychic reflexes convey. I affirm that you should be as calm as possible, because We are keeping vigil.

123. Praise doctors who give the patient a strong tonic at the beginning of every illness. It is too late to try and overtake the illness when the heart has already grown weak. The

doctor's job is to catch the illness at its inception and pour in new strength to help fight it off. That is why We first of all direct your attention to musk. But since there is not enough of this precious substance for everyone, We once more turn your attention to the plants that make up the diet of musk animals. Of course, a vegetable compound will not be as strong, but it will still serve as a curative substance with a wide array of applications. That way doctors can avoid a major enemy of humanity—all narcotics. It is not very hard to find out the composition of the diet of musk animals, and ways can also be found to get musk without killing them.

124. You should pay attention to the spasmodic sigh that typically accompanies certain kinds of spiritual exaltation. The experience of getting goose flesh during conversations with Us is also quite typical. During the course of experiments undertaken to discover psychic energy, each of these sensations will be found to have its particular significance.

The speed of an uninterrupted transmission is equal to the speed of light. It is characteristic of the domains of Fire that they all can be contrasted and compared, so one can find remarkable analogies that may prove the unity of the foundations. Where should one turn, when from every direction the unified signs are being indicated?

125. If we do not learn to separate the useful properties from the harmful right here on Earth, where are we going to acquire this experience? In following the law of the heart, you must clearly distinguish the useful and the harmful aspects of every manifestation. Seldom are all the properties of a manifestation good or bad, but the heart understands where there are sparks of light and where there is the dust of darkness. The new cannot be built according to thoughts and intentions that are conventional, prejudiced, and worldly. But you should remember that grace flows far and wide; its sparks are swept into many different hearths by the cosmic whirlwind. You yourselves see how unexpectedly the seeds of plants establish themselves. Similarly, there are all kinds of differences among humans, which is why I always speak about containment.

126. It is good that you are discerning the distinctive features of expressions. Precisely, the music of the spirit is contained in these features. None of the shades of speech are there by chance! How much psychic flame is coursing through the nerves and coloring speech!

127. Every thought generates action. The most insignificant thought creates a tiny action; therefore think broadly, so that even if you meet with failure there remains a potential large enough to generate substantial results. Even if people often do not know how to act in the right way, they could at least cultivate broad, benevolent thoughts within themselves. I am emphasizing cultivated thoughts, because the dark dust is destroying the beauty of creation. It is difficult for someone to start thinking about beneficial construction when a mist of blood is fogging up his consciousness, but sooner or later he will have to turn to the power of purified thought. Therefore, it is better to begin sooner.

128. The process of conceiving ideas is deeply rooted in the foundation of Being. Without ideation there cannot be striving to knowledge or creation. How can a spirit create if it has not been persuaded to do so by ideation? How can a spirit speak about the Highest Principle if no ideation has been laid in the foundation of Being? The values of the spirit are distinguished according to this criterion. Without ideation this manifestation would be nothing more than the dance of a skeleton. But as you see, a balm is now needed to heal the putrefying portions of humankind.

129. It is harmful to keep in one's living quarters the skins or body parts of man-eating animals and other instruments of necromancy. A person who has grasped the significance of magnetism in the human organism understands the vital power of the organism's fluids and how unnatural it is to mix the fluids of a human with those of animals in various forms; that is why any sort of man-eating is a festival for the dark forces. Moreover, the bodies in the lower strata of the Subtle World are especially drawn to necromancy.

130. The most sublime experiments are reduced to the tricks of fakirs who, instead of inducing the growth of a mango tree with the power of thought, adroitly attach some fruit to a branch. The best human achievements are debased by similar means, but We shall continue on the true, primordial path so as to not violate the law of Being.

131. I am now advising that scientists pay attention to the organism's sensitivity to all sorts of inexplicable phenomena—the sensation of goose flesh is one example. Of course, this can be explained as a nervous contraction, yet it is instructive to pay attention to whether or not there is something alien in the surrounding atmosphere. Such observations are quite useful when one is investigating psychic energy. Something makes the physical atmosphere tense and acts on the surface of the skin and the nerves. This physical reaction should be investigated from a chemical point of view as something that accelerates nervous contractions. Rays and currents are so close to the Subtle World! But the people conducting these investigations should first of all learn to pay attention to sensations. Doctors themselves pay less attention than anyone else to the great variety of sensations. They divide complex organisms into primitive parcels, and that prevents them from making their observations more subtle.

132. Think every day about the tasks that the New World poses. Strive to the New World as if it were something standing right on the other side of the door. Nobody should just leave it to others to take care of the New World, since every one of us has to grasp what it means.

We ought to gather, even in small groups, so that we get used to being part of a community.

133. Use every means to spread the Good. It is a shame to see how at times a speck of something brings a whole wheel to a halt. A great heart has a great capacity, while a petty heart mainly fills itself with petty things. Evil must not be allowed to spread

unimpeded. The example of a garden and weeds makes this sufficiently clear. Invite the sweet-sounding singers for a walk among the weeds, and their mellifluous tunes will fade. But the ardor of the warriors of Good will not cool as they progress on the path! Thus, let the heart be the judge of where the Good begins!

134. I beg you not to abide by conventional divisions when you delineate good and evil, because the boundaries are so sinuous that they cannot be subjected to earthly standards. The main difficulty lies in the fact that the Subtle World is drawing very near and exerting a constant influence, but its lower spheres, being chaotic, strike out at every consciously constructive group. Naturally, the greatest manifestations are especially bespattered with refuse.

135. Thought-reading flows from straight-knowledge. Not artificial magic, not staring into someone's eyes, not holding his hands, but the fire of the heart is what links up the subtlest apparatuses. There are two difficulties: the thought-reader may be surrounded by several different currents, or the person whose thought is being read may be thinking so unclearly that he himself is unable to establish his basic thought. But the reading of thoughts is instructive not only as a phenomenon accessible to the consciousness of contemporary humanity but also as a physical, scientific investigation into the transmission of currents. So many important experiments are waiting their turn! All of you are familiar with luminous manifestations, but scientists have yet to investigate what causes these lights. Are they purely a matter of that person's optical apparatus, or do they have some spatial and chemical reality? Might this condensation of energy lay the foundation for a new kind of lighting? All of these manifestations are related to investigations into psychic energy. Why should people assume that humanity is destined to limit itself to just one kind of cosmic energy called electricity? There may be many channels for the various manifestations of energy. Of course, it is easier for people to first pay attention to their own microcosm, the heart, where all the energies of the Universe are slumbering.

136. If clairaudience and clairvoyance exist, there must also be clairalience—the ability to smell distant or subtle scents. Of course, in the manifestation of psychic energy it has a special significance; psychic energy is found in condensed form in the aroma and, moreover, brings on the spasmodic inhalation that I have already mentioned. It is helpful to recall the odd way in which the ancient wisdom was transformed, how it degenerated into absurd ceremonies. When you read about the customs of Egypt, China, and other ancient peoples, telling how they greeted each other by means of smell and inhalation, it may be difficult to discern therein a recollection about psychic energy, a memory passed down from vanished races. But even now, open straight-knowledge reveals the essence of the surrounding atmosphere. It is not a question of smell but, precisely, of essence.

137. It is known for certain that some aromas arouse tension in the psychic energy on the skin surface near nerve endings. Certain varieties of roses as well as the ingredients of the ointment known to you as the “balm of the Mother of the World” are useful for this purpose. The beneficial effect of the balm is greatly enhanced by the manifestation of

the psychic energy aroused. That is why various types of skin disease and the breakdown of organic matter are so much subject to the balm's action. Of course, still better results are attained when the clarity of consciousness is increased, so a proper suggestion is useful even when the very best medicines are being prescribed. Let us not forget that these instructions could be useful in investigating psychic energy.

138. Incomplete sleep does not mean insomnia, which is harmful because it tears the insomniac away from the Subtle World. Quite the contrary, incomplete sleep sometimes gives rise to a necessary result, that of restraining the ardor of the subtle body in time of spiritual battle. True, sometimes there may be no need for sleep, but that is a special condition. During sleep the heart can yield quite remarkable observations. One can gradually bring to light the activity of the heart in connection with its participation in the life of the Subtle World. One can explain how, on the one hand, the heart depends upon and reflects the cosmic pulse, while, on the other hand, it takes on a peculiar tempo from the Subtle World when it is directly participating in that domain. So by making a series of careful observations, a person can establish the connection of the Subtle World with the Cosmos and the physical world. The role of the human heart is to accumulate energies and transform them, but it is important to use experimental means to show humanity the significance of vibrations.

Who could believe that by taking part in a battle in the Subtle World somebody might get a heavy feeling and tension throughout his or her organism? But even doctors can confirm the degree to which various kinds of depression are being observed nowadays.

139. The approaching Era must free humanity from all forms of slavery. This can be attained by cooperation with the Hierarchy. We shall not grow tired of repeating about cooperation. A person cannot perceive the significance of the all-embracing heart if, instead of cooperation, he is dreaming of all sorts of slavery. So when we take up the study of magnetic currents, we shall find that awareness of cooperation increases all of the unifying currents by a factor of ten. It may strike someone as strange that cooperation, which is usually thought of as an ethical concept, would influence currents, which are usually considered physical phenomena. That is how someone who is ignorant of true science thinks. But you know quite well how the domain of spirit is inseparable from physical laws.

140. One can discern Manvantaras and Pralayas in everything. This majestic law can definitely be seen everywhere, from the tiniest manifestation to a change of worlds. One can understand the precise progression by which the smallest is connected to the greatest. Likewise, the sensations of our organism and consciousness alternate in a uniform manner. We can either get a sense of understanding or else end up on the edge of a precipice of ignorance, as if facing a vast void. And on the crest of a wave of cognition we shall recall our former lack of it. Likewise, when facing the void we shall be conscious that this is the Maya of Pralaya, an illusion, for there is no void. Therefore, remember that the mirages of the void give way to the inexhaustibility of the spirit's treasures. So what have I said to you today? Only a single word—inexhaustibility. Let

this word be a covenant, a testament to the Future.

When you are cognizing the Infinite, you must get used to its properties, the first of which is inexhaustibility, a quality that will gladden every brave heart.

141. Even the most knowledgeable people find it hard to translate the activity of the Subtle World into physical time! People can hardly conceive of the fact that almost no physical time is needed to absent oneself and go into the Subtle World. One can take the farthest flights into the Subtle World, but earthly clocks will mark them off only in seconds, because the measurement of the Subtle World is so different from that of the physical. Along with this you should note that when the subtle body is forced to leave the physical, the words of the sleeping person do not correspond to the impetuosity of his subtle actions and are still subject to the law of the physical world. So the physical mind always acts according to the law of the physical world; only the psychic energy of the nerves is subject to the law of light.

Those who are working with the Subtle World often rush to cooperate without noticing that they have absented their physical bodies. Only a feeling of vertigo sometimes lets them know that this phenomenon has taken place, because cooperation with the Subtle World is thought of as unusual. But soon this situation will change.

142. I wanted to show you how the cosmic pulse grows stronger during the division of the spirit. It is impossible to assimilate all the tension of the surrounding energies while in the physical body. Only occasionally, for a short period of time, can one make use of favorable conditions to give somebody an idea of how complex the surroundings are. Only ignorance can assume that the Cosmos grows in a primitive way! The extremely subtle process by which energies are interwoven offers a field that requires investigation; the chief obstacle to doing so lies in impatience and mutual distrust. How can unrepeatable manifestations be discovered if the person who is sensing them forgets to give the sign and the investigator does not keep the instruments ready?

We strongly advise that a biochemical laboratory be built; naturally, it would be for the purpose of conducting serious, lengthy experiments. All the signs here on the heights should be observed with particular attention. Nowhere else have so many special conditions been gathered: nowhere else have the Highest Paths been correlated with the multitudes of people at the foot of the mountains. Nowhere else are there such glaciers and underground hot springs. Nowhere else are there such deep gorges, such powerful eruptions of gas and magnetic flux. Expansive ideas should be found, ideas that enable scientists—even those who do not know about the essence of psychic energy—to apply the results of their experiments to all the kingdoms of nature. That way they can discover many long forgotten treasures and purify life. They should pay special attention to psychic energy as a key to the future. A great many investigations have gone off on a false track. One must grasp the overall situation and find the place for each detail within that big picture.

143. The spark between the poles of the magnet shows how thought is transformed into a physical transmission. We tirelessly transmit the details of the heartfelt, flaming experiment. Moreover, many things that concern this supernormal plan are becoming more physical, thereby following the course of evolution.

144. Regarding the battle indicated, one should not think that the predictions of its length are overstated. Since even physical battles have lasted months and years, the highest battle cannot be settled right away. Where is the lightning that can shoot through evil instantaneously? Yet even if such lightning were gathered, it would be unwise to hurl it, because, first of all, the entire planet would suffer. Only the ignorant can allow a basic law to be violated.

145. A great deal is said about creating through vibrations, and when these words are spoken, eyes are raised heavenward; what is forgotten is that every person is not only a transmuter of energies but also a creator of subtle vibrations. Since the heart is a transmuter of energies, its psychic energy makes vibrations more subtle. With their refined rhythms, the classical Mysteries reminded the participants about the significance of vibrations. Likewise, every job that is performed with sincerity becomes a source of subtle vibrations, which is why I speak about the quality of work. The ancients took note of auspicious and inauspicious days. This was a reminder about alternation, about the same Manvantaras and Pralayas, but applied to earthly existence. With vibrations, each rhythm, each alternation, each quality will be a foundation for cooperation with the Cosmos. When I tell you to seek closer at hand, I also have in mind the quality of each work as a true act of creation. We do not like hypocrisy, because there is deception in it; in other words, it has neither intensity nor quality. So in all things let us remember about cooperation with the Cosmos.

146. You should remember that while the spiritual battle rages there may be unusual vibrations, and of course you should not expect that they will all be in harmony.

You may ask Me what I need of you right now. I need devotion, a devotion that is purified of all additives. When space shudders, we need to purify our feelings, just as an archer removes the tiniest particle of fluff from the tip of his arrow. Our Battle is moving forward, so plant your feet firmly and cast aside every impediment.

What kind of help is possible when a battle is going on? First of all, it is possible to create new circumstances; therefore vigilance, and still more vigilance!

147. Tell doctors again and again that they should observe people when they are in a so-called healthy state. For physicians the most interesting manifestations will not be those observed when patients have contagious diseases. The principle of contagion is somewhat reminiscent of possession, but the most instructive manifestations of psychic energy will not, of course, take place during a contagious illness. Even so, this fact is never taken into consideration. How can we expect rapid discoveries when the most important factor, psychic energy, goes entirely unnoticed? When it is not even subject to

dispute or denial but simply paid no heed, as if it were among the least significant manifestations? The most successful approach will be to repeat about psychic energy. Someone will lock himself up in his room and secretly read about it. He may not confess the fact to anyone, but he will be thinking about psychic energy all the same.

148. Again someone will come up with the question, “Why is so little said about the Subtle World in all the scriptures?” You can be sure that a great deal is said everywhere, but people do not want to take notice of it. Upon ancient icons you can see green spheres that represent the earthly next to red spheres that represent the fiery realm—in other words, the Subtle World. On one image you can see a whole scene in green tones and next to it a red world of angels. What could be more graphic than that? The various prophecies are full of messages about the Subtle World. The Koran also makes mention of the Subtle World. You cannot name a single Teaching in which no place is given to the life of the Subtle World. Because they feel terror before everything invisible, people stuff their ears and close their eyes, preferring to remain in ignorance. But can a person think about the heart or ponder psychic energy without remembering about the Subtle World, a vast realm so inseparable from the dense world?

149. Do not be surprised that even in these days of great tension I speak with you calmly about the mystery of the worlds. This comes out of long experience, and it is the only way to lead the warriors in spiritual battle on a battleground where countless abysses yawn wide! The times are so tense that if we think in a worldly way we will walk about in despondency, but the supermundane law leads us upward. Thus, the person who does not go down goes up; but only by spirit do we avoid descent. So above the earthly decision is the heavenly one. And above the brain is the heart.

150. If I say, “I am always with you,” will many people believe it? They would even be afraid to believe in a unified consciousness. For them each such unification means a violation of their selfhood, and as such is utterly impermissible. They will never appreciate the tenfold increase in energy that arises from the cooperation of consciousnesses. But without such cooperation the entire Teaching of the Heart would be impossible. Why give out all these details if a mutual reinforcement cannot take place? But if this principle is attainable, then it is likewise possible to extend it until it blossoms into the full unification of consciousness called Paloria. In the case of those who have acknowledged the unification of consciousness and gone on to attain it, how greatly can they expand their work for the Common Good! Of course, I am speaking about the inner spiritual work, which the blind can neither perceive nor appreciate.

A summons to unification of consciousness is necessary everywhere, because this is the simplest way to introduce the life of the heart. This is not sorcery but rather a physical law that can weave a net of salvation around the planet. So everyone who follows the law of Being can rightly consider himself to be a citizen of the Universe.

151. I am saying, “Strive full tilt into the future.” I am saying, “Direct your steps to Me.” I am saying, “Gather everything that will project you above the crossing of the currents.”

The poison of the past—that is what We call immersion in the past, and it can stir up the dormant tendencies that karma has built up. The past can temporarily deprive a person of the accumulations he possesses in the present. So our power increases when we transfer our consciousness into the future. Every past symbol turns us back and transmits the power of the crossing of the currents. You should especially keep this law in mind when the atmosphere is becoming increasingly tense. Reincarnations are little mentioned in some Teachings so that people will be given a still stronger impetus into the future. It is good that you do not pronounce some names, and even try to forget them. One should not revive the vibrations outlived long ago.

152. Naturally, We have nothing against ancient objects so long as their aura is good, but a person should not look at them through the prism of his past. We are well aware that perfection is attained not by plunging into the past but by irrepressible striving into the future. Especially now We are advising that seekers transfer their entire consciousness into the future and thus avoid the many snares set by past existences.

153. In hoary antiquity incense was used in order to ascertain the aura of an object. It was assumed that objects with good auras would be saturated with incense, while bad radiations would block absorption of this botanical manifestation. Later on, incense came to be used in temples as a means of strengthening the Subtle World and bringing it nearer. Actually one of incense's properties is its ability to strengthen the vitality of the Subtle World. It is used at funerals to help the deceased, who has just crossed the borderline, to maintain consciousness and also to free him from the drowsy condition usual for someone who is unprepared. Such details of the ancient knowledge have been totally forgotten, as has the significance of various fragrances. Not only has the manufacture of perfumes lost the meaning it had in ancient times, but also out of ignorance extremely harmful combinations are often being used. The knowledge I am conveying, when elaborated by extensive research, will open up an entire domain for useful application in everyday life. In antiquity the use of aromas was joined to a knowledge of healing. The priests explained how to make use of aromas and in what cases to apply them. So without resorting to sorcery, one can follow a whole system of healing based on inhalation and nourishment of the nervous system by rubbing aromatic substances into the skin. In this sense the ancients saw far deeper than the skin's surface.

Inseparable from the subject of aromas is the concept of our emanations, but this field has hardly been studied either. Every time research on various emanations is made public, it invariably encounters the charge of "charlatanism." Likewise every subtler sensation is sure to meet with mistrust—as if all the diversity of nature were not calling out for greater refinement!

154. Let us not forget to sound the call to battle. Let us not grow tired of summoning the warriors to the sword, the sword that will give peace to the world. We are not thereby affirming intimidation; rather, the manifestation of achievement is necessary as nourishment for the spirit.

155. There are many occult books, but the majority of them cannot serve much purpose now. The main reason is that in everything they only take into account some special “chosen” people. But Our Teaching has in mind all, all, all! Only these calls to all the world can replace abstract ethics with the Teaching of Life.

156. When the world becomes tense, the spiritual armor of the closest coworkers grows stronger, and their radiation grows purple and fiery. So the cosmic armor comes to correspond to worldwide conditions independently of personal feelings and day-to-day work. Thus, one can get a sense of the cosmic influence so long as things are unfolding according to the law of Hierarchy.

One should note how the spiritual armor is being forged at the same time that the consciousness is expanding. We can help make this armor stronger, but unless there has also been growth of the consciousness, such intervention will be tantamount to destruction. So the Mysterious Hand can be seen when people are acting according to the law of Hierarchy. This needs to be remembered especially now, for even a tempered heart may feel distress when sensing the unprecedented tension.

157. The flaming sword is a ray of the spiritual armor. The symbol of a sword-like ray, which has appeared in every Teaching, is an extremely challenging sign. Even the most peace-loving images have affirmed a sword. This does not express a desire to coerce, but it does indicate a readiness to defend the most sacred. So in the midst of the raging fire one can see a thin sword above the brow of a warrior of spirit. It is a shame that on the earthly plane the process of impressing the aura's radiation on film is still so imperfect. Clear evidence of rays and other fires could be presented.

158. You should be wise in understanding the final collision between the two worlds—the one that is departing and the one that is being born. You can see signs of madness in the former and daring in the latter. I have been saying for a long time that the world is dividing, and you can see how deep the split has already become. You need to understand how close at hand is the decisive time and with what solidarity it must be met.

159. Even dogs are aware of the Subtle World, but people are unwilling to pay attention to reality. The Subtle World is a lofty sublimation of the earthly sphere. Fire is one of the basic manifestations in every process of sublimation. But if people are so far from accepting the idea of the Subtle World, what can one say about the Fiery World, where Fire is the very essence of all Existence? After the writings about the Heart, about the Subtle World, We will need to write about Fire, about the Fiery World. How far that World will be from the contemporary understanding of life! But a person who knows about the Subtle World will also want to ascend to the World of Fire.

160. It is right to remember that even the passing shadow of a person leaves behind an ineradicable trace. How, then, to describe the impact of thoughts and words! The light-

mindfulness of humanity is astonishing, for with its every step it leaves behind the most frightening deposits. Humanity supposes that words can wipe away the traces of past thoughts. But who, then, creates the impassable labyrinths that bring on the destruction of destined manifestations? When you realize that the fiery sphere retains the remnants of all the thoughts carelessly cast into space, you may recall the old riddle: "What cannot burn away?" — "A thought." Humanity generates thought that is lodged firm in the strata of space. You should know with what complexity space resounds when it is shot through with thoughts, often ones that are insignificant and filthy. But if you start talking about the chemical reaction of a thought, people will consider you mentally unsound. Neither threat nor fear nor counsel will help unless the traveler in the Subtle World runs up against his own thought barrier. As an inscription on an ancient stele reads, "Traveler, do not stand in your own way!"

161. Condensed thought may be extremely harmful for the heart. Just as a heavy gas may burn away blood vessels, thought may weigh upon the heart. There exists an expression, "a serpent lying under the heart." Urominai is the name of the serpent that gnaws away at one's forces. At one time people knew to be cautious in their thinking. Heavy thoughts hover on in the atmosphere. So remember about the Battle and show caution.

162. It is not enough to firmly establish the consciousness; one also has to get used to guarding it under various circumstances. You need one blade for cutting paper, another for wood, and a completely different one for metal. You might liken the physical, subtle, and fiery worlds to the resistance of paper, wood, and metal. Truly, one has to constantly accustom oneself to being conscious of the Subtle and Fiery Worlds; various exercises can develop that consciousness. So one must get used to a state of constant work, endless and untiring. There is no substitute for such tension of the consciousness in its usefulness for the Subtle World. People usually work only for rest, not for the limitless process of perfection; so when they find themselves in the Subtle World, before the very face of Infinity, they fall into confusion and fog. Likewise, to approach the Fiery World you must accustom yourself to going forward without fear, as if walking on the edge of an abyss. Only the highest self-mastery and readiness for danger can prepare a person for the fiery spheres.

163. People must prepare for higher cognitions; only through such thinking can a new consciousness be brought closer to humanity. The great reality must be purified once more, in order that it may become like a lodging for the traveler. So unavoidable is this reality, and so beautiful, that it would be madness to remove it from the great, destined ascent. The various ages, each in its own way, foretold the future reality. Out of ignorance even beautiful chambers were filled with horrors, but it is only ignorance that dwells in horrors. If the spirit has chosen a beautiful path, then its dwelling will be beautiful.

164. Dissatisfaction is a characteristic suited to the Subtle World. In it one can discern eternal motion, for without this motion it is impossible to go forward in the higher worlds.

You can satisfy and satiate the stomach and muscles, but what will satiate the heart? Though it may fill you with rapture, even contemplation of the Highest Light will not give you satiety. Flaming heart, insatiable heart, only the very pain of the world will propel you forward! The mist that obscures sated eyes will turn into the radiance of the kindled heart's flame. So let us guard the fiery treasure. Let us help the people to understand the precious heart. And in doing so, let us call to mind all the milestones needed on the path. Let us not forget the wise words, "And this, too, will pass." An impetuous motion will never bring one back to the same place.

165. To understand the common aspiration means to construct the Temple of the New World. To strive and aspire, thereby nurturing each other, will in itself constitute an understanding of the Teaching. Such striving will pave the path to the Fiery World, but the seeker must have the courage to turn his eyes to Fire, to acknowledge it as his sole nurture.

166. You may calculate the rupees correctly but get confused in adding up the annas, and the total will end up in error. To avoid such error, you will have to force your way forward by adopting the full measure. To be completely devoted means to propel your consciousness along the line of the Hierarchy. Just as a taut sail propels the precious cargo onward, an intensified consciousness bears one beyond the boundaries of danger.

167. When you place the needle of a pendulum above a sandy surface for the purpose of observing cosmic vibrations, you do not try to force the needle to move faster by pushing it with your hand. To force it would, first of all, be stupid, since that would only yield false results. The same thing goes for the pendulum of the spirit—you should not force it to come up with predetermined results. The outlines etched by the needle of the spirit are complex, and only the heart's striving can vitally and truthfully corroborate what the pendulum indicates. A Teaching of ancient Tibet speaks about the same pendulum of the spirit. A magnet is placed above the head of the person being tested. Not only is the inner reaction noted, but also, as the magnet begins to sway, it is observed whether the movements are abrupt or quivering. They may also be circular, this sign being the most striking indication that the condition of the consciousness is a correct one. Naturally, this experiment is extremely lengthy and even quite painful, for it requires complete immobility, and you know how hard that is to attain.

168. It is impossible not to notice what strong opposition every conscious movement toward Light encounters. Besides the usual counteractions from the dark ones, the work of Chaos may also be noticed. In being aware of this law of the opposition from the Unmanifest, we find self-consolation and experience in cultivating patience.

169. People may be so savage in spirit that they can only exist by criticizing one another. This is not an inspection of someone's armor for the purpose of helping him out; quite the contrary, criticism becomes the very meaning of life. If one were to deprive such a critic of his tongue, he would wither away like a plant without water. Such a phenomenon

could be examined from a medical point of view. One can find in this criticism a sort of vampirism involving possession, in which obtaining more active, vital fluids is necessary to nourish the possessor.

This phenomenon of life can and should be investigated with a scientific purpose. Of course, it is difficult to overcome possession, especially because after possession the gates remain open to visitors for a long time. With someone who has admitted a possessor, very intense observation is necessary to protect him from irritation, which leaves the door wide open.

The heart is the best guardian against possession, but you have to make sure that the heart does not fall asleep.

170. If you wish to make a speech in a language you do not know, it is unwise to start preparing the night before you deliver it. If you wish to perform on an unfamiliar instrument, it is unwise to start practicing the night before you go on stage. If you wish to cross into the Subtle World, it is unwise to begin preparations the evening before you depart. It is horrible when a person who has turned away from thought about the Subtle World his whole life behaves like a negligent student and only on the eve of his crossing begins in confusion to repeat words he has never really understood. The time of crossing is sure to come—this is an unavoidable fact that every Teaching proclaims. It has been said, “We shall not die, but change.” Is it possible to speak more concisely, to speak with a greater sense of affirmation? It means that one must know the language of the Subtle World. It also means that one has to acquire the right of entry with full consciousness, but all this is impossible to attain on the eve of departure. There are those who instill terror, instead of joy, in the person about to cross over, and this violates the law of life. But as you know, the best guide forward is the flaming heart. When you have such an inextinguishable lamp, there is nothing terrifying about crossing the skies and meeting the Guiding Ones.

171. A heart may hear the call of victory even while the battle is raging. Such a heart is worth cultivating, and the work of refining one’s consciousness will be an extremely beneficial activity.

172. Fire is closest to sound and color. There is a good reason why the sound of a trumpet so powerfully attracts the Fire of Space. It is not by chance that some paintings seem to glow, for the very same fire of the heart is ablaze in them. You should envision the manifestation of fire not only as a reality but also as something inseparable from us.

173. The Teacher has joined in an eternal oath about establishment of the New World, so follow Him with your every effort. Humanity needs to purify its existence, so reconstruction must begin from the hearth, from everyday life. You should not wait for whole nations to start moving; on the contrary, the life principle will undergo a worldwide reformation on a personal basis, quite apart from nationality. So you should first of all remember that it is not the narrow old boundaries that will partition the world. The

foundation of psychic energy is not limiting itself to a specific nation, but will discover a completely different world pattern.

174. The flaming pentagram is a shield in times of battle. A person in the midst of special tension is just such a pentagram. With his larynx burning and his hands and feet ablaze, he rises like an invincible shield that protects the works manifested. Naturally, a condition like that is especially dangerous in the midst of life, where so many small betrayals occur. I recommend silence as a way to avoid setting fire to several centers, especially the heart. A selfless, flaming heart is a special joy for the Higher World. Such hearts blaze forth like torches, shining above all the pressures of the world.

175. A sealed glass vessel can only be opened by a harmonious vibration, a resonance. This is fairly well known, but the harmonic ratio of the resonance with all its amazing diversity has yet to be considered sufficiently. Isn't it strange that the same glass vessel resonates to glass, metal, and wood—to bodies of the greatest diversity? Such resonance reminds us once more of the diversity in the harmonic ratios of various combinations. This example is a useful one for human leaders. What tremendous harm is inflicted by monotony, which penetrates every human stratum! The law is one, but its vibrations are as varied as the Universe is manifold. Those who know this law can hardly look upon humanity as a pile of homogeneous stones that happen to resonate to different vibrations. We should rejoice in this multiformity, for it is what opens up the path to refinement. What would become of the human heart if it only resounded to a single note? So let all leaders remember about multiformity and diversity.

176. Armageddon has already begun—the end of 1931 saw the start of the Great Battle, and I did not conceal it from you. So the Battle cannot end now, but must reach a victorious conclusion. Of course, when the flaming pentagram must be uplifted as a shield, all the sensations of the Battle affect the heart. You should not be surprised that events are piling up, for the earthly battle is following the heavenly. A great deal has been said about the Heavenly Host, about Michael the Archistrategus, the Supreme General, about the manifestation of the affirmed Leader, and about all the perturbations. That is why I say, "Caution!"

177. Do not neglect anything. In neglect lies the cause of many misfortunes. Advise people to understand that even the greatest of manifestations may be the least visible. Cosmic significance is not dependent on physical dimensions. A seed provides the best example of this. Now especially we are pointing out the need to respect the diverse manifestations that have filled life. Does a messenger necessarily have to be a giant? And must a ray be nothing less than blinding? And wouldn't a voice of deafening volume be harmful? Right now a multitude of manifestations, insignificant in appearance, are traversing the world. Every seeker needs to sharpen his attention. A person who can train his attention to observe the smallest will also understand the greatest.

178. The ability to have respect for even the smallest will help you to acquire the ability to be patient as well. And what patience is necessary when facing Infinity, especially

when we realize that it is unavoidable! Besides, we know how much every murmur of protest impedes the path. The burden created by disrespect for the small should be replaced with the joy that is found in observing the multiformity of creation. We can help each other by speaking the very simplest words.

179. Who, then, will help out when the Battle is raging? A person who, having acquired patience, accepts the armor of courage. You know what courage is necessary to go forward on a dangerous course. Two paths can be offered, a dangerous path and a safe one, but a flaming heart will choose the former.

180. No sooner is the beginning of the Great Battle mentioned than someone starts to feel tired. What will he have to say, then, when he confronts countless hostile warriors? Every Yuga has a preparatory phase of considerable length, but there may be periods of acceleration when all the forces must be intensified to an unusual degree. People should not understand the great, decisive Battle as just a war. The manifestation of the Battle is something far deeper. Its torrent will flow through the entire Subtle World as well as the earthly. It will express itself not only in armed conflicts but also in unprecedented clashes among peoples. The boundaries between the belligerents will be as tortuous as those between good and evil. The earthly eye will not have access to many of the decisive battles. The ominous clashes in the Subtle World will express themselves as catastrophes on the earthly path. Similarly, earthly courage will have an impact on the Subtle and Fiery Worlds. The Great Battle will be the first link in the unification of the worlds. Thus, one can expect quick actions to arise from every direction. Cooperation has enormous significance in this Battle. Even now the star of the flaming heart is bringing tremendous help. Since this help may not always be visible, you can illustrate it by citing the example of an author who exerts great influence even though he does not know his readers. The same may be said about cooperation between the two worlds. One has to maintain a high degree of tension in the days of the Battle. Of course, this does not rule out doing all kinds of everyday work, but in performing each job you should remember to send it off with a thought for the benefit of Light. Likewise, whenever you are pierced by a hostile arrow, you should be conscious and receive each blow in the name of the Great Battle.

181. The restriction and ossification of the consciousness are the main reasons for the disunity of the worlds. The course of the Great Battle is often impeded because of a complete lack of harmony between the consciousnesses of the earthly world and the Subtle. Those who have passed into the Subtle World with a consciousness imbued with monarchism cannot reconcile themselves to the present condition in their countries if the regime has changed. So even where a great deal of unity exists, differences regarding one matter may throw the forces into confusion and division. And when we recall how many spirits crossed into the Subtle World during the war and how many changes have taken place in recent years, it is easy to picture how little correspondence there is between the worlds. One can also imagine what significant work is presently being carried out by expanded hearts who strive selflessly to broaden consciousnesses in both worlds.

We know how hard it is to expand consciousnesses, and how many attacks such beneficent work is provoking. It is impossible to estimate the amount of pressure that the black lodges exert against these leaders. Glory to them, the Light-bearers!

182. The golden light that fills the inner essence is a characteristic sign that the heart is being armed. Just as the outer reaches of the aura turn from purple to ruby, the silvery Lotus of the heart flashes with a burst of red and gold when the spirit dons the ultimate armor. That is how an inner condition is attained that allows participation in the fiercest battles without harm or risk of the subtle body being severely wounded. The results of this armoring of the heart were already evident when the warrior stood up to the dark forces and, in spite of their overwhelming numbers, made them tremble. She left them with their threats, and the empty threat of an enemy is in itself a victory. Naturally, the pure golden light is not easily attained; it requires a lengthy achievement.

183. Although many conditions of the heart, ranging from soft-heartedness to hard-heartedness, have been noted in people's observations, fiery-heartedness has hardly ever been mentioned. But it is precisely this quality that ought to attract our attention and occupy it. It is hard to be unafraid of the black assembly, but no one can overpower the fiery heart. Let them come up with all kinds of threats; one pillar of Light will put all the darkness to flight.

184. All the crusades in humanity's past are nothing in comparison with the March of Maitreya. I affirm that the Great Battle means the renewal of the Earth. The future should be understood not as a battle but as podvig. One can expect battles not only in the usual sense but also as a reconstruction of life. There may be various periods, but in them one can sense a strengthening of life's tempo. You already sense this acceleration of rhythm. Everyone can perceive this in accordance with the condition of his nerves, but he will be sure to sense a new cosmic condensation. One can feel a direct intensification of the rays. One can feel anxiety or feel striving into the distance. All of these details will indicate the existence of the same new accelerated rhythm. You can understand how the intensification of energy is laying a new step for the planet's progress. No one should be surprised that Chaos breaks through, for the Battlefield is enormous. Let us not forget to notice even the smallest manifestations. There is so much diversity in the clashes between the fundamental forces of the Universe!

185. People are so far from recognizing inner manifestations that only a few will understand the special meaning of My Indication to join together in silence. For them silence means inaction, since they are so unwilling to learn about the interaction of energies. For them only a broken nose or an injured eye is a sign of energy. Yet an intense silence constitutes a fiery barrier that, when reinforced by the number of those who are uniting, becomes a genuine stronghold. Therefore, in an hour of tension you can gather together and sit in silence. Naturally, you may think of the single path in which salvation lies. And so I am sending you all strength.

186. The work of the subtle body is carried out with much greater influence when it is far away from its physical body. The subtle body can develop its power to the greatest extent where the physical currents cannot reach. Of course, from a physical perspective it is incomparably more difficult to carry out work at a distance, and by no means do all subtle bodies have the courage to venture out on distant flights. You can see the difficulty with which the physical body responds to distant flights by observing how much it sweats even in a cold environment. I commend those who have paid attention to such physical manifestations. Even doctors usually overlook many typical signs, but true science can only develop by confronting and comparing facts. When I spoke about tension, I had in mind not muscular tension but that of the heart. When the heart does not manifest significant pains after undergoing such tension, you can count it a remarkable success. This sort of adaptation of the heart is not easily attained. Foolish people assume that the training of the heart and consciousness can be accelerated at will, but when we are aware of Infinity, we must adapt these apparatuses with great wisdom and patience.

187. People should know that when the subtle body is working thousands of miles away, it is already free of the burden of physical fluids. Of course, for the subtle body these thousands of miles are nothing, but physical influence is measured in earthly units.

It is true that the brain cannot always retain the instructions given, but even when a person's consciousness is dim there still remains an unusual sense of disquietude that forces him to give special thought to specific dangers. In the same way, one should also think over everything connected with the Teaching.

188. The immediate duty of everyone who knows about the Subtle World is to affirm the existence of this invisible but real world every time the opportunity presents itself. Some people may respond by getting angry, but it will give them an opportunity to think about reality. If research on human physiology were supplemented by the study of the Subtle World, which connects all the various conditions of existence, our world would at once enter into a distinctly new era. I can affirm that the commotion arising from the present turmoil has attained unprecedented proportions, because the bond between the worlds is totally ignored. Let nobody claim that he has not been warned in due time. Let the traveler not forget that he cannot return to the house that he left behind, that it is only by his own efforts that he can reach the Luminous City to which he has been summoned. Let the traveler remind everyone he meets at the crossroads that paths are irreversible.

189. The appearance of Our trusted messengers can be accepted as a sign that the New World is now being born. I criticize all those who are failing to notice the myriad of signs appearing everywhere in the world. The Teacher can tell a person to look, but He cannot force him to see. Do not be surprised that in the mosaic of the book Heart so much is included about the Subtle World and the Great Battle. Many hearts sense both of these realities, but often they cannot express them in words. Yet the thought born in the heart with the swiftness of light will express itself in words.

Remind your friends that there is a good reason why their hearts are aching.

190. In order to sharpen the senses of taste, hearing, and smell, people shut their eyes; in order to concentrate the sense of sight they accompany their gaze with hand gestures. So people adopt all sorts of artificial methods because they cannot balance the effects of psychic energy. Likewise, people do not know how to strike a balance between indignation of the spirit and equilibrium. Both concepts are indispensable for attaining perfection, but how can one reconcile militant indignation of the spirit with wise equilibrium? Usually these concepts seem incompatible, but what allows indignation of the spirit to avoid turning into irritation and creating imperil if not the response of equilibrium? And far from giving rise to imperil, an enlightened, selfless indignation creates the most precious, ruby-colored armor. So it is only when psychic energy has been given the right direction that a treasure takes the place of poison. But what is the judge of true selflessness? Of course, it is none other than the heart. And not just any heart, but precisely the heart that is facing Infinity.

191. I want to accustom you to the scales of Infinity. Understanding of these scales develops slowly, as does the ability to use them in commensuring events. A neophyte cannot grasp the universal context and dimension of various events. To him it is difficult and unusual even to rearrange his room. How, then, is he to think about universal wings! He is also held back by his concern about the pettiest possessions, and he does not see the stage at which any condition is acceptable because it has been weighed on the scales of Infinity.

192. A disease may nestle inside a person for a long time, but if it does not manifest in gross physical form, no ordinary physician will recognize it. Ten prophets and clairvoyants may testify to the existence of a hidden disease, but they will be looked upon as liars because it has yet to appear at the grossest level. Similarly, humanity has schooled itself in the coarsest forms of everything, having banished refinement and straight-knowledge. Even the most importunate signs of the Subtle World have been consigned to oblivion. Nobody wants to know about or count up the multitude of words that speak quite definitely about the Subtle World—words found in every language. Let us take, for example, a favorite word, inspiration. It means that somebody “breathed into” or “instilled” something, that inspiration came from somewhere else. With perfect clarity the word presupposes that something came from without, but people go on speaking about inspiration without any awareness that what it refers to is a manifestation of the Subtle World. Just think of all the signs scattered everywhere in the world, yet something shuts people’s eyes to them. What is it, if not darkness?

193. A similar inability to commensure is shown when people make the usual comparisons between the earthly and subtle worlds and speak of dates, suggesting that the Subtle World formulate its foresight in earthly terms. But earthly standards of measurement do not exist in the higher worlds. Certainly, there do exist cosmic dates and periods, as is established in astrology, but the future of the Subtle World cannot be expressed using earthly standards. The same thing goes for other comparisons of this

kind. Therefore, the rapprochement of the two worlds requires refinement and flexibility of consciousness. It is in the book Heart that people need to be reminded about the Subtle World. The laws of the Subtle World will first of all be assimilated by the heart.

194. Antennas can be adjusted to receive various waves, but that does not undermine their fundamental character. Similarly, hearts may pick up various currents, but their essence will be one. You can especially observe this fact in regard to premonitions. Comparative analysis can demonstrate the remarkable spectrum of human hearts. You can observe how a single event may trigger what is unquestionably a state of great excitement, but such states are so diverse in terms of their length and character! One event might provide material to fill an entire volume with observations. One heart will grasp the template of the event in the Subtle World, another will require the appearance of a physical current, and yet another will respond only after the event has actually occurred. One heart will evaluate an event according to its merit, another may exaggerate its importance, and yet another may do no more than unconsciously record it in the rhythm of the pulse. Most certainly, the response of the heart is far more substantial than is generally thought. A premonition is not a superstition or an act of imagination, but a physical fact. By making a slight observation a person can foresee an event; what is important is not the background of the event but its potential. So the heart resonates to waves of the greatest diversity. Would it not be helpful to give deep consideration to these phenomena?

195. Let us not be surprised if nowadays hearts are being burdened by currents of extraordinary tension that are crossing and clashing. The currents of nations, the currents of the world, the currents of powerful personalities intersect each other, but through them run the currents of the Subtle World, which is where so many actions are taking place. Only now are events taking shape; you can imagine how the universal consciousness is acting upon feeble brains!

196. Imagination is the result of the accumulation of experience. This is quite well known. Yet there may exist a tremendous accumulation, and instead of imagination only lust and irritation are in evidence. Affirm that the imagination cannot be developed without the participation of the heart. That is why the creators, both inner and outer, will be those who have wisely combined accumulations with a manifestation of the heart's fires. This should be explained to all the children in every school, so that not a single tenet of the Teaching remains an abstraction. You yourself also see how the manifestation of the spirit unfolds in a logical progression. You know how at first the fiery sword begins to shine and completes the aura, but later it penetrates one's entire being. The symbol of a sword is especially appropriate to the Great Battle, when all the spiritual forces are gathering under the Banners of the Lords of Light. The golden light also grows stronger at this time and thereby grows closer to the golden deposits of prana. All of the forces are expressed in the flaming heart.

197. Isn't it amazing that in the days of the Great Battle we can still speak about the imagination? For the Battle is not a work of imagination but already the clash of hordes!

So one more page has been turned. I insist on great caution, great care, for the time is a great one. We are also gathering in the Tower in order to oppose all the evil ones. You ought to be ready for great battles, for only the inconsequential are not called to battle.

198. To desire means to find the gates to the Subtle World. But precisely learning to desire is what people find difficult. They cannot bring their feelings into equilibrium and are therefore unable to create a steadfast, unshakeable desire. Yet in the Subtle World desire is a creative lever. This power came from the Highest World, but it also requires the clarity of the Highest World. When We direct you forward on the line of the Hierarchy, We are preparing you for this regal quality, the clarity of desire. Amidst the intersecting currents of the lowest spheres it is not easy to find a purified desire that is like an arrow. You can overcome the pressure of the earthly atmosphere by aspiring and striving to the Highest, which is why the Hierarchy is the goal. The flaming heart that can reduce useless rags to ashes is also able to lead onward to the Hierarchy. You can notice from your own experience how the outer becomes the inner, the inalienable. First the Yogi hears the music of the spheres, but later he himself begins to resonate to this harmony of the Higher World. But for this to happen, a flaming heart is necessary.

199. Cosmic energies may become so intense that grave consequences will arise unless a compress of prana is applied. The heart radiates with a tense light, like incandescent gold. Yes, the earthly realm can be distressing.

200. I cannot sufficiently stress the importance of this moment. After lengthy preparations, both sides have finally clashed. One can observe this happening on all the planes, in every field from the spiritual to the military. The food of the Heavens has been turned into manure, and the sacred Fire into a torch of arson!

201. Courage can only be found in the heart. In the reasoning that arises from the convolutions of the brain one can find an intelligent distribution of forces, but the courage that proceeds on the straightest, most luminous path cannot live outside the heart. Judge this fact by the antipode of courage, fear. Fear first acts upon the heart and from there flies to the extremities. Most certainly, every trait is measured by the heart. A doctor would be able to study all the qualities of human nature through the heart by observing all the nuances and tones of the pulse. Of course, as a general rule a double pulse will not be observed, because contemporary science completely fails to recognize the fiery condition of the heart. You might go to physicians and beg that they pay heed to obvious manifestations that only require a little attention. Let them get angry, but also let them see who is coming to them and begging. In ten years the blows of fate will force people to read the Book of Life with respect.

202. The accumulation of experience, which has such great importance, always reminds us of an example from early childhood. A child does not know what fire is like until he has burned himself. Of course, adults may respond to this example with a supercilious smile, but they conduct their own experiments using the very same methods. Nothing will induce humanity to apply more sensitive methods. Naturally, people will be

perplexed as to why the consequences of many of their misfortunes last so long and are so painful. They can be sure that every effect is deemed necessary for their redemption. Again, this is not a punishment but the accumulation of experience, and one may marvel at the exactitude of the karmic scales—its great equilibrium leaves no room for reproach. The way in which the tension between the cups of the scale is established depends upon the heart. It may fill the cups to overflowing, it may lift one cup up, and it may appraise the value of the accumulations in both of them. So let people keep sharp watch on the process by which they exonerate themselves, a process that takes place in the heart. It is with good reason that one of the definitions of the heart is “the vindicator.”

203. How, then, are you to go onward? Precisely, by holding fast to Me and picturing yourself in the midst of an ocean where you are kept safe only by the Khata of the Mother of the World, the sacred scarf that She extends. During the battle with darkness, an unparalleled pertinacity is essential in opening up all the wondrous possibilities.

204. Truly, cooperation may open up every possibility, but one needs an understanding of where such cooperation lies. Often people relegate cooperation to the domain of governmental matters, whereas cooperation is a condition that underlies one's entire life. Precisely, all acts of mutual assistance, however slight, contain a cooperation that has a cosmic significance. When consciously utilized, every glance, every handshake, every thought becomes a sign of cooperation. How precious it is for people to feel that they are constantly generating consequences! Like giants, they set the world -atremble. But where are the people who will direct the cooperation of their energies to the Subtle World? Where is courage? Where is solicitude about the Invisible? Where is determination to also help out in that realm, where the earthly bonds are not completely forgotten, where monsters menace just as they do here? That is why the achievement of cooperation in the Subtle World is so very great. Just as here on the earthly plane, there one must call out to people and lead them upward, courageously defending them from wild boars and savage dogs. Truly, such cooperation is selfless. You can gradually train yourself to bring benefit to all the worlds.

205. It is commendable to defend the Sign of the Lords. It is useful to train oneself in understanding how close the Lords are. Just as it is impossible for a person to do without food, he cannot live rightly without holding close to the Hierarchy. Let the seeker not resemble a log that just lies there, leaning on something else for support, but rather be like a vigilant guard who increases his powers by being ready to rise up in defense at any moment. Though you are sufficiently aware of the One Light, I am speaking about it again, so that you can increase your powers. Even the cross itself is powerless without the heart. Even the purest prana will not penetrate a spiteful heart. Even Aum will amount to nothing in the face of a deceitful, treacherous heart. Let us keep this in mind, so that no form of possession may penetrate the heart. Having examples of possession right before you, you see what is being lost during these days of shameful weakness.

206. You can understand that the ritual aspect of Yoga was required in ancient times, but now one should move forward by taking the path of direct communion with the

Higher World. The Yoga of Fire leads the aspirant on this shortest path without abandonment of life. In this lies an important distinction, a new understanding of the ways in which the worlds are coming together. We have before us an example of a significant step in attainment of the so-called Samadhi, a step taken without withdrawing from life. One can well understand that this manifestation of the Mother of Agni Yoga is not easy to attain under the conditions created by the Great Battle. The value of such a manifestation lies in the fact that the usual rules of concentration are completely transcended. Precisely, the entire significance has been transferred to the heart—in other words, all the significance of the rapprochement of the worlds has been focused there. In this connection, one should note that her heart has borne this saturation beautifully. Of course, the sensation being felt right now does not arise from Samadhi. I have already advised you several times about the need to be cautious—as in spirit, so in matter. I beg you to protect your heart from both inner and outer disturbances. Exceptional measures need to be taken in order to repulse all the attacks. You must understand that tomorrow is completely different from yesterday, for the rotation of events is without precedent. Never before have there been such heavy clouds, and you should be of good cheer when facing them.

207. Many of the observations drawn from life are so instructive! You can study how the success of outer actions depends upon the striving of the heart. You can also study exactly which deviations from strivings act upon the outer waves of the currents. At times one can see how a condition that is insignificant from the perspective of everyday life may have a tremendous impact upon inner action, or, on the other hand, an unworthy desire, even a very slight one, can destroy a structure that is ready for use. But paying attention to the activity of the heart is not generally accepted. People are ready to doom themselves to any misfortune rather than think about its causes. We are also concerned when we see how people permit an intolerable train of thought near the magnetic centers, how they are unwilling to keep in mind that it is precisely near these centers that a special vigilance is necessary. Naturally, everyone is allowed to think about himself, but where the pace is being measured in millennia, it is inappropriate to flit about like butterflies. In the final analysis, people must learn to commensurate! Thoughts about the Highest must give rise to the highest.

208. The happiness of the world is dependent upon the cross. The draining of the cup of poison is what insures a future for humanity. Only out of its own ashes does the phoenix rise again. The pelican nurtures its young with the blood of its own heart. That is how the highest energy is transmuted, the energy that lies at the basis of the birth of whole worlds. So when I spoke to you about shouldering an excessive load, I was already pointing out the fact that the higher energy is developed only under tension. And when I spoke to you about the salutary courage of despair, I was already pointing to the shortest path. So let us comprehend the salutary energy, for that is the only way for us to avoid all the malicious threats. Who, then, would prefer slow decay to luminous flight? Only by flying far and wide can we reach the shore of Light! But foolish are those who suppose that ruin is unavoidable. The ultimate degree of tension is only necessary for distant flight. Thus, We speak of victory, not of downfall.

209. An understanding of the grace and benefit of tension impels the heart to the Higher Worlds. Only on this path does the blue flame glow. Some parts may burn up, but the essence will shine brighter. Do not feel frightened when the great days are approaching. When you are examining armor, you should be aware that victory is made possible only by trust and the heart. It is where the forces have gathered that you can find true successes for yourself.

210. "Aren't there some elements of egoism in the state of ecstasy and the state of Samadhi?" an ignoramus will ask. But then, how could he know that this supreme state not only has none of the characteristics of egoism but is entirely antithetical to it? How could someone who has never known the highest tension realize that precisely such tension conveys the power of lofty Grace for the Common Good? Nothing generates such pure self-renunciation as a heart brimming with ecstasy. Which of the human energies can compare with the energy of the heart, and which of the energies can act at such great distances? For the heart, the worlds have no boundaries and the consciousness knows no restrictions. With the heart a window can be created that opens onto the Invisible. But as was once said, the Invisible will become visible and we shall be ready to accept the Fiery Baptism in life. Therefore, let us be fully aware of the significance of the experiment that the Mother of Agni Yoga has performed here without withdrawing from life. Having recorded everything from the first spatial sparks through all the fires up to Samadhi, she will leave writings that will form a threshold into the New World. That is why I speak not only of tension but also of great caution. Armageddon does not make the conditions of ascent any easier, and that difficulty makes what has been achieved all the more valuable.

So I am saying, learn to listen to the fiery heart. Do not harbor doubt about something that has been purified with Fire. Wisely have the foundations of the heart been revealed in life. How deeply should the seeker rejoice in this rock of goodness!

Hold on to Me more firmly. Hold on to Me at every moment, at every step. The daggers of Satan are drawn, ready to plunge into your back, but if there is firm unity, each blade will break against the rock of goodness. Steadfast striving is necessary; it proves useful in all the worlds.

211. Let everything be done for the Good. Let every action lead to a new achievement. Let thought of the general welfare accompany every deed. Let the command of the Good influence everything, just as the vivid image of the Teacher does. Indivisible from the Good is the Teaching of the Heart. Besides the heart, who or what can justify or censure a person's intentions? The purity of the heart is manifested by Fire. It is necessary to speak about this vital application of Fire again and again, yet nothing is said about the fiery purifier either at home or in school. And could a teacher who has never even thought about reality speak about Fire? Just because somebody makes an affirmation about Fire does not mean his own consciousness is firm. That is why we have to be so assiduous in observing and examining the manifestations of our own lives.

Quite often important signs surround us and reveal the significance of our future, but because our power of attention is undeveloped we are unable to discern the cogent reality.

212. Patience is a gift of heaven—so said the ancients. Why should patience be something from heaven, when one would think it ought to belong exclusively to the heart? But how are we to intensify patience if we do not know about the Higher World? It is only when the silver thread that extends from the heart to the Higher World becomes strong that understanding of patience will arise. We revere this quality; close to it are tolerance and containment, the capacity to embrace—in other words, the opening of the Gates. Even though we may not feel close to something, if it opens up the heart of our neighbor, wouldn't we tolerate it in order that his heart might be kindled? Or would we prefer to please ourselves and end up embittering the heart of someone close to us? Rather, wouldn't it be a wonderful test to keenly observe just what will open somebody's heart to the Good? In considering the great diversity of attainments, one cannot but recognize the general harmony among the various spheres. It may be expressed in just a single sound, but each true note rings out with a cosmic consonance and must be accepted with care. That is why people are so indignant at heart when this note is rejected. The test of patience is one of the very highest.

213. Possession must be very clearly defined. You should not be surprised to find a number of possessed people near the hearths of spirituality. The reason for this is that the dark forces are seeking to shore up their guard. Who, if not the possessed, is best able to assist the dark forces? Moreover, there are countless varieties of possession. First of all, you need to look into the essence and discern where there is Good and where harm. That is how the flaming heart will immediately discern where possession is concealed.

214. The guarantee given by the Forces of Light is the most powerful foundation for the New Life. I can assure you, the dark ones have a dreary road ahead. I am affirming the Light of the future, which through various voices will kindle fires all over the world. I am affirming that the Teaching is a manifestation of the New World. I am affirming that the most precious concepts are steps on the path of life. I am affirming that there is no darkness that could extinguish Our signs. I am affirming that something beneficial can be obtained from the turmoil. I am affirming that the forces of the Subtle World are striving to approach the earthly plane. I am affirming that this difficult hour is a clarion call. I am affirming that everyone who follows Us will attain salvation. I am affirming that the many scattered members will be united. I am affirming the path to the sunrise, a path on which there is but a single decision. I am affirming the date of happiness, a date that brings a promise of salvation to the world.

215. You should not fear the attacks of darkness. There exist a multitude of dark machinations, but they are like the branches of a torch. I affirm that it is the destiny of the dark ones to be adversaries of Light; but I am sending out a call to unity, and therein lies a great experiment. One has to provide the world with evidence, and isn't the temple

of the Spirit such evidence? I am affirming a new understanding of the Hierarchy. I am affirming that a new battle for the Banner of Light is beginning.

216. Right efforts wipe away the manifestations of contagion. A person who is striving actually has very strong immune resistance. The same goes for people who are walking along the edge of an abyss. The most powerful wings are woven of aspirations and striving. It even turns out that striving is the most effective antidote. The fire born of swift, intense striving is the very best shield. The ancients explained why arrows fail to reach those who are striving. Nowadays doctors could show how a special substance develops in the course of spiritual striving. Accept this fact as vital advice and put it to work in your life. I am pointing out how the striving spirit changes its position with the swiftness of light and becomes impossible to catch. So you should get used to striving and manifest it physically as well as spiritually. A teaching that does not instill striving is like a sack full of holes. You should embrace the essence of what is being said, because a study of the words alone will stop with the tongue. But beware of a tongue that moves rapidly while the heart stays deadly still. Let us not forget about the antidote of genuine striving.

217. Do not doubt that I have good reasons for speaking about striving. So much is in need of definition. Seekers also need to strive because the whirlwind is powerful and it is better to fly ahead of the cyclone. You need to strive to Me in thought—it is this striving that is the most essential. Learn not only to have My Image constantly before you but also to project your thoughts along the Hierarchical line. Just as a boat's anchor is cast so that one can move closer, in casting our thoughts along the Hierarchical line we move onward without wavering. Nobody doubts that the best way is to hurry to the best.

218. What I pointed out about possession and the Satanists is something that you are now observing every day. Avoid complaining and be strict in protecting yourself, and you will attain victory. Let that strictness be like a sharp sword. Thus, everyone who blasphemes must be punished.

219. There is tremendous tension; you should understand how closely the world situation is connected with the work. It is impossible to divide the two, when the overall situation is tantamount to a battle of unprecedented proportions. That is why I emphatically command that you stay undivided, that you be imbued with the tension of the moment. You must not retreat, but rather join together in putting pressure on the possessed. If a jest be permitted, one might call this phase of the conflict "the battle against possession." The dark ones try to strengthen themselves through possession, but such methods cannot last very long, for it is precisely through possession that they bring on their own disintegration. You know how possession gradually destroys the organism, for it inevitably causes the paralysis of certain nerve centers. In fact, doctors could do a great deal of useful work by directing their attention to possession. Ask Dr. L. whether he noticed certain peculiarities in the eyes of the possessed, for one can judge the duality of existence by the eyes. After he replies, I will make corrections in response.

I do not have in mind just superficial manifestations, such as lackluster eyes or a shifting glance, for attention should be paid to other symptoms as well. One can also observe symptoms in the gait, the voice, and even in a change of weight. Do not ask psychiatrists about it, because their conclusions are already set in stone; but physicians like Dr. L. are able to observe without preconceptions. How urgent such observations are now that possession is reaching epidemic proportions! Sensing the weakness of human hearts, hordes of spirits, shrewd and ferocious, are rushing to capture the earthly odor.

220. I shall assign the first experiment in understanding My Instructions. I shall lay down the basis for beginning collaborative work. I shall issue the first explicit Command about launching activities for the next step. I shall send out the first call on behalf of the Banner of Peace, which is facing fierce opposition. I shall issue the first Command warning those who are working harm. I am establishing the first hour of a new creation, but unity is only possible if there is complete, conscious communion with the Hierarchy. Moreover, good must conquer evil, which means that good must be active. It is worthless if the spirit is good but the tongue is spouting blasphemy. For the next step, every blasphemy must be exterminated, for the karma of blasphemy is close to that of betrayal. This should be thoroughly understood, for a person who blasphemes cannot know the Hierarchy.

221. In the future when the photography of auras begins, the use of light filters should be considered. The presence of blue and violet tones suggests how difficult it may be to capture on ordinary film the shades that bear resemblance to the tones of the Subtle World, to which the aura belongs. Thus, an aura can be photographed if the space around it is filled with meteoric dust or if powerful psychic energy takes part in the process. So after doing what we can on a physical basis, let us again return to psychic energy. But for the accumulation of this energy it is vitally necessary, first of all, to avoid blasphemy, which disintegrates everything.

222. We constantly insist that you learn to overcome every sort of fear. This requirement is not something abstract, but has in mind your immediate ascent. Once it has grown stronger, fear, like many negative features, forms itself into a sort of negative magnet. During the lifetimes that follow, this magnet will impel the personality toward the object of the fear that has been instilled. If someone is afraid of something, he will inevitably be compelled to cross the path of that very horror until he has freed himself of fear. That is why it is beneficial if a person, having realized the invulnerable nature of his spiritual essence, goes on to liberate himself from all fears, because all the objects of fear are really insignificant. Even an encounter with a powerful dark entity is not dangerous for someone who maintains a firm bond with the Hierarchy. Other negative qualities can also be terminated if a person is aware that reverting to them would be worthless, since he would have to experience their return blow.

223. "Catch the smallest devil by the tail and he'll show you where the biggest one hides." This ancient Chinese proverb points out the importance of small details in revealing the most essential. In fact, caution in details will be the most effective key to

attaining great achievements. People mistakenly assume that details are unimportant on the path of ascent. Even the most beautiful, heroic actions rested on details that were foreseen in good time. What great attention does the follower of the Teacher direct to all the stones! Anything not intrinsic to the situation will come to his notice. Only a poor student will say, "Teacher, in my exultation I smashed my nose." Such an inability to commensurate will show how far the student is from being vigilant. This Chinese proverb has another meaning as well: the greatest criminal is best detected by the smallest details of his conduct.

224. When We turn attention to details, it means that these are what can improve the situation. Quality of work depends upon correlations seen in advance. An approach that only paints with broad brushstrokes is reminiscent of the work of the giants, who had to leave the picture long ago on account of their crudeness. But the spirit knows neither giants nor dwarfs; it knows striving for a state of perfection in which all the bells of the Cosmos ring out. So let us recall the conditions for perfectment. We may have begun with the Asuras, but we shall conclude with the Devas.

225. You should keep close to Us in the Battle. You must learn to love the place close to Us, as if nothing else existed.

226. Snarling fills the spheres. Every one of you must help to maintain the equilibrium. The dark front is using every means available to penetrate our lines. We shall not tire of turning your attention to how much vigilance is needed in small details. Learn how to listen and look around. Not only can you catch the ruses of the dark ones, but you also can hear all the bells and other cosmic signs. They indicate how tense the atmosphere is and how close We are, and they also serve to remind one of the Hierarchy. You should not get confused if the bells and strings begin to resonate softly; there are many reasons that could happen. Moreover, they might be heard by people who should not yet hear such calls to battle. That is why now in particular I am turning your attention to details. It is very helpful to study these minute breaths of nature. Besides being applicable to the Great Battle, these observations are necessary for further progress.

227. At a time when the atmosphere is polluted as never before, one has to speak about breathing. Depression has grown denser and even reached the mountains. Never before has there been such density in the lower strata. Researchers could investigate this phenomenon, and people could ponder the peculiar features of our times. So even relying on such elementary methods we could come to realize how unusual these times are.

228. It is no honor to be enticed by the dark ones. It is no honor to find oneself at a loss for words in speaking against the dark stratagems. Let us not imagine that the devices of our attackers are going to decrease. It is wrong to believe that someday a state of undisturbed rest will arrive. Every shock is but a touchstone. So you should look forward to each act of oppression as a source of the tension preceding a leap. If a depth of spirit exists, who can exhaust its depths? And who could measure the fullness of the heart,

and with what measures? Truly, the heart answers for itself. Truly, only the language of the heart can convey the essence of existence. Therefore, we shall not be afraid when the oppression intensifies. Doubt may undermine every intensification, which is why doubt is rejected and its progenitor is called the father of lies.

The details of what is happening now correspond to the great significance of what has been destined. You may rejoice in these details, for they remind one of some glorious pages.

229. Who or what can substitute for the unity of hearts that, like a bonfire ablaze, conveys the calls to the distant worlds? Who can go on being afraid if he has touched the Infinite even once?

230. Since even the smallest accumulation of spirit is important for the future, shouldn't we fill the consciousness with an inflow of energy? Most certainly, everything positive determines the nature of the treasury we have in the future. Besides, for the sake of the Hierarchy, it would be inappropriate to become a pauper in spirit. And every conquest or discovery made can be brought to humanity. Naturally, personal gain has no place in the Hierarchy or in the flaming heart. The saturation of the heart may be of three kinds: personal and selfish, in other words, short-lived; self-sacrificing for something close and clearly defined—a podvig in the midst of life; or a universal saturation of the heart that extends to all humanity. The last type of saturation is both easy and difficult: easy because it liberates one from the Earth, difficult because it affirms a feeling that is beyond race and nationality. The universal saturation of the heart requires experimental research and exercise. Proposing such a saturation is like suggesting that the contents of an entire house be packed into a small box; but a well-tested spirit will have no problem choosing what is most precious.

A person who finds it difficult to bring along precious accumulations in following the path of Hierarchy has no understanding of values. So the wayfarer must get accustomed to not letting anything slip and be ready to offer his accumulations on into Infinity.

231. Sometimes the roots of a tree may be firmer than the foundations of a house. When the floor starts shaking, wouldn't it be safer to catch hold of the branch of a tree? The times are so difficult that you may find a branch more secure than the slabs that make up the floor. Even a small window may prove more useful than a door. In the midst of earth tremors, the supple, living branch will not break; that is why you should focus on studying the nature of things. It is silly not to make use of what is growing right by the window. Only a madman needlessly uproots a plant that he himself is unable to cultivate. Likewise, it is only creatures of falsehood that try to encircle the path and force the traveler to deviate. But on the branches of life one can leave the signs of the true path. So let us protect every branch that grows by the window. When necessary, let the leaves of the garden preserve our work and protect us from the whirlwind—this means that the whirlwind is raging.

I am explaining that you should not fear the whirlwind, for it is bringing flowers from every corner of the world. The roots that make up remedies often come from widely scattered places.

232. No wonder the heart senses what special measures are needed. Naturally, the heart knows how circumstances change a situation. But to await a change of circumstances is like waiting for a whirlwind to blow in from beyond the mountains. The whirlwind is already blasting away; is it heading toward us? Won't it rip the roof right off? Won't it sweep away the harvest? Who, then, will stay its fury? But the Invisible Guardian is whispering, "Call on Me."

What, then, will purify the atmosphere, if not the whirlwind? If even the purest snow on the highest mountains is full of meteoric dust, how dense the atmosphere of the valleys must be! There is no room in the bustling city. So let us turn our eyes to the sunrise.

233. A command of the will can change the pulse. One can almost stop the heart. You might carry out all kinds of psychophysiological actions, but if you ask Me how to act now, I will tell you, "Let your heart ascend." Picture your heart as if it were in a chalice from which a flame was rising. Thus, above the physiological functions let us place the aspiration of the heart upward to the Hierarchy.

234. When the world is deep in confusion you may expect frightening whirlwinds that, like waterspouts, will pierce through the lower strata of the atmosphere and totally twist the way people think. You must be ready for assaults quite unlike anything undergone before, but to pass through them means to go forward on the path of knowledge.

235. It has already been said that once possession has been detected, one should either drive out the possessor or leave the possessed person in quiet and solitude, for then the possessor, unable to find a field of activity, will get bored and depart. Of course, it is better to prevent the possessed person from having access to weapons or alcohol, but to do so in a way that does not make him feel at all isolated.

236. If we look at a deodar tree, the tallest and most powerful, we will find many marks on the trunk where former branches have fallen away. Far from weakening the deodar, the departing branches leave the most powerful evidence of the tree's strength—even steel will break against these spots. No Teaching feels frightened about those who fall away. The Teaching knows that the lower branches must fall. In fact, when carried off by the wind, those that have fallen away may end up carrying out what they have been assigned to do. They may even give birth to new deodars. And their resin will have curative properties, all the same. Later, when they are joined together to support the corner of a house, they will unite in bearing the overall pressure. So do not be frightened when people fall away. They cannot go far from the resin of the heart. And if you observe from above, looking down upon the multitude of crossroads that intersect, you will even smile upon the travelers who are meeting. When you realize the length of the infinite path, you will come to apply different standards of measurement. There is

nothing frightening about people wandering; it is only immobility that is chilling.

237. A guarantee will make a good shield, but let us distinguish between falling away and betraying. Falling away may be due to some karmic cause or some peculiarities of the physical body, but there are no circumstances that justify betrayal. I can assert that the consequences of betrayal are the most impossible to avoid. Nothing can free the traitor from the fate of being betrayed himself. A betrayal of the Teaching is considered to be the most heinous of all. Human beings cannot blaspheme the Highest Spirit. In studying the activities of the heart, you can see what physical shocks are brought on by betrayal of the Highest. The disintegrative force that issues from a betrayal is not limited to the boundaries of the personality; it acts ceaselessly over vast expanses. Just as the highest spheres sense every benevolent ascent, every betrayal resounds like the stones of a crumbling tower. Following up the analogy of the deodar, one might say that betrayal is like a hollow tree in which bats have nested.

238. Human snarling is giving rise to a real menagerie. That is why people have to learn not to imitate animals. Of course, there are still plenty of human manifestations that bear similarity to animals, but a person who is striving forward does not have time to look back at the brutes.

239. If a mother does not attend patiently to the first wishes of her baby, she is no mother. If a Teacher does not show patience in dealing with the first steps of a disciple, he is no Teacher. If the Teacher does not understand the path of a disciple, he is no Teacher. If a Teacher does not lay his hand upon the eyes of his disciple, he will be the one who deprives him of sight. So let us guard the path of the heart. Any form of oppression is foreign to the heart of a Teacher. The Teacher keeps an eye on what the student is experiencing, and will gently remove his hand if it touches fire. Patience is a gem in the Crown. It is evidence that one is drawing near to Infinity.

240. After courage comes calm. A coward cannot arm himself with calm. But how wondrous is the calm of truth's sword. That is why you should often remind yourself that the gate of courage is absolutely essential.

241. With every sensation of pity, the heart contracts. While pity for others eventually expands the heart with a new light, self-pity leaves the heart like a withered mango. The same principle applies to rapture and charitable deeds. It is time to draw a line between mercenary motives and universal Blessings.

When teaching history in the classroom, it would be useful to give the students the task of describing what they would have done in the place of various heroes. The teacher should not try to get the students to answer in a certain way; rather, the ground should be open to any and all considerations, so the students will embark on their first tests. Thus, from their earliest years children should grow used to being able to choose consequences freely. Naturally, the Invisible Hand of the Teacher will always forewarn about backsliding. Of course, this presupposes the existence of at least a thin thread of

connection with the Hierarchy.

242. Regarding the various qualities of love, let us note the love that holds back and the love that impels forward. Essentially, the first type is earthly, while the second is heavenly. What a multitude of creations have been destroyed by the first, and what a similar number have been winged on by the second! The first is aware of all the limitations of space and consciousness, but the second has no need to measure things by earthly standards. It is unimpeded by distances or considerations of death. While the first views the world as a planet, the second is not hampered even by the possibility that the planet may be destroyed, because all the worlds lie before it. Actually, the second love extends to the physical world as well as the Subtle and Fiery Worlds. It kindles hearts, giving them the highest joy, and is therefore indestructible. So let us expand the heart—not for Earth but for Infinity.

243. Let us accept love as the motive force in the expansion of consciousness. The heart will not be aflame without love; it will not be invincible, nor will it be self-sacrificing. So let us bring gratitude to every receptacle of love, for love lies on the border of the New World, where hatred and intolerance have been abolished. The path of love unfolds with the intensity of cosmic energy. So on this path everyone will find his place in the Cosmos. Not as dried leaves but as lotuses aflame will people find kinship with the Highest World.

244. Where does the boundary of personal gain begin? The heart knows such boundaries, while the intellect is unable to pull apart the petals of the fiery lotus. When the guard is entrusted with protecting the entrance, when he is given a shield, and when he accepts in his shield all the arrows aimed at the Teacher, this will also be a personal action, but it will be the very opposite of personal gain. The heart is well aware of these beautiful personal actions in which every enemy arrow grows into a new petal of the fiery lotus. These personal actions—compelled by no one, ordered by no one, disproved by no one, but condemned by all the evil forces—will be the true rays of podvig. Precisely such a condemnation, arising from malice and anger, will serve as genuine evidence of podvig. You should note that darkness does not condemn genuine selfishness; this also provides a true criterion. Not only should you know the standard that leads upward, you should also know the one that draws people down. That is the only way you can fully appreciate the shield of podvig.

245. Relativity and imperfection are manifestations that characterize every life, but it is these features that open the door to the future. People who create obstacles for themselves by dwelling on their imperfection, demonstrate their “completeness”—that is their unfitness for moving forward. Completion is impossible in the process of motion. Only the ongoing attainment of perfection amidst the fiery whirlwinds establishes the true path. It is to this same process of perfection that the various kinds of earthly martyrdom—podvig and heroic actions—lead, for it is amidst the extreme intensity of these achievements that the greatest fire of the heart arises. Of course, martyrdom should not just be understood as something physical, as the principal martyrdom is

always spiritual. While the heartbeat may be nearly normal, the spiritual tension can be quite extraordinary.

So it is essential to establish the significance of achievement in spirit. Nowadays it is quite rare for somebody to be condemned to the stake, but martyrdom of the spirit is especially on the increase. This is the way things are bound to be when the Subtle World is approaching the physical. There is nothing astonishing about physical motion being transfigured into spiritual. Let us not forget the symbol of transfiguration, which shows the physical existence being transformed into the subtle. A great many symbols have been manifested to serve as milestones on the path of evolution, but humanity regards them as abstractions.

246. A multitude of mistakes have been made because the evolution of laws has been misunderstood. Whenever humanity approached fundamental laws on the basis of what the ancients had discovered, it usually forgot to take into consideration everything that had accumulated over long periods of time—though such stratifications are of no small importance. So if you take a stick and draw a circle in the air, it will return to its original position altered and full of new deposits. The philosopher who affirms that our planet is renewed with every rotation is correct. In any case, it changes with every rotation, as does the law, which, while remaining unshakeable at its core, is constantly being enveloped with the spirals of evolution. These envelopes are deeply significant, which is why it would be an error to adopt the law of past millennia in toto. And that is why we insist on constant study. We cannot be satisfied with the law that governed the planet during the Ice Age. Likewise, we cannot equate the spiritual equilibrium of a thousand years ago with that of the present time. Even in terms of chemistry the strata around the Earth have changed. Unapplied energies have been aroused, which is how chaos finds new ways to approach.

247. The present-day chaos is like a race between Chaos and the Manifest. The summoning up of new energies is leading to explosions of the elements. That is why one can no longer stop, but must instead stake all one's resources on making things manifest. So the white horses of Light must overtake the black horses. This reminder has to be repeated; otherwise, some seekers may be enticed by the swift, dark steeds.

248. Each day brings new decisions. It is wrong to focus on today, for you may be left behind with the past. All the battles fought on the basis of today will be lost tomorrow. The Banner will reveal the path of the whirlwind!

249. Without noticing it, you yourself speak symbolically and conditionally, so do not be surprised that cosmogony also needs symbols. The language of the heart is the breath of the Supreme. Let us not hinder it with needless words.

250. A good deal is now known about the thread that connects the physical and subtle bodies during the projection of the latter. Likewise, clear awareness should be revived of the silvery thread that connects one with the Hierarchy. People should not imagine it to

be something abstract, for it exists just like a tornado in which heaven and earth have been joined. Given its spiral structure, the very formation of the silvery thread resembles that of a tornado. Once the energy of the heart swells up with love and devotion, the luminous spiral will whirl out into space and, naturally, will encounter the Teacher's ray due to the law of attraction. You should get used to seeing and sensing this light-bearing link that burns hot and bright amidst the whirlwinds of space. Since many people have never even seen tornados, what has been said will just seem to them like empty sound. But let them begin to think more deeply, starting with the crudest and most obvious manifestations and then imagining Infinity, where anything is possible, where no rational thinking is capable of exhausting the totality of Being.

251. Some people deny everything invisible. Not only savages but also many "educated" people are unwilling to even think about the stars. The Teachings offer hints about countless heavenly dwellings, but evidently people do not wish to speed up their journey. It is just as in the theater where spectators sob with pity one moment, but the next thing are ready to go back to their grudges and pounce on each other.

252. The agony that the heart suffers in its striving to the distant worlds gives rise to a special kind of anguish. Hearts that have been tested many times cannot be confined to an aura that is fixed and earthly in its scope. And their experience confirms how powerfully the Teaching summons them to an expanded understanding. Nothing will erase the memory of the distant worlds in those who have approached them in the fiery body. Just as the stars are innumerable, the memory of the distant worlds is inexpressible in words. Likewise, the heart will not forget about the silvery thread, which extends like a ladder into the Infinite. The earthly body cannot withstand many fiery revelations, but the thread of the heart maintains an awareness of the distant worlds.

253. Keep your eye on the many events taking place. They cannot be thought of as chance occurrences; rather, they are spreading across the world according to a certain law. It is as if invisible hands were touching numerous strings. Moreover, you can notice that formerly silent strings are beginning to resonate again, and more powerfully than ever. Those who understand Armageddon to be a field in which signs of the highest energy manifest are correct. This battlefield cannot be something that arises accidentally; rather, it is like a magnet that attracts opposing energies. The field of the future City of Light is destined to act as a counterbalance to this battlefield. Just as the existence of the field of Armageddon is proclaimed by the clash and clatter of arms, the existence of the field of the City of Light is proclaimed by the peal of bells. According to the contrast, one can judge the dimensions of the destined. So you might turn your ears to the din of the battle in order to hear the ringing of the bells.

254. A tower rests upon a steady foundation, built firm upon a rock. The tower of courage rests upon a steady consciousness, reinforced by the rock of the heart. But by what means will the heart verify itself? Only by the Hierarchy. Let the heart accustom itself to conversing with the Teacher. Like the wise ones of old, let the heart know only communion with the Lord, so that nothing trivial may intrude while the heart is talking

with the Highest.

The conversation with the Teacher should be guarded as a treasure. A person who understands the sacred significance of this communion will not plunge into darkness. But how carefully must one protect the heart from the possibility of the silver thread being severed! Nothing can restore the severed thread. It is possible to show every kind of compassion, but the thread is forged out of a multitude of qualities. Just as ancient Images were cast out of many metals, the silver thread is made strong by many different qualities. Indeed, the heart's sweetest conversation with the Teacher is a forge in which a mighty fire glows.

255. You know that living fire is the best means of disinfection, but the nature of fire is the same in all of its manifestations. The fire of the heart will be a lofty manifestation of fire, which means that it will be the best purifier and protector. So instead of using all kinds of dubious, often poisonous antiseptic medicines, it is much better not only to have the fire of the hearth but also to kindle the fires of the heart. One can find out for oneself how effectively the fires of the heart fight serious illnesses. Sooner or later our contemporary physicians will have to pay attention to the various states of the fires. Doctors will not make much progress in finding a panacea if they go on barking at truths that have been known for ages.

Your thoughts about the Vedic deities are perfectly correct; indeed, the microcosm resembles the Macrocosm. I affirm that the fire of the heart purifies the densest darkness. But along with this ability to purify, the heart is full of the qualities of a magnet, which is why it is the natural link with the Macrocosm.

256. One should understand the fiery path as a path to the Highest. Not words, not fear, not habit, but the communion of the heart is the most enduring manifestation, the one transmitted from time immemorial. So it is the rainbow bridge that will bring us closer to the other shore. How many controversies rage on regarding that shore, but it does exist, and one must find the path to it. Not dried up autumn leaves but the flaming heart will cross every bridge. A person who does not think about the birth of the heart's fire is ignorant of the upward path; he is unwilling to look upon it in a luminous way.

257. Let doubt fall silent, for it has put out the fires of the heart many times. One must rid oneself of this worm in order to avoid dealing with a dragon. Doubt is especially ruinous nowadays, for a warrior can only possess a single sword. Nobody can have two swords in a battle, nor does anyone throw two spears or shoot two arrows. A seeker can only attain with a single stroke, with the daring of single-minded striving. It is not easy, but success is found near the fire of the heart.

258. Dreams may reflect the past and the present. Dreams may reflect an already molded template of the future. But besides these earthly reflections, there may be reflections of the Subtle and Fiery Worlds. Of course, it is these latter two types that people are often unable to recall because such reflections are fleeting and, being of a

different nature, can hardly be measured by earthly standards. Only the flaming heart is able to retain these sparks of the distant worlds in the consciousness. The same thing happens with visions. One may see stars belonging to constellations other than those seen through a telescope, but for this to happen the fiery body has to be sufficiently formed. Of course, the fiery body always exists, but it may be chaotic and unconscious. But when the course of striving runs through all the bodies, the triad begins to shine.

259. People should not think that lofty attainments will make them safe from the monsters of darkness. On the contrary, the Light will reveal new monsters whose fury is fathomless. We shall not grieve over this, for it is the monsters that provide the legs for the throne. There is a good reason why sacred objects are depicted as mounted upon animal-like pedestals. But this consideration does not mean that people need not be vigilant.

260. Since the so-called state of Nirvana is not rest but rather the highest tension of energy, one might ask whether rest even exists. Indeed, how is it possible to imagine rest if everything is in motion and exists on account of motion? The very concept of rest was invented by people who wished to flee from existence. They preferred immobility, forgetting that there cannot be a moment without motion. Equilibrium is the concept needed. The seeker should think not about rest but about how to maintain equilibrium in the midst of the whirlwinds. The silver thread is made taut by the power of striving, and for that very reason one should know what equilibrium is, so as to avoid burdening the thread of the Hierarchy by faltering. The thread will not break when it is tautened, for even a straw holds out so long as it is not bent. The silver thread is based on the very same law of connection, but if a person does not refrain from fluctuating in a disorderly manner, he usually cannot hold fast to the link. So let us not bemoan the lack of rest, since rest does not exist in the first place.

261. Nobody in the wrong will be able to hold out against equilibrium, which is why the stroke of the sword must be delivered in accordance with the law. So let us understand the way in which both the physical and the higher laws are focused in the heart. This center was called the crossroad, and was represented by an equilateral cross; the dorje, like the swastika, indicated the rotation of the heart's fire. Rotating and having arms of equal length are signs of equilibrium. In childhood someone tried to stand on a ball, unaware that this is a great symbol of equilibrium.

262. The external must not conceal the fundamental. That is why humanity should not litter up the path to ascent. One has only to let in a little dust and the most resonant trumpet will lose its tone. It is this tiny pinch of dust that is more dangerous than all the swords and knives put together. The same must be said about the fluctuations: they arise not from great works but from the same speck of dust of the spirit. Thus, a person who is successful in the great also keeps his eye on the small. And a heart destined for the great senses even the smallest. It is wrong to suppose that the great is blind to the small. Quite the contrary, the great eye can see the smallest, and the flaming heart detects the inaudible rustle. If we understand the sensitivity of the great heart, then we

will also be well aware of the significance of the world's structure. Let us not soar with intoxication, nor wilt away with lofty pride. Pridefulness struts in shoes of stone; intoxication flaps wings of wax. But the dignity of the spirit is the fire of the heart, the wings that ascend to the sun.

263. Let us not forget the forward offensive, even if we see that the usual tactics of the Lords are being employed. Let us not forget how we must hasten, even though we hear the roar of the Teacher. Who can say at whom the lion is roaring on the other side of the mountain? Oh, hunter, do not assume that the tiger has already gone into hiding; rather, deal a final blow to the leopard, because in doing so you will strike fear into all the beasts who are hiding. The sword is pointed not to friends but to enemies. So let us avoid being faint-hearted.

264. Beyond all the boundaries of the human world flash the sparks of space. Likewise, over and above all the worldly statutes calls come flying from far away. Do you not awaken at times with unusual words resonating in your consciousness? Do you not sometimes hear unearthly names? Not few are the encounters in the Subtle World. Not few are the channels to the fiery domains. And often we are called by those whom we are destined to meet sooner or later in the future. The earthly world is not barren so long as we ourselves do not limit it. The ancients teach us a great deal about the possibilities of transformation and the link with the Higher Consciousness. It would be inexcusable if we remained in an animal state, for although animals sense the Subtle World, they are not conscious of it. But people need to become aware of their link with the distant worlds; in this lies their distinction and their power. But if people close off their consciousness, they not only injure themselves but also harm the Existence that all beings share.

265. Understanding of the highest law of the heart follows affirmation of the milestones of the future. The brain is the past, the heart is the future. Thus, more fires kindle around the heart. It should not be forgotten that besides the usual fires every epoch lights its own torches, and of course the Era of Fire gives rise to a special combination. A concentrated pure golden color and golden purple will be close to the forces of Fire.

266. Have you noticed that there are many possessed people around? Attention needs to be paid to the unprecedented spread of possession, since doing so makes it possible to fight it. First of all one should understand with whom one is dealing, for to understand means to conquer.

267. You know the sounds of the music of the spheres, the spatial bells, and the resonating strings. Someone is sure to ask why the vast majority of people do not notice these manifestations. But why are the vast majority of people satisfied with false pitch, utterly refusing to understand the subtleties of sound? Although even the rustle of paper tearing punctures space, the majority of people fail to notice it. So it is with smells. The aromas of the Subtle World often penetrate to the physical world, but first and foremost people are unwilling to notice them. They do not even notice the smoke from a raging

fire until it starts to suffocate them. Not only lack of sensitivity but also lack of mobility makes people blind and deaf. They are missing the rudiments of imagination, which is why they completely distort the very meaning of Being. So for these shallow thinkers the magnet of the heart is pure nonsense.

268. Uriel is the Lord of powerful action. One can turn to various Leaders according to the nature of the help needed. If Michael joins hands with Uriel, it means that a powerful offensive is necessary. With rigor and severity did Uriel master the elements on Venus. So it is possible to steel the power, tempering it by accepting the blows of the elements. These mighty Forces should be understood as realities.

269. Let us turn from the Subtle World and vigilantly follow the gross manifestations. Let us not assume that we are somehow insured against every attempt; We ourselves are constantly objects of attacks. The only difference is that everyone encounters an opponent commensurate with his powers. The dark ones make use of every opportunity to attack and strike with everything they devise.

270. Keep up your courage, for only courage will make possible the manifestation of motion. You have heard of betrayals being committed against the best and the most worthy. The present time will not pass without these signs manifesting, for they have accompanied every Teaching. Anything of great significance has betrayal, this supreme crime, as its counterweight. You cannot point out a single Teaching that was not subject to betrayal.

Teraphim may be artificial or alive. For events of worldwide scope living teraphim are chosen; people call them the anointed, because their link with the Hierarchy marks them with physical stigmata. Although these teraphim may not affirm anything out loud, the dark ones still sense the grace conferred in the anointment, and they commit betrayal in order to arrest the growth of the Good. You must courageously guard yourself from traitors and draw on energy from the heart. There is no need to worry over the growth of the Good—where there is a seed of Light, there are flowers and fruit as well. But you must hold onto the thread of the heart as the sole anchor.

271. The creative output of the dark ones is quite monotonous. People wrongly assume that they are highly refined, whereas it would be more accurate to think of them as skillful liars.

272. The case of X. is an unusual one. Certainly, the karmic debt has been paid, but there remains what might be called the “husk of karma,” a situation that is highly valued by the demons. Nothing intensifies enmity as much as the mirage of karma. It constantly seems as if the one who has paid off the karma still has some debt, and this ignites enmity. We make a great number of differentiations regarding karmic ties. It can be observed how over the ages one personality rises and another descends; what, then, might happen with the connective thread when such a divergence is taking place? In any case, the demons make use of the karmic husk to launch still stronger attacks.

273. The karmic husk reminds one of another kind of shell, the shell of the subtle body that also brings about many disturbances. Actually, neither of these shells ought to exist in the first place. It is only human imperfection that allows these borderline formations to exist. Of course, the physical body undergoes transformation into a subtle body, but if the spirit lags in freeing itself from earthly attractions and lust, the subtle body cannot separate in a pure condition from the physical. In such cases, it bears a distinct deposit of earthly passions. Even if the subtle body frees itself of such vestiges, this shell will still linger for a long time, wandering and swaying about like a scarecrow—and often a very negative scarecrow. It is human ignorance that bestows these dregs upon the beautiful Subtle World. If people would think of the connection between the worlds and the evolution destined them, they would not dare to encircle themselves with such harmful debris.

274. Because of the earthly attraction, the shells of the Subtle World are especially close to dense, physical existence. It is precisely these shells that roam the entire world in the form of phantoms, and all sorts of evil spirits love to take over these free lodgings. Great is the responsibility of those who pass over into the Subtle World while still harboring earthly passions! It is horrible to litter up the beautiful expanses of Space, for Space leads to Light and can resonate with the higher knowledge. How hideous is the husk of petty carnal desires, from which it is so easy to free oneself—one has only to think of the Hierarchy of Light.

The heart, the heart, the heart—the heart is what will always remind you about the Light!

275. The Teacher is in need of an especially clear consciousness in the disciples. But when darkness cloaks the consciousness, it does not allow a person to focus all the power that is preserved in the depths. Among the reasons why a task went successfully or failed, the condition of the consciousness occupies no small place. Even a slight blockage or carelessness in striving alters the result. For example, someone may come to you with the desire to help and only be waiting for some stimulus from your side. But you may be completely absorbed in some unrelated discussion, and the desire to help melts away like a sugar lump in a cup of tea. Moreover, the custom of the country demands that time should be filled with the most inconsequential communications, and in the midst of this rubbish the most precious seeds get lost. If only humanity would value time, then a great deal that is necessary could come about. Of course, this should be governed by the heart, so that the higher measures are harmonized.

276. Naturally, it is neither spring nor autumn that brings on fatigue; rather, it is the growing density of the currents, which is pressing upon the centers. It cannot be otherwise when legions of people, possessed and raving in rage, are rushing forward. So there is no reason to be surprised when possessed people on distant continents begin to utter the very same formulas. This is one more proof of an Invisible World Government that issues from a common Source. After all, both Light and darkness are monarchical. It is extremely helpful to follow the trend of world thought. Looking at both

sides, one can see a definite division, since each side will make its own efforts and adopt its own decisive measures. So even from the perspective of the earthly plane one can observe this division of the forces and understand the movement of the armies.

277. A person can think with the heart or think with the brain. There was perhaps a time when people forgot about the work of the heart, but now is the era of the heart, and we must focus our efforts in that direction. Thus, without freeing the brain of its work, we are ready to recognize the heart as a motive power. People have thought up a thousand ways to place limitations on the heart. The works of the heart are understood in a narrow sense, and not even always in a pure sense. We must bring the entire world into the sphere of the heart, because the heart is the microcosm of everything that exists. A person who is not inspired by the great concept of the heart will end up belittling his own significance. We tell people to give up getting irritated, but only greatness of heart will save a person from the poison of irritability. We speak about the ability to embrace, but where is there an all-embracing ocean outside of the heart? We remind people about the distant worlds, but it is the heart, not the brain, that can remember about Infinity. So let us not belittle the organ that has been bestowed upon us to be a receptacle of Grace.

278. Every feeling gives birth to an energy. When a feeling is shared, it multiplies that energy many times over. A collective feeling can create a powerful energy, but for that to happen the individual feeling must be intensified, and the collective feeling that everyone shares must be brought into harmony. In this lies the whole reason why contemporary feelings have such a weak influence; hardly a single state of intensified feeling is maintained nowadays. Yet what a great reality would be reflected in an upsurge of a multitude of harmonized feelings! The ancients called feeling the forge of power. Indeed, how majestic is the feeling of mutual love! And mutual gratitude is no less powerful. Invincible is the feeling of self-sacrificing heroism. With it beautiful towers and strongholds can be constructed. But from where will this harmonization come? Not from reasoning or the convolutions of the brain, but from the heart, from Light. To the dark ones we will leave only the feeling of rancor. In the midst of the smoking red sparks there will be no harmony.

279. Few people will accept feeling as a force. For them, feeling is a moth wing. With that sort of perspective, the entire structure collapses. We find comfort not in the fact that someone has vouched for our existence but in the knowledge that our most powerful transmission will attain its luminous goal.

280. Satanic fury may also prove useful. Someone may put to work the power of the air, someone else the power of fire, and another person the power of water. Skill in driving the most furious horses can only bring the goal closer. So let us be strong in our mastery of the elements; it is the will of the heart, not reasoning, that masters the elements. Indeed, reason will always seek to persuade us that the fight with the elements is madness.

281. So feeling gives birth to energy, and energy can create so-called possessions. How

is one to deal with these possessions? We know about renunciation, but if something already exists, how is it possible to regard it as non-existent? Besides, wouldn't looking at things in that way be destructive? So let us once again invoke the Teacher and in thought pass this cumbersome load on to Him. He will be able to transfer our mental gift still higher. That is how we can solve the problem of possessions. Thus, the very name of the owner disappears, and we remain the custodians of the property of the Hierarchy. Indeed, we are allowed to read the Teacher's books, and the Teacher grants us permission to live in His house, feast our eyes on His things, and feed on the fruit of His garden. Thus, the Name of the Teacher will constantly accompany us, and we shall smile as we dust off the manifested objects that the Teacher, out of confidence, has entrusted to us. People do not know how to deal with possessions because they do not wish to understand the meaning of the mental transformation of the earthly plane into the Subtle.

282. Let us not pass over in silence a single manifestation of life. Let us summon the heart to act as judge: are we sincere when entrusting our possessions to the Teacher? We may utter delightful words but be wishing for the opposite in our hearts. So let us avoid being like the old ones, and let us with our hearts highlight the language of the Subtle World—people call this “conscience.”

283. Pure thinking is the best disinfectant. It is high time that thinking was accepted as a chemical process. Likewise, the manifestation of Armageddon should not only be understood as a war in the conventional sense but should also be viewed in terms of all the events in life. The epidemic of possession is a phenomenon that characterizes the time of the Great Battle. Certainly, our convulsed planet is overrun with suicides as well as physical and spiritual calamities. Amidst humanity can be found unusual diseases of the brain and nerves, as well as every sort of perversion. The vacillations of the spirit may be truly astonishing. One may feel indignant about the way in which the finest people are greeted with threats and hatred. It is as if the soil itself were speeding to destruction! Of course, the mad ones do not see all the luminous warriors, and they allow the dark forces to drag them into the abyss. So every seeker must summon up all his strength in fortifying himself on the foundation of the Hierarchy. Even on an ordinary battlefield a warrior must not let his communications get cut off. In this way, one should realize the Great by turning to the simplest examples.

284. In churning butter the simplest dairymaid is already aware of a mystery underlying the formation of worlds. She also knows that you cannot get butter by churning water. She will tell you that you can churn butter or whip an egg; thus, she already knows about the matter that contains psychic energy. But it is this circumstance that will strike a scientist as unconvincing. Likewise, the dairymaid will know how useful spiral rotation can be, but to some people this stipulation will appear prejudiced. Though you may feel angry, think about your surroundings and apply the laws of physics to your own existence. That is the only way you will make it through Armageddon! Naturally, it would be a mistake to forget that the heart can be applied as a counterweight to all the confusion.

285. Command your heart to come as close as possible to the Teacher. If you have to affirm the Teacher in words, begin to converse with Him as if He were right beside you. You should not expect that the Teacher's reply only come in the form of ordinary words. The answer may appear in a multitude of signs, some of them obvious and near at hand, some of them occurring far away. You should embrace the entire scope of life, so that you are able to discern the signs pertaining to great creativity. People should realize how vast the battlefield of Armageddon is. They should think about the proximity of the Powers of the Higher World. Not being dependent upon the conditions of life, these Powers are able to stand at the shoulder of every striving spirit. Truly, we are affected by the gentle touches of the Subtle World, but we should feel these not only in the quiet of the night but also in the light of day. Human beings are wrong to notice all the subtle sensations only as dusk is falling. Right now is the path to the Light!

286. The mirror of the present hour shows an unprecedented confusion. There is not even a predominance of one color. The mirror of Armageddon shows an image of gold, blue, black, and red arrows in flight. There are no outlines, but columns of explosions and clouds, hanging like heavy shrouds over an abyss. That is how the beginning of the Great Battle has been depicted since ancient times.

287. If you notice that someone is overly focused on physical yoga, remind him again that such a limitation is undesirable. Tell him once more that the horse which has learned all the exercises and gone through them many times is not the one taken for delivery of an urgent message. So do not lose yourself in the limitations of the body. Every bodily acquisition also results in a new limitation. Only the spirit knows no limits, and the teaching of the future will be founded on the conquests of the spirit. The bodily yoga must be transformed into a path of subtle fires. Bodily yoga cannot lead to a joining with the Subtle World, for it does not grant the heart an exclusive position. But the subtle transformation will only endure if founded on the heart. It maintains the fiery capacity that is the sole condition for transformation.

288. Let no one hope to attain success by following the bodily path. Karma is not in the body but in the spirit. You also correctly noted that blows upon the aura first of all react upon the eyes. The membrane of the eyes determines the essence of the subtle substance.

289. Flights in the subtle body are revealing a quality that is new for the Earth. To be precise, the subtle body is not bound to the Earth but is flying upward with still greater ease. The earthly body rises with difficulty and falls easily, but the opposite is true of the subtle body; in fact, it is harder for it to descend. It is difficult for it to break through the manifestation of the lower spheres. Of course, I am speaking about the higher state of the subtle body; for the lower bodies, it is the lower spheres that are more comfortable. It is instructive to see how the higher subtle body is already beginning to manifest the quality of the Fiery World. So starting from the earthly state one can see all of the worlds in embryonic form. To do so, one only has to purify one's consciousness, strive in

harmony with the Hierarchy, and keep a sharp watch on what is happening.

290. Anyone who has even once heard all the roaring and groaning in space has an idea of what the lower strata above the earthly plane are like. True, one must rush beyond the boundaries of these domains where horrors manifest. Even when flying through them, one feels it almost intolerable to contact the unnatural condition of these intermediate planes. So seekers should accept the path of the Subtle World as a conscious effort to reach the Fiery World.

291. Sharpening the power of observation makes it possible to observe many scientifically significant phenomena. And it is possible to observe how blows upon the aura affect not only the eyes but also the sensitivity of the skin, especially around the area where rays issue from the shoulders. One might also notice light radiating from the most unexpected materials—from wood, linen, glass, rubber, and many objects that the commonly applied laws claim should not be radiant. Of course, you know that so-called electricity represents the grossest form of the visible energy of Fohat. But when the accumulator—the purified heart—acts as a conductor for the manifestation of the subtle Fohat, then light of a special quality may issue from any surface. Fohat forms strata everywhere; to demonstrate this, all you need is an apparatus of sufficient sensitivity. Only the heart can act as such an accumulator. Of course, this cannot be an easy task when the heart has to assimilate a multitude of energies—everything from a tiger to Fohat!

292. Whoever keeps watch on the manifestations of subtle energies knows how the heart is linked to them with unbreakable bonds. He knows how hard it is, when surrounded by tigers, to rise up and carry others on into the higher spheres. But this is the labor that must be performed by those who are launching the New World. Yes, even the very beginning must be tangible.

293. Clarity of thought and expression should be among the qualities of an Agni Yogi. Few are those who strive to think clearly, and few who realize how many subtle imprints cannot be put to use on the earthly plane, even if they are quite ready for manifestation. How many of the mysteries surrounding misfortune could be explained as consequences of tangled thinking! Everything strives to clarity. The element of Fire, the subtlest of all, offers striking examples of fiery construction. Likewise, human thought develops along the lines that fire has laid out.

294. Certainly, belittlement is a bad adviser. Belittlement gives birth to the most insignificant. Let us not think of people who belittle as martyrs; they have sown rotten seeds and creep low on the ground, hoping to see the sprouts. On the other hand, by affirming, people rectify themselves and thereby create strongholds. You already have examples of how useful affirmation is. Works can only grow by words of blessing. Think about benediction.

295. It is said that envoys from the Sage of the Mountains came to Genghis Khan. A

chest that they brought contained a golden cup and several multicolored cloths. An inscription read: "Drink from one cup, but clothe yourself in the garments of all nations." That was how the Hierarchy was revealed and the tolerance worthy of a leader was expressed. In the same way let tolerance also be affirmed by expansion of the Teaching of Light. Let us pay attention to the rhythm of the Teachings given. It can be seen how the process of conveying new knowledge alternates with the process of reiterating and confirming it. Thus, the time has come to bring together everything that has been gathered and to distil the teachings of the Foundations of Life. It will soon be possible to give scientists access to the cosmic paths, which means it is all the more necessary to affirm enthusiasm for the Common Good. Especially now it is essential for people to find agreement regarding how to live and make their way into the future. When every aspect of humanity's situation is subject to unprecedented danger, the thread must be woven without reference to the trends that are expected to arise. One can find fiery forces within and thereby avoid making something commonplace out of the true panacea, the essence of All Existence. It can be seen how for some people Infinity itself ceases to be frightening, how for them the Hierarchy becomes a thread of ascent, the heart turns into a throne of the Highest Light, and the Fire of Space itself begins to shine forth as the Supreme Kingdom.

296. Let us see not only how awareness of Fire speeds up one's journey to the Supreme Kingdom, but also how it can restore a certain equilibrium to our planet, an equilibrium that is sorely needed. The path of researching cosmic rays is a correct one, but unless there is knowledge of the heart and psychic energy, any discovery will only be approximate. Pay attention to how widely the net of the Teaching is being cast. Let people hide the source, if that is their way of doing things; it does not matter. It is useful that the Teaching is being disseminated by unexpected means to the various parts of the planet. We can already show that this growth is taking place, and this kind of affirmation is the crown most suitable to the contemporary situation. Let us not be surprised that the roots are growing beyond the visible; that is what guarantees their vitality. Is it really possible to keep track of all the paths that the Teaching takes? A magnet acts according to its own laws. But from the mountaintop I can see space being saturated, and therefore I can salute you.

297. The Teacher rejoices when the manifestation of the subtle body's sensations in the earthly shell becomes tangible. A person whose consciousness is being refined is perfectly right to feel that our essence is imprisoned within a dense shell. Of course, pain is sure to manifest when the subtle body connects with the network of nerves that runs over the surface of the body. Moreover, the subtle body has to recapture its own dwelling whenever it returns to the body. You already know that the subtle body is somewhat higher than the physical, which is why there is discomfort every time it returns. Once the Subtle World has become a natural continuation of the earthly realm, there will inevitably arise the feeling that the subtle body is constantly separated from the earthly one. It could become an important new task for doctors to differentiate the pains that result from illness and those that arise from the movement of the subtle body within the dense shell. So it is also possible to approach the sensations of the subtle

body by following this medical path. In this way one can connect two tasks, the spiritual and the physical.

298. More than anything else, direct sensation of the Invisible World is what transmits an understanding of it. Nothing can help the heart if it does not wish to surrender itself to this feeling and sensation. A careful approach to the phenomena of life shows readiness to apply the experimental method in investigating them. Nobody should think of this assertion as something abstract; rather, one should fully understand just how close the Teaching is to every aspect of life, since it is rooted in experience. Likewise, one should understand all the rhythms in the alternation of events. The train runs through the fields, but when it enters a tunnel only a child screams about its disappearance. So let us stay calm throughout the multifaceted movement of events.

299. The lower spheres are so polluted that one could say without exaggeration that meteoric dust is being oxidized because of the chemical reactions of psychic energy, which first of all act upon metals. This simple observation can be borne out by paying attention to the metallic objects worn by people of various psychic dispositions. Of course, the pollution of the spheres closest to our planet is disastrous. The lower subtle bodies loiter about like swindlers at a bazaar and thereby prevent the successful formation of a spiral of constructive effort. One has to harbor a special aspiration in order to penetrate beyond the bounds of these dreadful deposits. So we should not believe that there might be thoughts without consequences; even the largest cup can be overfilled! This especially applies to rotation, when gravity holds back many particles of lighter weight. So when We speak about the vital need to purify psychic energy through refinement of thought, We have in mind the purification of the lower spheres. To borrow the language of the Church, it is necessary to conquer the infernal hordes.

300. Today is a good day for good thoughts. If thought contains creative energy, how useful it is to send a good thought out into space. Once humanity agrees to send forth good thoughts simultaneously, the infected atmosphere of the lower spheres will clear up right away. Even if it is only a few times a day, you should make a point of sending forth thoughts not about yourself but about the world. In this way you will get used to aspiration that is free of selfish motivation. Just as humanity's Savior thinks only of the entire world, in emulation of Him we can make use of our thoughts for the development of creative energy. You should not regard the transmission of thought as some sort of supernatural activity. Rather, let it be the food of the spirit, just as fuel is food for a fire during the night. Also, you should simply follow the higher example. The heart will act as a trustworthy timepiece that calls one to thought about everyone and everything. There is no need to sit in tiring meditations; thought about the world is short and reflects the renunciation of self so simply. May all go well with the world!

301. Speak to your friends regarding thought about the world, regarding thought about all the worlds! Let them not be visited by the pernicious thought of the hypocrite: "What does my thought matter to the world?" Anyone who has thought in this way has yet to renounce the self. True, each warrior shoots just one arrow, but if everyone grudges the

use of his arrow, the army will end up defenseless. In that case, of what use is the cross of the world?

Who, then, could forget to patrol for the tiger? Do not let thought about the world erase memory of the tiger or of Armageddon.

302. It would be helpful to compile a book about the harm brought on by evil thoughts—helpful for oneself as well as for others. These thoughts are the source of a great many maladies. In the past only mental illnesses were thought to be connected with evil thoughts, but it is now time to discern the vast number of extremely diverse physical illnesses that arise from thought. Not only heart disease but also most afflictions of the stomach and skin are a consequence of destructive thoughts. Similarly, the transmission of infectious diseases may be a result not only of predisposition but also of thinking. This is not simply a matter of autosuggestion, for one finds cases in which a disease was spread by one person to many. One can see how physical effects run entirely in tandem with spiritual manifestations. In this regard it has been noted that certain organisms unintentionally spread a specific infection without being subject to it themselves. In ancient times people already knew about such carriers of infection, but later that scientific knowledge was forgotten, and everything was attributed to the so-called evil eye.

303. This means that even when dealing with purely physical illnesses one needs to search for the cause in the quality of thought. Therefore, gradually direct the thoughts of the people around you toward good. You already have an example that shows how much pain is caused by maledictions and swear words, even at a great distance. In order to really pay attention, one has to turn one's heart toward the essence of what is happening. Possessed people who contact the aura may especially have an effect, even if the contact is slight. So it is essential to pay close attention to one's very first impression of people, for it is then that the heart is able to convey its sign. It is easy to imagine how possessed people may spread infection quite efficiently, which is why one ought to avoid them.

304. The manifestation of fire is destructive for the physical body, but the fiery element is quite natural for the fiery body. This means that in the expanses of the Subtle World a change must take place in the relationship between fire and the body. In fact, by observing the condition of subtle bodies one can see the boundary beyond which fire's influence becomes beneficial. The higher strata that have been purified of coarse physical motivations are already experiencing the fiery grace, while the lower cellars of the Subtle World are still subject to the physical sensation of the flame. In addition, the more there remains of the physical husk, the more painful the action of the fire may be. That is where the idea of hellfire comes from. So it makes sense that every piece of true knowledge will direct people toward the higher strata. It is also thoroughly scientific to warn people not to carry feelings of coarse lust into the Subtle World. One can only pity the foolish people who mock the idea of a postmortem state.

305. Let us now descend from the Fiery World to the jaws of the tiger; this also has to be foreseen. Only by avoiding many jaws and hideous masks can one reach the higher strata. So the path upward must pass by many manifestations of hatred, so long as humanity does not clean these cellars by joining together in a harmonious outburst of consciousness.

306. The Teacher can point out the right direction, and sometimes He can forewarn, but seekers must carry out many actions on their own. Moreover, these actions have to be undertaken voluntarily. It is this voluntary striving that contains self-perfection. Any admixture of personal gain or fear will disturb the salutary bond.

307. The dark ones are always hoping that by harming the constructive work they will impede fulfillment of the goal; but they always fail to see that the Existent is indestructible and multifaceted in its conditions. The name of the darkest place can be uttered—yet even Marakara cannot exclude the possibility of Light. It is only necessary to find a way to approach.

308. There exist disturbances of constructive work that actually lead to a new, more refined completion of that work. That is why We are so resolute in expelling fear, which prevents coworkers from perceiving the happy distribution of all aspects of the work. This same perspective ought to be applied in all of life's situations, for then there can be no defeat. Indeed, a happy combination of parts can only be shifted, not eliminated. But an eye that is clouded over with fear loses its field of vision.

309. Marakara is a terribly oppressive place in the lowest strata of the Subtle World. It is a disturbing place to be, because prana hardly ever reaches there. Even so, it is sometimes necessary to penetrate these Satanic strata.

310. After an attack is discovered, quite often there is an improvement in the overall situation. The enemy passes its verdict and tries to proclaim it, but if the destruction thus proclaimed fails to arise, you are sent new strength by the multitude of attentive eyes around you.

311. The Teacher affirms that a warrior can expect complete victory if only unity in consciousness is maintained. On the other hand, he cannot expect success if he harbors the slightest suspicion of the Teacher. So we have to work together, knowing that everything allowed by the laws of the Universe will be done. Is there anyone, then, who will regard this period as a time of rest? No one will deny that this time is unprecedented, not even someone who does not see far ahead. The warrior has to stand watch as if there were no one to replace him. The Teacher understands that your hearts are also burdened. Every day the world situation grows more complicated. From the perspective of Armageddon, this is entirely natural. A consciousness which insists that Armageddon must be nonsense is just raving, because it fails to see the path ahead.

312. Why must we take into consideration the laws of the Universe? Naturally, because they solve the mystery of Armageddon for us. If we lose the thread of Armageddon, we sink into chaos. And there is no path of ascent on which the thread is not needed. You know about these threads that lead one up the rocks of ascent.

313. The consequences of the Great Battle's beginning first of all affect the heart of humanity. Affirmation of the heart is especially needed now, for without it the unaware heart will not be able to withstand the hurricane of elemental confusion. Therefore, think of the heart as a mediating principle that connects you with the distant worlds. You should be aware of just what it is that burdens the heart most. It is not dramatic events that burden the heart so much as the chain of small specks of everyday dust. It is very important to remember this, because great events may even lead to a special influx of psychic energy. But Armageddon does not just consist of great events. Quite the contrary, during Armageddon a multitude of small events are evaluated, and the poor heart must get used to this downpour of small currents. I say "poor," because in essence the heart already knows the great fiery realms, but for the time being it must be dashed against the rocks of the Earth.

314. You know how near We walk to the flames of the raging fire, how close to the edge of the abyss. You know when a saturated silence means that the battle is intensifying. You feel Our tension. Only people who are foolish and conceited can imagine that above them only hymns resound. A person who has turned his gaze toward Infinity understands: the higher the world, the higher the tension. So prepare people for the unavoidable intensification. This does not mean that the Teaching draws one into a state of tension, but that this increasing pressure is a law of Existence.

To many people anything said about the rhythm of the currents seems like complete nonsense, but you know about these beneficial influences. Be assured that I am close at hand.

315. Calmness means an equilibrium of tension. Unification of consciousness means, first of all, preservation of energy. This important principle is usually forgotten. Once psychophysiology is introduced in place of limited physiology, everyone will be able to understand just how important the economy of energy is.

316. If it acts as a dissonance, a small thought can stop even a giant in his tracks. So many people start to glance back, shudder, change their direction, and otherwise show attention to passing thoughts in all kinds of ways—and without noticing where the thoughts come from. The law of attraction and repulsion through thought will be grasped most easily by musicians, who understand consonance as well as the significance of dissonance, there being one key established for an entire piece. Whoever understands what it means to conduct an entire work for many voices in a single key will all the more readily grasp the meaning of a basic thought, even when the task involved is multifaceted. So the thought underlying constructive work does not impede the manifestation of many ramifications so long as all are in the same key. And the incursion

of an alien dissonance will not penetrate deeply if the basic task is solid.

317. Actually, one need only avoid terror and decay, because so long as the foundation remains strong there is no situation that cannot be transformed and yield the very best solution. So the only time one should not create is when complete stagnation and decadence hold sway. In any case, every impetuous motion is already imbued with the consonance that brings about resolution.

318. I think that people who have visions should be carefully examined by doctors. When this is done, special symptoms will be found in the heart and nerve centers. Just as the cadence in the music of ancient India is far more refined than the harmony of Western music, a heart that is aware of the Subtle World will yield modulations of tone that are incomparably more intricate. Of course, doctors avoid examining healthy people, but that means they are overlooking a precious page in life's book, a page that leads on to the future. Usually all miracles and visions are relegated to the category of "hysteria," but nobody explains what hysteria is. People will say that it is a heightened reaction of the sympathetic nervous system, or they will attribute it to an irritation of the peripheral nerve endings. They will determine a multitude of causes and start applying remedies that would work better on a bullock. But they will not take the trouble to consider whether there might not be higher causes working in these manifestations.

319. A miracle is a manifestation of subtler energies, forces that are not accounted for in schools of chemistry and physics. "Miracle" does not just mean levitation or loss of weight, phenomena that you have witnessed; the same subtler energies are utilized in life more often than people think, and these manifestations, being incomprehensible to the majority, ought to be studied. This is neither necromancy nor spiritualism, but simply the science of the subtler energies. Before us is the human heart, the most sacred treasure-chest of all; we need to turn our ears to it and approach this highest throne with our hands washed. You have seen cases where careless doctors failed to take advantage of the wondrous evidence provided by a flaming heart. And now they are paying for their blindness.

Miracles are possible, but for them to take place the subtler threads of the heart must be joined. That is why We point out that the unification of consciousness is essential.

320. In ancient times certain mechanical methods were used to strengthen the connection between the heart's activity and the distant worlds. For example, one method was to clasp hands above the head with fingers interlocked—that was how a magnetic circle was formed. People also used to place their hands at the Chalice with fingers interlocked so that the edge of the left palm would lie on the heart. That was a way to strengthen magnetic waves. But now, of course, when we are teaching the expansion of consciousness, we will avoid external, mechanical methods. It is far subtler to act through the inner consciousness. We should sense how a transmission of the consciousness touches the substance of the heart, sending its motion upward, as if drawing it into Infinity. Of course, many of our sensations depend on atmospheric

conditions. We may feel depression or sense solemnity, but let us be aware that at these moments the heart has opened the supermundane gates. Only enmity or fear uses the subterranean passages.

321. When shaping his images, a sculptor works on some spots only once, while on other places he focuses a succession of strokes, some severe and some delicate. Likewise, in the Teaching it is often remarked how one has to touch on certain ideas in a variety of ways; and this must be done without repetition, for even the chisel of a sculptor does not repeat the very same motion but only delineates the form required. Just as a sculptor usually gives special care to places that require repeated strokes, you ought to pay particular attention to passages on subjects that have come up more than once. Either their content is especially new to the consciousness, or they are dealing with matters skipped over without much attention. Yet just as a trembling chisel may end up having a decisive significance, an opportunity missed will impart a different meaning to an entire task. When I speak about the heart, am I not speaking about something that contains a multitude of individualities, entities that are calling forth manifestations which can never be repeated? It cannot be otherwise, for the ways in which the subtler energies refract and intersect in various spheres are beyond calculation.

322. One has to constantly emphasize the diversity of subtle manifestations; otherwise people will once again rush to confine these phenomena within the crudest limits, without attempting to sharpen their own focus by paying attention to individual details. Again one should turn to certain fires of the heart. These look purple to some people, but to others they seem violet or lilac; it greatly depends on the condition of the aura as well as the physical health. But these differences do not change the essence of the fires.

323. An individual method is necessary to approach the subtler energies. The main mistake will be to use old measures in approaching something that is far beyond them. Someone who uses scales in approaching an imponderable magnitude is bound to fail; but clearly these higher energies penetrate the whole of human nature and connect it with the higher worlds. It is perfectly evident that one should search for these higher signs not among people who are infected with diseases but rather among healthy organisms with a subtle quality. Let these refined organisms perceive within themselves the manifestations that are quite obvious to them though inexplicable to others. Let them not be ashamed of seeming ridiculous to some people, so long as they can find an effective way to describe the manifestations of the subtle energies. We can be sure that especially now there are a great many manifestations of the energies deposited in the Subtle World. Like microorganisms, they are almost invisible but their effect is striking.

324. The individual method should not be regarded as unscientific; on the contrary, it allows an accumulative process that makes for a deepening of formulas. Thus, the ancient Vedas clearly noted the similarity of certain nerve centers in the human to those in animals and other life forms. In this way, individual observations provided the initial basis for making systematic classifications. And in just the same way, facts noted by sincere observers will merge into a system. Not so long ago the powers of human

observation were directed to spiritualism, in spite of its danger; how much more natural, then, to begin observations on manifestations of an energy that is already known in its crude form. Far from putting the standing of science on shaky ground, this will allow it to expand into new spheres.

325. Isn't giving a blow to the heart like hitting a harp or a zither? Doesn't the resonance of the heart suggest that there are invisible strings which are an extension of the nerves into the subtle state? Isn't it scientific to observe these blows upon the aura, since the eyes, heart, Chalice, and crown of the head clearly receive deflected arrows? But it is noticeable how much more powerfully the heart resonates than any other center. There is a good reason why the heart is called the Sun of Suns. Shouldn't transmission over long distances be regarded as a subtle but perfectly natural occurrence? The realm of so-called hysteria ought to be split into several categories. At present "hysteria" includes everything from possession to refined spirituality. Naturally, this sort of contradictory confusion should not be allowed to stand, for nothing is more unscientific than throwing everything into one pile just to avoid bothering the brain with deliberation. Unless this is corrected, St. Theresa may fall within the boundaries of the possessed, while the nastiest demon will be allowed to come closer to the altar. Agreeing to the confusion of various conditions is impermissible.

326. Any effort to be scientific first of all obliges a person to undertake precise observations. Is it possible to make sweeping generalizations when results contradict each other? Instead, the wealth of reality should impel our thoughts toward a multitude of observations. So first let us gather these observations and not be superficial in our deductions. The advice given by the Teachings is perfectly sufficient. We can now think about refining our receptivity, and thereby we shall come closer to the boundary of the Subtle World.

327. To observe the signs of the Subtle World, it is necessary to exercise attention. Attention has to be developed by various methods. One can select a single voice in a symphony and follow it, or one can recognize several harmonies simultaneously. It is also helpful to learn to recognize the sound of silence. Silence has many subtle voices, and following their rhythm means coming closer to the Subtle World. But when studying silence it is instructive to recognize the dissonance that every physical intrusion brings. There is no better way to find an example of this than by comparing physical sound with that of the Subtle World. A similar antithesis is also observed in the realm of the sense of smell. But the development of this ability is still rarer. The sense of smell may be a form of nourishment in the Subtle World, so to speak, but obviously in the physical world it is not so highly developed. Of course, as you have noticed, the Subtle World is full of scents. The higher one goes, the more perfect they are. But the lower strata are full of decomposition. If disincarnate beings linger in the lower strata, they clothe themselves in a shell of decomposition. That is why it is very beneficial to get used to flight into still higher strata while one is living in the earthly world.

328. The preparation for contacting the higher strata first of all entails purification of

one's consciousness and development of the life of the heart. But these conditions need to be kept in mind. Usually people recall them only in times of idleness or rest; but when these conditions need to be met, they are forgotten and replaced by irritation—and the stench of irritation is dreadful.

329. Who will think of attaining success in the Subtle World if no one is allowed to speak or think about it? A teaching that is ignorant of the Subtle World is no guide, because existence on the earthly plane is not even a hundredth part of the life in the Subtle World. This means it would be beneficial to know about the conditions in the lengthier state of existence. But now a battle is going on in the astral world, and conditions are still more complex.

330. Refinement of the heart's condition calls forth special activity on the part of all the senses. The senses of smell, hearing, sight, and taste act continuously. There is no silence, because once the earthly sounds are still, the echoes of the Subtle World begin to be heard. There is not a moment without smell, for even the purest air is full of fragrances. There is no visual void, for the lights of the Subtle World will not disappear from the open eye—or even the closed eye. Isn't the purest sky full of formations? Similarly, there cannot be a cessation of taste, since the human organism itself is the most powerful laboratory. Regarding touch, you yourself know to what an extent the Subtle World is able to touch someone. So without breaking away from this world, the heart makes us participants in a multitude of subtle manifestations. And if someone insists on the existence of absolute silence, do not think of his heart as refined.

331. Refinement of the heart prompts one to give up eating meat. Moreover, an understanding of the Subtle World not only makes clear the harm of devouring decaying products but also reveals the sort of neighbors that decomposition attracts. Actually, it is difficult to decide which is more harmful, the devouring of meat or the undesirable guests that meat attracts. Though comparatively less harmful, even dried and smoked meats have an odor that attracts hungry beings from the Subtle World, and if those entities are welcomed with vile speech, extremely harmful associations come about. As you have heard, many people eat their food in silence or accompany their meal with worthy conversation. Naturally, no decomposition is permissible; even vegetables should not be allowed to decay. People do not need much: two fruits, some grain, and some milk. That way one may not only purify oneself internally but also get rid of many undesirable neighbors. Don't doctors who are researching ways to fight cancer and gallstones need to pay attention to this basic preventative care? People talk about burning incense and using perfumes, but certain poisons that kill the consciousness are quite aromatic! This research should not be forgotten.

332. In the Subtle World exist diverse affirmations of the earthly world. Even a prototype of the seasons of the year goes round from the perspective of the Subtle World consciousness. Therefore, images of plants or mountains or the surfaces of bodies of water are not foreign to the Subtle World, though they are in a transformed condition, of course. The heart that knows the Subtle World knows flowers and mountains, snows

and seas. Flowers thrive in a profusion of forms, and their colors are indescribably more complex and varied than the earthly pallet. The snows are whiter, more crystalline, and richer than their earthly counterparts. One can begin to discern the entire structure of the Higher World. A person who has thereby accumulated a clear, benevolent consciousness on the earthly plane will also be a good builder in the Subtle World. He will bring along with him not monstrosities but the beautiful proportions and rhythm that answer to the majesty of the Infinite. Is the spirit's duty so overwhelming if it has perfected the heart? Only the luminous awareness of the heart will carry the subtle body into the higher Abodes. So everyone who prepares his heart and uplifts the hearts of those around him is already doing the will of the One who sent him. When people ask in jest if the heart might be an airship since it can rise to lofty heights, tell them that their joke is not far from the truth. Actually, the energy of the heart has such a close resemblance to helium and other gases of the subtlest nature, it is not far from the spiritual truth to imagine the ascension of the heart.

333. Who in his heart cannot understand the beauty of ascension? Who will not sense at heart the burden taken on when one returns to a temporary house, an endangered house, a cramped house? So people should be conscious of the Higher World, in order that they be transported and ascend. Can one gaze out the window of the narrow dwelling without thinking about the higher worlds? The heart will lead us by the path of Christ to the step of Transfiguration. That is how we shall open the doors of the cramped house. Every unification of consciousness already acts to open the doors.

334. Ask an intelligent person what has most often warned him of danger and protected him from making mistakes or deviating. An honest person will say the heart, not the brain or intellect. Only a stupid person will rely on a conventional process of rational deduction. The heart is permeated with straight-knowledge. We articulated this concept quite a while ago, but now we are returning to it on another round of the spiral. We have already passed through the discipline of Heart and Hierarchy, and have pondered upon Infinity. Thus, straight-knowledge emerged not as some sort of vague intuition but as the result of spiritual discipline joined to an understanding of the heart's significance. Lead the disciples along these same lines. First of all cast forth the necessary concept like a far-reaching net, and then carefully draw in the edges of the net so that you completely surround whatever you are seeking. It is not by chance that the symbol of the fisherman casting his net is pointed out so often. The heart is not very easy to catch! It is hard to accept the language of the heart as a reality. Time, devotion, and effort are needed to obtain an understanding of the heart's expression.

335. A person who thinks deeply about the heart even amidst the horrors of anarchy shows that this thought has dwelt with him for a very long time. One can place a great deal of trust in him, because he has come in contact with knowledge and thereby already safeguarded his spirit from the filth of treachery. You can be sure that a person who carries an embryo of treachery does not know about the treasure of the heart. So build up the subtlest understanding layer by layer amidst the horrors of darkness. Great is the heart's ability to hear and see!

336. Reasoning is a sort of antithesis to the heart's ability to comprehend. Reasoning is a kind of magic, but magic is the antithesis of Grace. We must get a firm understanding of magic as well as reasoning, because they are so close to personality, selfishness, and egoism, as it is called. Reasoning arises from the self, while magic sets itself against the Highest. But in the heart's power of comprehension, and also in Grace, there is fundamentally no feeling of self—in other words, there is an absence of the principle that most hinders progress. The porcupine shoots out its quills, and it is hard to get at it from above. Every person who resorts to reasoning deprives himself of the great communion with the Highest. Let us avoid confounding reason and conditioned reasoning. Reason leads to wisdom, in other words, to the heart. But a worm cavils away, even though it crawls with difficulty across people's paths. So let us be persistent when it comes to attainments of the heart. In it lies a precious coffer of ecstasy that gold cannot buy.

337. You have before you the heart, which resonates to every manifestation that affirms the cosmos. What is this, if not universal consciousness! It is by this path that the transformation of life will again be intensified. With this transformation you can observe how these manifestations gradually become regular companions on the path to the future.

Observe how Armageddon unfolds. When the very depths of the Earth are rising in rebellion, one cannot fail to notice an increase in the agitation of the elements. When We call for a deepening of thought, We are offering a means for bringing Chaos into equilibrium. The Teacher is not keeping some secret knowledge to Himself; rather, at the first opportunity He is arming the warriors against Chaos. The madmen are trying to set the forces of Chaos against Us, without themselves knowing how to rein in those forces! People should understand that Chaos manifests not only in the physical convulsions that shake the soil but also in the world of psychic energies. It is not difficult to increase the forms of psychic insanity, but how does one get them under control? The madmen do not realize what poor allies they have; their sole desire is to impede the path of ascent. It is astonishing how they push forward all their destructive measures, as if the only thing they needed was ruins!

338. One requires a great deal of courage to build up the forces of the heart in the midst of destruction. If the seekers were not aware of the vital need for all the worlds to be transformed in this way, they might believe that the heart's attainments are futile. But fortunately, everything that exists needs the heart. Therefore, even in the dust of destruction one should go on building strongholds of the heart.

339. Sūrya-Vidyā, the Solar Knowledge—this was a name sometimes given to the Teaching of the Heart, a name that expressed the fieriness, the sun-like quality, and the centrality of the heart. In fact, anyone who wishes to get to know the heart cannot just approach it as a part of the organism. First of all the seeker should recognize the central nature of the heart and study outward from it, not inward toward it. The solar plexus will

be the antechamber for the Temple of the Heart. The Kundalini will be a laboratory for the heart. The brain and all the nerve centers will be estates for the heart, because nothing can live without the heart! To a certain degree, even the brain can find substitutes. Even the Kundalini can be somewhat nourished by an electrical manifestation, and the solar plexus can be strengthened by blue light. But the heart stands as the Temple of humanity. One cannot conceive of the unification of humanity by means of the brain or the Kundalini, but the radiance of the heart can bring together the most seemingly diverse organisms, and even work over great distances in doing so. This experiment of bringing together hearts over long distances is waiting for workers to carry it out.

The wish to launch lengthy experiments is perfectly correct, because through them one can create another bond between the generations.

340. Some people will dismember, but We shall join together, for a theory of focus emerges in the process of joining. Formerly We brought forward the Hierarchy as the focus, but now one should concentrate on the heart as a channel to the Hierarchy. That way nobody can say that the Hierarchy is not a reality because there is no path to approach it. Indeed, there is the most substantial approach, that in which the heart acts as an intercessor, the same heart that ceaselessly throbs and pulsates lest people forget its existence—the heart that is the most tender of all, the most intense, the most resonant to what is near and what is far.

341. Degeneration, fattiness, and enlargement of the heart occur because of the intolerable conditions of life. Heart disease is rarely the result of karmic causes. Enlargement of the heart may be due to good potentials that go untapped. Of course, fattiness of the heart is an inexcusable condition, for the process of taking on fat can always be arrested at the start. Work is the best antidote for the tendency of the heart to grow fat. At the very least, the basic hygiene of the heart ought to be maintained. Striving to work is the best way to strengthen the heart. Not work but an interruption in the heart's striving is what causes destruction. Certainly, powerful hostile arrows also injure the health, but you know that the balm of Hierarchy can heal the wounds they cause. However, this balm has to be applied on a continual basis. Indeed, it is a serious error to forget the existence of such a medicine.

342. Any betrayal is also harmful. You should not forget that an open betrayal is sometimes easier to deal with than a concealed one. Often a traitor does not even admit to himself that he has committed betrayal. The standard for judging such a subtle betrayal is highly complex! By being aware of the betrayal, the traitor at least partially discharges the tension that he has called forth. Had Judas not acknowledged what he had done, his treachery would have been still more heinous.

343. The fiery body may sometimes manifest itself even through the physical shell. So when the manifestations of the Fire of Space have reached a certain intensity, the fiery body begins to radiate, as it were, in small fires across the surface of the physical body.

Only rarely can this subtle, fiery condition be seen. Not only is the eye unable to take in such tiny lights, but the very power of the glance extinguishes these subtle flashes, so to speak. Cosmic manifestations, such as volcanic eruptions and other fiery occurrences, are conducive to the phenomena of the fiery body. This sort of phenomenon has nothing in common with the fires of the aura or external fires, such as St. Elmo's fire. Today Urusvati experienced the fires emanating from the fiery body. Rather than causing pains, cosmic catastrophes affected her fiery body. As a result, she became increasingly aware of various signs of interaction with cosmic phenomena. Eruptions in the microcosm can bring on eruptions of the glands, but may also call forth the fires of the fiery body.

344. In this way it is possible to gradually increase the number of subtle manifestations. I can affirm how easy it is to work where there is unity. The Teaching's calls for unity of consciousness are often in vain, for people consider it to be an idealistic appeal that has no practical application; but in fact such unification is a powerful action equal in strength to many powerful energies. So why place a burden on the subtlest energies, when human beings are armed with such a powerful armor?

345. The opening of the heart is also important in that it discerns cosmic periods. Thus, without the heart, vague presentiments will never become the formulation of actual events. Likewise, unless the heart participates, it will be impossible to sense distant events. For example, right now the total destruction of entire structures in the Subtle World must be greatly affecting the heart. Such destruction is not without its usefulness, because piled up accumulations should not hamper the process of perfection. It should be no surprise that subtle forms may also be destroyed so that they might be replaced by their successors. For such tremendous changes to take place, however, fire must be applied. Such a fiery ablution establishes a new step, but in the physical world it is exceedingly difficult. This concept ought to be gradually expanded; otherwise, even experienced warriors may fall into confusion. And let us be aware of the unprecedented tension. Let us be sensitive to each other. Our warnings about this special time are not given casually.

346. Nor should one forget that all of the details that come up nowadays take on a very unstable aspect. We cannot demand that people think in the usual way when the very air they breathe is unusual. We have to accept this difficult time and remain steadfast. Consolation lies in our ability to affirm the future in thought. So hold on tight, because nothing is steady except the thread of the heart.

347. Scientists have a major task ahead of them—to determine the relationship between volcanic eruptions and the forms of the Subtle World. But this too will soon become clear.

348. A sensible doctor will advise people to be content with every physical condition and yet show an unquenchable upward striving of the heart. No one should assume that perfect ethics are not in harmony with medicine. Nor should it be assumed that thought alone can keep up one's physical condition. That would be one-sided. We live in a

chemical laboratory and form part of it ourselves. When the ancients used to say about a critically ill person, "He must be taken to the Fiery Mountain," they were expressing two things. There was a reminder about the fiery body, which knows no illness; but the expression also has a purely physical meaning, because the fire of volcanic eruptions contains a special combination of energies that can stimulate certain nerve centers. How can it be otherwise, when the flame of the heart responds to the most remote subterranean fires? The degree to which the flame of the heart controls the subterranean current also ought to be studied. Since some organisms belonging to a certain element are able to discern underground waters, then fiery people, naturally, should be able to maintain a confluence with fire. Precisely, it is this element that requires a great deal of observation.

349. The pressure of world events should also be observed. It would be possible to compile data showing an unusual rapid progression. Events are intruding into every aspect of life. Contrary to what people imagine, it is not war per se but the conflict of the elements that makes what we are discussing much more than a fairy tale. It is exactly as it was during former catastrophes, when people were unwilling to take note of what was actually going on.

350. Along with pressure one can also sense a sort of emptiness. This sensation should be dealt with very carefully. Most often this involves a certain protective zone that keeps the heart safe from destructive blows, a kind of protective armor. Seekers should know about this condition. Some people regard it as a separation from reality and are distressed without cause. Others believe that this sensation marks the end of danger and they stop being vigilant. Either approach impedes the flow of energy. But an experienced warrior values this shield that protects his power so effectively. You know that blows to the aura are quite painful for the eyes and ears, but there may also be sensations that feel as if one has sustained a cut or stab wound. These sensations are especially painful on the shoulders, neck, and lower abdomen. They may also be felt upon the opening of wounds—stigmata—when the energy of the heart draws a condensed particle of Fohat to a particular spot and injures the cells of the skin tissues. Indeed, the joining of the heart with the energy of Grace generates the most powerful combination.

351. Chaos is not understood. Some think of it as being separate from the Manifest, while others understand it as a complete abstraction. If people only realized in how many forms Chaos breaks into Existence, they would understand why caution is necessary. Every dissonance, every decomposition is dangerous if not taken care of immediately, for it carries a wave of Chaos in its elements of destruction. So there is no need of telescopes to observe Chaos; humanity can study and sense real Chaos quite close to itself. Indeed, the heart trembles from the presence of Chaos. So once more we can turn to the heart.

352. The persecuted leads, with the persecutors trailing after him; so says the ancient truth about the superiority of the persecuted. To understand it means to enter the path of

the persecuted. Many persecutors turned to the path of those they persecuted, for the pursuit upon that path ended up attracting them to it. That is why We prefer the path of the persecuted.

353. The heart thinks, the heart affirms, the heart unifies. One can always recall the significance of the heart, which for so long has been obscured by the brain. The heart will be the first to thrill, the heart will be the first to quiver, the heart will discern a great deal before the reasoning of the brain dares to begin thinking. Could we fail to eliminate the tortuous path of the brain? Could we pass over in silence the heart's most direct attainment, the arrow-like ray that the miraculous heart is capable of emanating? So it is possible to commune with the heart and protect oneself from all the attacks of evil. Only through the heart can one sense the brown gas and arrest the process of asphyxiation in time. For the same reason, too, the victory on the field of Armageddon will belong to the heart. That is why I so strongly advise that you safeguard the heart as a sword that smites any and all evil.

354. From Our point of view, any act of vivisection performed on the heart is inadmissible; besides, it is almost impossible to heal a heart with such techniques, just as it is impossible to find the Ringse in a living organism. On the other hand, it is possible to observe a number of psychophysiological manifestations during the development of the heart. For example, a fiery heart generates a light spot on its upper tissue which, during an increase in fire, turns almost white. The ancients called this manifestation the "sacred ashes." This has nothing in common with enlargement of the heart, but rather with its refinement. Likewise, one can understand why it is impossible to apply the results of experiments on the animal heart to the human heart. Since the human heart is the throne of consciousness, then naturally the animal heart must differ from it in regard to certain functions. Moreover, any forcing of the heart's activity after the subtle body has separated from the physical would constitute a real crime. Each artificial heartbeat will draw back the subtle body, perpetrating an inadmissible act that causes decomposition and suffering.

355. Rescuing the heart has absolutely nothing to do with vivisection. One can work on the heart with a subtle ray that generates a vibration which manifests as a sort of freezing. So one should handle the human heart with far more delicate methods than cutting it open. Of course, there may be cases where the heart has sustained a wound, and these require special measures.

356. There is a story of how one Yogi, in a moment of tension, lifted up a container full of water and shattered it. When he was asked the reason for this destruction, the Yogi replied, "If I hadn't done that, my heart would have burst." Similar discharges exist under all conditions. The tension of the heart may become so great that one has to perform some kind of action in space to liberate the necessary conditions from the condensed sphere that is holding them back. Such condensation may occur externally due to outside causes, but it may also arise from within—that is exactly what happens during cosmic disturbances. That is why we should follow the dictates of our hearts with such

careful attention. The heart senses and reflects invisible processes to such a degree that one could use it as the basis for writing an entire history of the Invisible. It is difficult to correlate the causes of seismic events with the cataclysms that take place in the Subtle World, but the heart resonates to them as well.

357. To restore a heart that has been affected by various factors, We use vibrations. While Mahavan is able to respond to earthly causes, the vibrations of the Silver Bridge are necessary during disturbances in the Subtle World.

358. You know how slowly the consciousness grows; the transformation of the home of the consciousness—the heart—is likewise a slow process. So it should be accepted that a person who pays no thought to the heart will not succeed in improving his consciousness. True, in its essence the heart is not separate from the higher spheres, but this potential needs to be actualized. How many refractions and distortions occur in a heart not purified by higher thinking! Many valuable transmissions take on an ugly outline simply because the heart has been neglected. What concepts and feelings, the very best and subtlest, will be missing from the forsaken heart! Won't we find enmity nesting in a defiled heart? And let these words not be regarded as abstract comments, for the heart must be educated. It is impossible to build up the brain unless there is refinement of the heart. The old metaphysics and contemporary psychology attempt to reach the heart, but can any subject reach the heart when the word heart is never mentioned?

359. A special subject ought to be created—Knowledge of the Heart. The simplest maidservant understands the sweetness of speaking about the heart; it would seem to be still simpler, then, for a scholar to expand this concept. Human history itself furnishes tables of the workers of the brain and those of the heart, tables that could be compared. Won't the images of podvig and the self-sacrificing heroes found therein provide the surest guidance for perfectment of the heart?

360. Now that I am speaking about the heart, you can understand why We spoke about the Hierarchy before the battle but are affirming the heart during the battle. Truly, only through the heart shall we conquer.

361. A surge of psychic energy may create something like cramps in one's fingertips. One can well understand that the bubbling lava of psychic energy is like that of a volcano, which is why caution is especially necessary. Though drops of My sweat may stream down, burden Me still more!

362. The anguish felt is a reflection of Armageddon. The force of the conflict is certain to weigh upon the heart. Look around you—is there much rejoicing? You may even notice that smiles have grown fewer. Do not feel surprised, for even ignorant minds feel the oppression, though without being aware of its weighty cause. Many people will totally deny this in their words but will still feel a heaviness of heart. Refinement of the heart permits many subtle manifestations—for instance, the touch of the hand of a subtle

body and many means of preventing pain.

363. Let us turn once more to the quality of the pulse. We will have to point to this indisputable testimony of the heart's affirmation often and from many angles. It is not measurement of the pulse's frequency so much as observation of its quality that will convey a picture of the heart's vitality. We are on the way to photographing auras, but in the meantime we are already able to begin observing the pulse, not during illness but in times of good health, and we can note what sensations influence the subtle play of the pulse and just how they do so. The aura shows evidence that an illness is present, whereas the quality of the pulse conveys a whole gamut of reactions. And while the aura is something transcendental for the majority of people, the pulse presents a purely physical phenomenon. But with what solicitude and caution must we understand the study of the pulse! Nowadays doctors pay hardly any attention to the quality of the pulse. We shall often return to the study of the pulse when we think about vibrations.

364. Knowledge of the pulse's quality is an indispensable requirement if someone wishes to cure with vibrations, because what else will provide a basis for the application of various vibrations? You yourselves already know how diverse vibrations are and what different effects they produce. It is no exaggeration to say that the heart withstands many dangers thanks to vibrations. So one day we talk about psychic energy, which cures the heart, while the next day we remind people about physical manifestations that one would expect to be within the reach of everyone. The latter subject is also about the heart and its pains; the seeker can overcome these only by the link with the Lord.

365. If you encounter a canting hypocrite, know that he is not of the heart. If you come across someone steeped in superstition, know that he is not of the heart. If you meet someone stricken with terror, know that he is not of the heart. Even so, these uninvited guests will mention the word heart. It is time to expose these humbugs of the heart and get rid of them, so they can no longer play around with human hearts. The heart ought to be studied when it is beclouded with conceit and cruelty. For example, by observing the pulse one can draw closer to the true treasures of the heart. In the same way, one can also discern when the heart has fallen silent and the calls are not reaching it. A great deal of work has been done on transmission of thought at a distance—reading the pulse is useful for this. In its subtlest capacity the pulse is able to detect a thought sent, even before the receiver is aware of it. In this way one can again ascertain the extent to which the subtlest possibilities are latent in the organism, though people have formed only a crude, physical image of them. This coarsening process has already built up over several thousand years, and the lamp of the body is receding from the fire.

366. When you have a sense that you should strive toward something or you have a premonition that something is approaching, do not assume that everything will take place in the immediate future. You often feel that a foundation is being built upon the necessary groundwork. This straight-knowledge has nothing to do with immediate success; on the contrary, it shows to what a degree something greater is taking definite shape. Usually people suffer from their own inability to commensurate, to weigh the

relative importance of things. With their preconceived judgments they often impede a stream of events that are already taking shape. Consolation and comfort are not for tomorrow but for the more beautiful times that lie ahead. Still, your straight-knowledge is correct.

367. If someone were to collect in a single book all the forms of behavior harmful to perfectment, he could easily ascertain how simple it is to overcome them. He could see from what small actions this evil accumulates. Is it difficult to give up trivial habits in one's daily life? Is it difficult to suppress the small destructive acts that poison the body? Doesn't a child feel ashamed after his first feeble attempt to lie? Only by habit does a child harden his heart. That is why We call habits the calluses of the soul. Who is unaware of the warnings the heart gives every time an unworthy act is about to be performed? Such actions of the heart transmit the best calls, but often people force the heart to be silent. This is a grave crime, as serious as cutting off the current that is bringing salvation to someone near and dear.

368. Unity is the first sign that the Teaching is not simply empty sound. The Teaching is a light on the dark path. Seekers should understand how often caution is needed, because the megaphone of space amplifies every sound. Petty irritation is worked into a whirlwind, much to the delight of the enemies. They are given a new joy to record: in spite of being granted access to the Teaching, its students are acting like -everyone else.

369. I have already spoken about the importance of harmonized work, which can even prevent wear and tear on machines. It is easy to imagine the beneficial energy emitted by unified work. When harmonized consciousnesses have been gathered into working groups, one can make astonishing observations. Governments should have considered setting up such classifications of work according to consciousness. Such groupings would have written the most successful page in the book of economics. So instead of taking their cues from obsolete dogmas, people should approach the essence of action.

370. The Constructive Cross is formed when indomitable striving and an understanding of what is right are impelled to meet. Undoubtedly it is just this situation that gets the bile of the dark forces flowing. You know all the epithets with which humanity rewards those who bear a cross, but you also know that bearing a cross is the shortest path. Where there is self-sacrifice people see self-serving, as if they were looking in a mirror that reflects everything backwards.

371. I have already spoken about the significance of the rays and currents that penetrate space. It would seem that such ideas should not be difficult to verify scientifically. Why not examine an atmosphere that has been permeated with every possible ray, an atmosphere forcibly filled to saturation? It could be demonstrated that it is possible to have a condition in which the atmosphere is overflowing. Naturally, this forced over-saturation is sure to produce abnormal results. Human beings cannot be subjected to continuous strokes of lightning or a constant shower of arsenic or some other poison.

Besides considering the medical consequences, one should think about the intersection of clashing currents. If even just rotating an object may produce powerful disturbances, what a great impact the refraction of various waves must have on the human heart! But it seems that people do not think about anything bigger or taller than they are.

Naturally, many sicknesses result from something in the atmosphere, but the over-saturation or poisoning of the atmosphere especially affects the heart and the brain's reflexes. Therefore, people should not stir up energies without knowing how far the impact may extend.

372. You are already beginning to think about such subjects as astrophysics and astrochemistry. It would seem to be the right time for people to ponder how the powerful reactions that these fields investigate affect the nature of humanity. Soon a process will begin in which the powerful levers of the distant worlds are brought closer for the betterment of life. But with all that wealth of possibilities, the heart element has to be added to everything. The manifestation of the subtlest energies of the heart transmutes the chemical nature of the rays. It is impossible to imagine a chemical laboratory in which the heart has no role. The destined transformation of life will begin as soon as human thought recognizes the heart as an engine, a motive force—not an egocentric personal instrument but a coworker with the subtlest energies.

373. Isn't it true that unity is something difficult, even though it is prescribed as the one, exclusive means that everyone needs? It is difficult to embrace unity, even temporarily. Isn't it true that it is easy to break away out of irritation? Indeed, it is not difficult to forget about Armageddon and everything else that exists, just to have the satisfaction of venting one's bile. Clearly, it is a long way from irritation to astrochemistry.

The arrows that pierce the heart are not simply the result of a nervous contraction; they are a far more profound manifestation, being more spiritual in their origin. How many of humanity's ills are due to inadequate cooperation! Embracing the concept of cooperation easily leads one to cooperation with the forces of nature. Where is the boundary between the forces of nature and those of spiritualization? The servant of the spirit ought to recognize that the spiritual is present everywhere.

374. Mercy, compassion, pity, love, and all the benevolent efforts that We enjoin, are they not wondrous paths of communion with the highest energies? People should get used to regarding these luminous qualities as actual means for connecting with the higher worlds. Unless these qualities are present, the whole of astrochemistry will be astro-toxin. Since ancient times alchemists have known the significance of the light-bearing, connective substance that issues from the heart. Indeed, the emanations of the heart continuously create a luminous substance that we might call, in a manner of speaking, the "essence of psychic energy." Of course, the opposing side tries to solve this problem in its own manner; but instead of undertaking luminous creativity through the heart, they seek to create through sperm, and this means that they try by that approach to find the unifying substance. I will not repeat its name. The sorcerers of the

first three degrees utilize the seminal substance to connect with the spatial energies. There is no use in explaining that their methods, which involve forcing the energies, are not powerful enough and require a lengthy process. They cannot be compared with the fires of the heart!

375. A Yogi whom you know took the most powerful poisons without injury, but died because of a slight delay in applying his heart energy. Immunity is contained in the heart. A Yogi mentally directs the poisons to the heart, which dissolves their effects by partaking of the Spatial Fire. But for this the Yogi has to awaken the fires of the heart, and you know how much time this demands. Of course, the taking of poison must be a gradual process. In the case you are familiar with, it took seven years for the Yogi to accustom his organism to coordination with the fires of space. Just a single minute's delay gave an edge to the power of the poison. In transferring the consciousness to the heart, not a moment's delay is allowed.

376. Some people feel the heart to be something solitary within them. Such a sensation may be very useful in developing the heart's connective substance. When you desire that the heart transmute a certain influence, you should first of all consciously direct this task to the heart. You will then notice with sensitivity that the heart will be felt as something alien. Neither pain nor pressure, but the sense of being a self-sufficient apparatus will characterize the presence of the heart. That is how it has to feel when the heart is assimilating alien influences in order to transmute them and prevent the poisoning of the entire system.

377. A scientist may ask how one sets about developing the immunity of the heart. The question is an appropriate one. For all its indisputable potential, the heart will not unfold unless there is conscious immunity. Balance between the heart and the consciousness gets the connective substance moving. So to answer the question above, the scientist can begin taking a twofold approach. First, he can purify his consciousness, for the physical ballast in itself does not help the consciousness. Only thought purified by art and liberated from slavery can make it possible for the consciousness to flower. Here I am calling attention to liberation from slavery. Precisely, it is from all kinds of slavery that one must be freed. Regarding the second condition for the scientist, he must feel the heart as an independent apparatus and begin to observe its reactions and reflexes. Then the first heralds of success will also arise—the stars of light. They will teach the seeker to observe still more.

Also the seeker should learn to be constantly vigilant while performing every task. This flexibility is necessary for those who travel far.

378. In their essence all the various kinds of pranayama aim to kindle the fires of the heart. Of course, among the multitude of people who practice pranayama very few receive positive results. Where does the cause of this failure lie? Naturally, in an unthinking attitude toward the heart. A complex practice is devised, and the consciousness is focused on keeping count or alternating movements—in other words,

on external, material methods. But no earthly calculations are able to kindle the wondrous talisman of the heart. Just as solar energy does not exist without the sun, the heart will not kindle unless there is striving to a focus. Thus, it is easier to kindle the heart by a powerful impulse toward a focal point than by relying on mental calculations. Of course, pranayama was wisely established as an auxiliary method for speeding up results. But as soon as the significance of the mantram of the heart was forgotten, pranayama turned into a mechanical means of fighting off the common cold. Therefore, let us remember that the sacred heart is a path to the focus.

379. Because a heart is calm does not mean it is in repose. A burning heart cannot be at rest. Calmness of the heart means firmness and imperturbability. By understanding this, one can attain the tension that leads to Nirvana. But how many stages must one pass through with courage in order to grasp the imperturbability of the heart. It is easy to say fine things while one's surroundings seem to be calm, but one should not seek to temper the heart in a state of inactivity. Naturally, action does not consist in waving one's arms about, but rather in the tension of the heart.

380. Of course, the battle of the past does not bear comparison with the battle of tomorrow. No one should think that Armageddon is just a commotion in the kitchen. No, the biggest guns are in action, and the swiftest cavalry is taking part. If we compare the recent Great War with Armageddon, it is like comparing Europe with the entire world, as it were. I offer this comparison just in case anyone is thinking that the present time is ordinary and easy. People need to summon all the imperturbability of the heart that they can, in order to find themselves among the ranks of Rigden's forces. Nobody should forget the nature of the time that we are going through.

Right now there is no one who can get by without courage. Only utter madness whispers that everything will fall into place of its own accord—that cannot happen! Being unable to govern by the basic principles, the dark forces have violated them; therefore, we must close ranks and go forward undivided in everything. The warriors should understand that the spiritual tension of the present time is no longer at the level of the Subtle World, but is already approaching the Fiery World. The Teacher is reminding us: not terror but a sense of the majestic should fill the hearts of the warriors of Armageddon.

381. You are sufficiently familiar with the transmission of thought and healing currents over a distance. Yet it is necessary to repeat about this phenomenon again and again, because people are most reluctant to admit the indisputable. Naturally, the transmission of thought has to be accepted, because it is essential to allow entry to what the heart is sending. Even a telegraph clerk may get mixed up in the merely mechanical transmission of messages, which suggests how much subtler the heart's receptivity needs to be. Moreover, you know how easily a thought from the outside flies through the consciousness and is forgotten in spite of the clarity of transmission. The heart must be able to accept such inexpressible words into its depths. It is just as easy to overlook the most powerful healing currents if we resist them in our consciousness. These currents

can even shake a person's bed, yet this knocking of the vibrations may be denied. It is also good if the heart shows benevolence in understanding that freezing currents do not arise in the heat unless there is a special cause. To accept these simple, scientifically based phenomena, a person needs not blind faith but just open-minded goodwill.

382. People can learn to gradually accept many subtle manifestations as ordinary conditions in their lives. This also is a transformation of life, and it can lead to the loftiest condition without isolating seekers from the flow of life. You yourselves know how it is possible to converse at a distance, and you have many times experienced an entire battery of all kinds of currents. For that reason you also know how the currents are gradually building up, and how even very dangerous cases are being cured by Our currents over a distance.

383. Among the multitude of currents, the most powerful will be the extremely cooling ones and the most fiery. In Tibet Urusvati experienced the fiery currents and then the cooling ones. For mastery of the fiery currents, the lamas require a comprehensive procedure in which the teacher uses exaggerated expressions, but as you can see, one can reach the same goal directly by way of the heart. The Teacher directs the currents, but the heart of the Teacher is sometimes in need of the connective substance, at which time the disciple's energy has a special significance. The Teacher is sure to be grateful when the purified energy of the disciple ascends in a powerful spiral. This is called the wheel of cooperation. Likewise, the Teacher is always ready to share his supply of energy, but the disciple must also be prepared to purify his heart.

384. The process that employs cooling currents can be likened to the application of a piece of ice to the body. Naturally, the rhythm of the currents reminds one of a certain type of refrigerator. Such vibratory movement produces not only an outer penetration but an inner one as well.

385. Strive into the future. People should look upon the present time as a bridge across a raging current. There is no need to tether the consciousness to all sorts of conditions full of twists and turns—such stipulations are no more than twigs and stones on the bridge. Human misfortunes are usually just due to delays caused by attention being paid to momentary jolts, which ought to be avoided. Every leader strives to avoid being delayed.

386. In its essence, the heart is an organ of higher action and giving; that is why every act of giving partakes of the nature of the heart. Every positive Teaching enjoins giving. Such an affirmation is truly practical, for without giving, the heart does not endure. Naturally, one has to understand giving in all its justice. Giving should not be understood as just contributing money or donating objects one no longer needs. True giving is of the spirit. Let every heart pour forth streams of spiritual gifts. Not without cause is it said that every beat of the heart is a smile, a tear, and gold. All life flows through the heart. The seeker should be able to give constant work to the heart. Nothing can refine the heart so perfectly as limitless spiritual giving. Usually spiritual giving is not valued, since anything

invisible goes unappreciated. But the source of wealth, whether spiritual or material, is the heart. If only one could bring it into every situation where the heartbeat would be precious.

387. Deodar oil has been called the balsam of the heart. Actually, some substances belong to Nature's heart, and their noble quality is conducive to the purification of the human heart. Rose, musk, and amber are examples of this. I am naming substances with various properties in order to suggest the dimensions of Nature's heart.

388. It is impossible to imagine what a battle is raging! Because their hearts are inactive, people often fail to recognize those spiritually akin to them. There is good reason why the Teaching of the Heart is so essential for the life of the future. How would you cross the boundaries of the worlds without it?

389. Rather than regard the heart as personal property, it is preferable to convince oneself that the heart is not entirely one's own organ but has been granted one for attainment of the highest communion. Perhaps if people began to think of the heart as something on loan from Above they would handle it with greater care.

A certain hermit emerged from his solitude with a message, saying to everyone he met, "You have a heart." When he was asked why he did not talk about mercy, patience, devotion, love, and all the beneficial foundations of life, he replied, "Just so long as we don't forget the heart, the rest will come." Indeed, how can we turn to love if there is nowhere for it to dwell? Or where will patience lodge if its dwelling is closed? So to avoid torturing oneself by seeking virtues that find no application, one has to build a garden for them, a garden that will open up thanks to an understanding of the heart. Let us stand firm on the foundation of the heart, and let us understand that without the heart we are no more than discarded husks.

390. Whoever loves flowers is on the path of the heart. Whoever knows the striving to the heights is on the path of the heart. Whoever thinks with purity is on the path of the heart. Whoever knows of the higher worlds is on the path of the heart. Whoever is ready for Infinity is on the path of the heart. So let us summon these hearts to realization of the Source. It is right to understand the essence of the heart as something that belongs to both the Subtle and the Fiery Worlds. One can perceive worlds through the heart, but not through the intellect. So wisdom is contrary to the intellect, but there is no ban on adorning the intellect with wisdom.

391. Feeling will always prevail over reason. One has to accept this as a truth that cannot be suppressed. Therefore, when we speak about the heart, we are affirming the citadel of feeling. But how distant from lust is the feeling of the heart! The teaching about creative feeling will lead to an understanding of the creativity of thought. Let us not pick apart the domain of feeling, because it is a single field in bloom. We know what grows when feelings are sown, but where are the fruits born of reasoning alone? Reason cannot create if the seed of the heart is not provided. So when we speak of the heart,

we are speaking about the Beautiful.

392. I believe one can allow the urgent problems of contemporary life to be resolved through the guidance of the heart, as long as there is knowledge of the basic laws. So I am affirming the essence of a sturdy, beautiful structure.

393. While delving into the Teaching, let us not forget the battle. It is unusual that in the midst of a battle without precedent we are discussing the wondrous heart. Our conversations might be called an affirmation of calmness.

394. "In the evening he placed the thought upon his heart, and in the morning he rendered his decision." Such was said of the Sage of the Mountains in Persian annals. For many people this is just one more quaint old adage; yet an entire Teaching is conveyed in the maxim, "He placed the thought upon his heart." The thought cannot be transformed anywhere else but on the altar of the heart. Many readers of the book *Heart* will be wondering whether they have learned anything new and practical. Such people desire a pharmacist's prescription for some patent medicines that will uplift their hearts. For them the order to place a thought upon one's heart is nonsense. In their disarray of consciousness, it is hard for them to separate out a single thought. And in all the twists and turns of their reasoning process, it is impossible for them to discover the heart. But a person who has sensed the altar of the heart will also grasp the discipline of the spirit. We send the calls of the heart to friends who are encountered on the crossroads of the East. We send calls of unity to seekers whose hearts have sensed the music of the spheres. But for a person who regards the spheres as void, the heart is no more than a blood-bag.

395. Who can fail to get serious now when all thinking people realize that the old world is falling into ruin? A downfall, indeed, for there is so much that has yet to be outlived. All elements not commensurable with the future are being thrown into one Furnace! And the widespread lack of discipline wreaks havoc and leads to decay. People have to summon up all their courage in order to move forward with the thought of the heart. The vibrating energies are aquiver, and one cannot demand precision of the warriors when the general discord has clouded their vision. Overcome anxiety, for the whole world is trembling; do not suppose that you can continue thinking in the same old way. Think only of the future, only of the Teacher!

396. The altar of the heart has been given that name not only as a symbol but also because when placing a thought upon the heart one can feel something like a light pressure upon the upper part of the heart. This sensation is so subtle that someone unaccustomed to subtlety of feelings may not even notice it. But every person with a refined consciousness will clearly sense this pressure of thought energy.

397. Often the projection of willpower is mistaken for the energy of the heart. It is easy to distinguish a command of the will, in which a manifestation of the brain acts through the eye or through currents issuing from the extremities. For the heart to exert its

influence, no external method is necessary. One could say that for the past century the West has accepted the methods of the brain because they are obvious, although superficial and imperfect, like anything that requires external methods. Though it has declined in many respects, the East has still preserved the methods of the heart. So in everything let us aspire to the inner—in other words, let us strive to the depths.

398. In order to approach a method of the heart, one first of all has to love the world of the heart; or to put it more precisely, one has to learn to respect everything pertaining to the heart. Many people imagine that there is absolutely no difference between the paths of the brain and the heart. It is difficult for such “brain people” to accept the higher worlds. Likewise, they find it hard to imagine how the Subtle World can be superior to the earthly. The manifestation of the subtle spheres corresponds to the subtle state of the heart. Therefore, a heart that is already resonating to the rhythm of space will know the resonance of the spheres and also the subtle aroma; and the flowers, all resonating to the same vibration, will make obeisance to it. Seeing the flowers of the Subtle World means that one is already ascending to the Beautiful Sphere. It is also possible to see these purified images in a waking state, but for this to happen the flame of the heart is necessary. One can also see the fire of the heart soaring in beauty above it. But for these manifestations to take place, the heart has to be kindled. So the heart is not an abstraction but a bridge to the higher worlds.

399. Defense is still not resistance. Everyone dreams of developing resistance. Insusceptibility is only a weak degree of resistance. Immunity dwells in the heart, and even active resistance does not lie in the brain. Only the energy of the heart makes you invulnerable and carries you over obstacles. So you should remember the heart as a weapon. Indeed, the weapon of Light is the heart! But let people not suspect Us of being opponents of the brain. Let the good plowman, the brain, toil over his sowing. Let him give nurture to the seeds and bring forth a thought that has been refined and sharpened in battle. But the perverted thinking of the brain is what has created the disastrous state of the contemporary world. So let us once again turn to the heart as our judge and leader. Whoever helps those close to him find the path of the heart will be able to find his own path to perfection.

400. You are right to note that we must do many things for ourselves. In this fact lies the reason why help comes at the last moment, for otherwise it would be impossible to perfect the spirit. Likewise, it would be inadmissible for a person to suppress the flow of his own energy if it is proceeding in the right direction. While suicide may be the gravest crime, any suppression of the current of surging energy is harmful in the very same way. Since we are here only for the perfectment of the spirit, let us not suppress the life-bearing energy. The concept of Santana is a broad affirmation of the energy stream.

401. Let us summon up resourcefulness so that we can establish resistance. Each of us must place this thought upon the heart, for otherwise it will not be brought to fulfillment. The main thing is not to let the Instructions go unapplied. Blessed be the dangers, for they teach us unity and resistance. When these qualities have been strengthened by the

heart's affirmation, the armor will also be ready. The armor of Mars was prepared and forged by Venus and Vulcan. And so the symbol in a wise myth combines various elements into a concept of life.

At times it is so necessary to unify through silence! Nothing influences the heart so much as intense silence.

402. Just as mantrams and all kinds of prayers are able to sustain an outer rhythm, they can also act as a means of connecting with the Higher World. Many people somehow fail to grasp either the outer or the inner meaning of prayer. The beautiful hymns of the Rig Veda died away because they did not penetrate people's hearts. You can look upon this lack of rhythm as a sign of the final period of the Kali Yuga. Precisely darkness will use any means available to disturb every kind of harmony. Dissonance is the distinguishing feature of all the contemporary arts. You can even observe how consonance and the major key have become characteristic of the old-fashioned, as it were. A composer needs to have a certain courage to go on creating in the consonance of a major key—*maestoso*! In observing the entire structure of contemporary life one can see a departure from every kind of heroism. And throughout the world a cowardly malice is the mark of those who support darkness and chaos. But the heart calls for construction, for it knows how infectious chaos is. Decay gives rise to more decay.

403. People should understand that a boundary runs between Light and darkness. True, it is a tortuous line, but by following the heart one can unerringly discern the adherents of darkness. Can a person whose heart is dark strive upwards? Will that person reject falsehood and self-love as his life unfolds? Will he overcome fear when facing the future? So recognize that whoever is afraid of the future belongs to darkness—that is the surest touchstone.

404. From the notes of the Mother of Agni Yoga one can see that the reaction brought on by the turmoil is almost like that arising from cosmic upheavals. What could be the matter? Of course, turmoil that causes the fires of a particular hatred to flare up may be as powerful as the subterranean fires. Indeed, there may be long, bloody battles that, being mostly a series of horrors or performances of duty, never attain a special degree of tension. Wars are seldom of equal tension; the overall tension arising from religious or revolutionary turmoil may be incomparably more powerful. That is why tension is measured not by counting the number of rounds fired or the number of enemy troops but by gauging the overall conscious striving of the heart. As I have said, the insurrection of the elements has the same strength, whether it issues from the subterranean fire or the supermundane. But there is no fire stronger than the fire of the heart.

405. The flow of events is carrying away the decrepit old world. Although this period was indicated in all of the scriptures, people are not thinking about what is taking place. They cannot even begin to think about the future. So one should not issue a book unless it indicates the Teaching of the period that has already arrived. One should not assume

that something will change the course of the current that people have created. On the distant worlds there is already a feeling of horror about the fiery inevitability, yet the Earth continues to shroud itself in a dark mantle. What once required a century now takes place in five years; a law governs the progression of this acceleration. That is why when I speak of the heart it means that salvation can be found by following this channel. Do you hear? I am speaking again about salvation! Not deliberations, not doubt, not vacillation, but salvation will be the sign of this hour. People need to understand still more firmly just how inappropriate the old measures already are. Only one bridge remains to the higher worlds—the heart. Let us approach the source of the feeling of Light. Let us understand that even the youths in the fiery furnace were not consumed when they ascended by way of the heart. This time is a difficult one!

We shall go on repeating this, not fearing the derision of the ignorant. They lack the slightest notion of the heart's significance.

406. When someone asks you how to get through a difficult hour, say, "Only in expectation, only in striving to the Teacher, or in doing work." And then add, "In fact, in doing all three." Doing work must be like packing all one's valuables in preparation for a distant journey. The quality of work is what opens the gates of the heart.

407. In a fit of hatred someone ailing from a horrible disease attempted to harm humanity by touching as many objects as possible. That is how the mobility of evil expresses itself. Evil requires no definite personalities, just a general desire to inflict harm. If only goodness would distinguish itself by showing a still greater mobility! If only each person filled with goodness would sow it with every touch! What a multitude of beneficial sparks would be cast into Space and how much easier the battle with evil would become! It is true that human goodness can be quite profound, but it often lacks mobility. This happens because the heart has not been cultivated or educated. The potential of the good heart usually works spasmodically and is far from being always open in readiness. However, it is precisely this spasmodic quality that allows the many assaults of evil, which works like a winnowing fan, blowing out in every direction. Only by donning the impenetrable armor of goodness can a warrior protect himself. It is hardly commendable to have armor that is very solid in back but leaves the heart, of all places, unprotected.

408. The education of the heart must begin at the age of two.

First of all, mother's milk or goat's milk is advisable; employing a wet nurse is a hideous custom. Besides its other advantages, mother's milk is often more digestible and already contains particles of the heart energy, but until now this was not taken into account. Even the simplest people feel the truth more than the cold dogmatists do.

409. Even a commonplace lama understands that the human gaze can kill a mad dog. But the deadly eye cannot be permitted in the West, for an inadmissible fray would begin. So the heart can suggest where to draw the boundaries of what is admissible.

But one can train one's gaze without harm by practicing not only with plants but also with insects and animals, commanding them with one's eye.

410. Laws have been established against many crimes, but it is also necessary to have a code of the heart. One should sow the good with every glance, every touch. And the heart will grow in this exercise of goodness. Of course, as you have observed, the activity of the heart arises not from heat so much as from currents of energy. And testing with the smallest manifestations is possible for a refined heart. There is a great deal of betrayal in the world. The refined heart is especially sensitive to this abomination.

411. In the education of the heart the first concept to be put forward is work. From the earliest years labor is established as the one foundation of life, as a process of perfectment. This approach eradicates the notion of labor being selfish, and at the same time the child acquires a broad understanding of work for the common good. Such a concept can already refine the heart a great deal, but later on this expansion of the idea of labor is no longer enough. At that point spatial work for the future is created within the heart. Then there is no negation that can hamper the growth of the work, and the spatial work consciously penetrates the higher spheres. In this state of consciousness the heart receives a durable armor that will even prove useful for the Fiery World. Let us strive to have an armor that is useful everywhere.

412. Even the Highest Beings must be filled with spirit in order to act. The expression be filled is quite precise, for indeed one needs to be filled. This means filling oneself with an abundance of the spirit. But does this not also mean that we must enter into contact with the Hierarchy? Only by drawing the spirit from the Highest Source do we receive renewal and intensification of the fiery energy. That is why it is not indicated anywhere that a person should withdraw in spirit; on the contrary, seekers should be filled with the power of the spirit that leads to Light. You correctly recalled the experience of standing on the edge of an abyss, recollecting how you contacted a boundary that intensified your energy. Only such crests of the waves will uplift the spirit to a point of fullness. But a person who is focused on himself and thinking about self-assertion will never draw from the Eternal Fire. Let us aim our efforts at carrying out spatial measures. I can welcome you resolute warriors who know of the Phoenix that rises from the ashes.

413. Much that is actually not evil is bad from the perspective of earthly standards. If amphibians exist, why can't there be creatures that dwell both on earth and in fire? Thus, great fish are caught in great nets.

414. The phosphorus tissue has an exact resemblance to the fiery body. Set such a tissue on fire and you will immediately see how the flame flows out in many directions. That is how the fiery body flares up when irritation or shock sets it on fire.

415. Somebody may ask whether a second volume of Heart will be issued. Answer that people like reading the last page without caring about the meaning of the first page. That is why the Teaching needs to be divided into steps. It is especially sad to see that

senselessly swallowing the last page only brings harm. The heart requires care and coordination, for without them the phosphorus tissue will ignite.

416. However much the manifestations of the Subtle World are hidden, so many and such diverse people have witnessed them that their existence cannot be denied. And many people know about the existence of the Subtle World not through séances or invocations but through natural vision. Of course, it is very rare that someone sees the Fiery World, but a subtle being is not far from our earthly condition. Many people will not even mention these manifestations because they are ordinary for them. Even the simplest people do not fear them, knowing in their hearts that there is no reason to be afraid. Fear, more than anything else, separates people from the Subtle World. That is how the most natural manifestation is hindered. People also turn to the most inadmissible necromancy, forgetting that all coercion is contrary to nature and harms the flow of the law. But one also should remember that even among the various natural manifestations, spiritual vision unfolds in accordance with the heart. The low consciousness will see the low, but spiritual purification will make higher vision possible. So it is the condition of the heart that will keep the consciousness above ordinary manifestations.

417. Since the new is the oldest, seekers should not fear that something is impossible. Everything is imaginable because everything exists. People should not assume that there is a poverty of creation. It is astonishing how easily science allows itself to be shackled with narrow-minded limitations and gives answers regarding things about which it knows nothing. Children sometimes are more correct in admitting, "I don't know." A frank admission of ignorance is recognized to be the Gates to Knowledge.

418. Even if you succeed in convincing people that the heart partakes of mercy, compassion, and love, the other domains of the heart will remain unintelligible to them. Won't reasoning bring forward a thousand unknowns the moment you begin to speak about cosmogony? And unless there is the courage of the heart, these discussions will lose sight of the higher boundaries. Also, unless the heart takes part, you cannot discuss quality, which lies at the basis of everything that exists. Reasoning rejects quality, but you are already seeing how life is ruined when respect for quality is lacking. Only the heart will take joy in the truth of quality. So let us understand why, after all sorts of complicated calculations, there only remains salvation by the path of the heart. A flame that defies control, the horror of a poison let loose—these can only be faced by the heart. Moreover, one has to begin understanding the heart from the very first steps, because only yesterday the heart was rejected. Nor is this a bad thing, for in a sense it gives one a chance to acquire a new treasure. People are so fond of anything new, and after delving into the integral systems of philosophy, it is fascinating to get a new game—the heart. Children like games that resemble those that grown-ups play.

419. It is all right to ask people to think about the heart at least occasionally. At first one should create a general effort to move in this direction. The planet cannot be maintained by just a hundred hearts. It is necessary that people accept the heart, even partially, as

the guide of life.

420. The fiery armor can only be sensed very rarely; the same is true of the rays that form the wings of achievement. Even so, a warrior can be aware of how much this armor is protecting him, although like any fiery manifestation it requires unusual caution. The Mother of Agni Yoga knows that attaining such armor is not at all easy, for earthly conditions are quite remote from lofty fiery manifestations. But when fiery actions take place, the fiery armor makes its presence felt. Of course, if a person's heart is already accustomed to fiery manifestations, he can take part in the fiery battles.

421. A severe time requires powerful armor. People should accept this still more deeply in their hearts. They should accept the scope of the world battle so that they can encourage each other by making collective efforts. Criticism and derision are especially out of place. People need to let their hearts unfold upward, as if they were inspired by the grandeur of a temple. By doing this they can come closer to understanding the dimensions of what is happening.

422. People have found it difficult to grasp the idea that a radio broadcast may be occurring simultaneously all over the world; but the speed and boundless nature of thought are almost beyond the reach of the consciousness. The simplest, most beneficial truths are especially hard to accept. Even the methods used to investigate such laws are often deserving of pity. The monitors posted to make observations in experiments and in transmission of thought may be totally incapable of picking anything up. On the other hand, no questions will be directed to people with sensitive hearts. The difficulty now being faced is that many of the people gathering ostensibly in the name of science are undeserving of trust. Researchers should not be afraid of making mistakes, and the masses ought to be surveyed on a large scale. Naturally, there will be contradictions, but someone who conducts experiments honestly will receive really wide-ranging material nonetheless. The social sciences should conduct extensive research on how the diffusion of thought lays the foundation of human welfare. So in this era when energies are being discovered, observations on thought ought to be carried out.

423. In discussion about the education of the heart there may arise what seem to be differences of opinion. Some will insist on a cautious attitude toward the heart, while others will recall My words, "Burden Me still more." Deployment of a shield is necessary in response to every evil attempt, but one should take on a still greater burden in the name of the Great Service. So the energy for Service ought to be intensified, because it grows with intensification. Many people are envious of anything that arises from oppression, for they find it especially annoying not to even be noticed by the dark forces. But not many appreciate intensification as a way to develop creative energy. Naturally, no intensification issues from thoughts about murder. During an attack whose objective is annihilation, fiery armor is necessary. Every warrior ought to think about such armor. This will not be a sign of retreat from battle, but a wise precaution. There is no contradiction between burdening the heart and being cautious. A warrior has to be

ready for all kinds of attacks, and flexible thinking is necessary for this.

424. It is anything but cowardice to keep a watchful eye on things, especially when you are aware of what Satan has decided to do. Even a giant can be hurt by a small seed cast with harmful intent. So those who seek to harm others will try anything and everything, as they are never sure where evil might not flourish. The success of darkness lies in this sowing of rubbish. People forget how cautious they must be. Evil intent does not just spring forward like a tiger, but also creeps in like a mouse.

425. When observing the workings of the heart, a mediocre mind will face a multitude of perplexities. Such a mind will find it strange that even an extremely refined heart often notes the most powerful events very slightly, but resonates strongly to comparatively minor happenings. There are a number of causes for this, external and internal, and one should make careful distinctions between them. All the counteractions of various currents should be taken into consideration; but at the same time one should also understand all the karmic conditions, which may intensify or diminish the transmission. There is no reason to be distressed if the law governing the heart's reaction cannot be expressed in so many words. Quite the contrary, the diversity of the ancillary circumstances enriches opportunities for making new observations. So even in schools instructors can exercise the attention of the little ones, who are often much more honest and flexible than adults; one need only direct the children's attention to the attractive notion that they take note of their own sensations.

426. Development of the power of observation will lead to fearlessness. We should not be afraid of what is around us. So by making observations, we ourselves will bring to light new structures that only yesterday were imperceptible or invisible. And in doing so, we will be able to accustom ourselves to things that once seemed extremely unusual. What yesterday was forbidden out of ignorance will tomorrow become a participant and inspiration in life.

427. Nobody would believe that you knew so much about what is happening now, nor would anyone believe in the signs that you are accustomed to discerning. However, should one pay attention to people who desire neither to understand nor to accept? You know many followers of the Higher Teachings, but do they carry them out? Quite the contrary, their cruelty of heart and self-adoration are astonishing. It means that reasoning has drowned out the voice of the heart.

428. Cor bovinum, ox heart, is a very common condition, enlargement of the heart. Many things may cause this, but it is the main cause that concerns us here. Enlargement of the heart may arise from an overabundance of unutilized heart energy. It could be said that the people who suffer from enlargement of the heart did not begin education of their heart in time. The potential of their organ was good, but the heart energy was not applied. Naturally, in essence an enlarged heart is preferable to a fatty one. Indeed, the heart can be called the most individual organ, which is why the methods for educating the heart must be very flexible. From the child's earliest years,

attention should be paid to its aversions and predilections. It is stupid to regard aversions, which are often not understood, as silly nonsense. Quite often aversions and predilections reveal the entire structure of the heart, and one can draw very useful conclusions by observing them. But most of all one should beware of a heart that knows neither predilection nor aversion. It means that the heart is asleep. There are many such sleeping hearts, and this condition leads to the disintegration of the spirit. So once again the unfathomably spiritual is connected with physical manifestation.

429. One can consider the most spiritual problems from the standpoint of physical laws, and the neglect of our center—the heart—may be described as truly inhuman. People are not used to paying attention to the sensations of the heart, but it will resonate to absolutely anything.

430. An outflow of heart energy may be voluntary or involuntary. The latter may be aroused by an external entreaty or by the irrepressible generosity of the heart itself. One can imagine how bountiful these generous gifts are and how much strength they use up; but the generosity of the heart is immeasurable, and the flaming heart knows no stinginess. The same principle should be applied to heart transmissions that have been aroused from distant places. On the way to its destination, many similar transmissions fasten onto the call being sent, for like gathers like according to its element. Especially in this way is the flow of energy reinforced. Naturally, you know about the divisibility of the spirit, and you will understand these generous responses of the heart. There is good reason for speaking about economy, for it is needed in everything, even in the transmissions of the heart. This is a very grave time!

431. You may notice people showing an absence of attention, a curious absentmindedness, as it were. While this condition lasts, they are unaware of their surroundings. This may be due to absentmindedness or fattiness of the heart, but one should not reject the possibility that many other higher causes may be at work. The spirit can perform its work at many different times. It does not need intermissions or some sort of preparatory steps; it either senses a need for action or it is summoned. It carries on its distant communications in a variety of ways. There is a factual foundation for the stories of saints who, while seeming to fall into a momentary trance, were extending tremendous spiritual help during that time. Often the “trance” is not noticed by those present or even by the person who enters it. Only the pause in awareness of the surrounding conditions proves that there has been a complete absence. It is impossible to judge how long these absences last, because time has no place in the dimensions of the spirit. But anyone who is aware of having had such an absence can state that something happened that was beyond earthly dimensions. Seekers ought to take note of these absences. One can gradually come to recognize familiar details emerging quite unexpectedly. The details of the spiritual work will flash by like a fiery arrow, and then droop like a flower lowered into poison. The great labor of the spirit is so remote from the lower, poisoned spheres!

432. A seeker's first duty is to watch his own feelings. Nobody should consider the call

for such attention to be an exaggeration; quite the contrary, attention ought to be understood as something that shows respect for a higher prototype. It is time to put an end to the theory that things happen by chance. You noted correctly that even the simplest experiment cannot be repeated. But the individuality of an action is not born of chance; it is the result of the irresistible, sequential operation of the law. So by developing attentiveness the seeker can grow used to respecting reality. You were right in noting that only the new consciousness will provide the future with a firm foundation. In the name of the future, let us learn to concentrate.

433. In undergoing the education of the heart, we grow accustomed to the spheres of the Subtle World without noticing the fact ourselves. This happens not because of some sort of exceptional, miraculous phenomena, but rather through the minute sensations that the sensitized heart starts to discern. While seekers ought to accept this idea about the importance of minute sensations, they should not become dogmatists who delve into doctrines based on petty divisions and subdivisions. The heart will show where the tortuous line runs between the essential and the conditional. Little by little we come to acknowledge that around us there exist a multitude of manifestations that the laws of elementary physics cannot accommodate. Experiences will increase, and an entire spectrum will take shape consisting of the sensations of the Subtle World. This will be the most obvious thing that happens when we begin to approach the Subtle World. After experiencing these sensations, we will also begin accustoming our physical bodies to the specific features of the next state. By grasping the essence of the Subtle World's laws, we immediately attain to more advanced stages on that plane. We regard it as perfectly natural for people to accustom their consciousnesses to subtle feelings and sensations, and thereby also acquire physical adaptability.

434. By these means the entire psychology of existence will be changed. You are already able to understand that there would be an absence of boredom even if you were to find yourselves in inaccessible caves. You already know an absence of fear, even though you are in the front ranks of Armageddon. You already know patience, even in the midst of the worldwide tempest. In this way many qualities are already entering your lives, bringing with them a string of indestructible accumulations. This is the source of true wealth.

435. It is perfectly legitimate to ask whether psychic experiments might not be greatly hampered by the resistance of the will. Let us answer that this is very much the case; not only a resistant will but also a deadness of the heart creates obstacles. Even with the most effectively designed phenomena, the results are limited by the resistance of those who oppose them. One cannot acquire the ability to levitate or walk on water if resistant forces are present. Even the power to walk through fire or wield the deadly eye will not be completely effective if there is a resistant will. Therefore, My advice about unity has a special meaning. This is not just an ethical instruction but also a practical consideration. Even slight resistance already injures the fabric. So the coworkers need to preserve a sense of solemnity, for this feeling will not permit petty irritations and decay.

436. The theory connected with the winding of psychic energy closely resembles that which underlies the induction coil. So it is that many instruments designed for cruder application may provide essential ideas for experiments with subtle energy; but people need to have their eyes open so they will not be reluctant to make use of unexpected allies and materials.

437. There is a question that particularly concerns people: why didn't the founders of the various spiritual Teachings avoid physical illness? Usually this question is asked by people who themselves are contributing a great deal to such illnesses by harboring suspicion, criticizing others, and opposing spiritual work in multiple ways. But put the person who asks this question in a poisoned room and he will immediately fall ill with a hundred different diseases. Of course, to understand this issue one has to imagine the tension of the organism when it is performing spiritual work. In its desire to help, the organism takes in its surroundings, drawing everything in like a magnet. The transference of another person's illness to oneself is not a fairy tale. During this process one may notice that the pain is not transferred to the same organ or body part, but instead strikes the tensest or weakest centers. It is wrong to think that the pains described in the lives of the great ascetics are exaggerated. Quite the contrary, the intensity and degree of those pains are as varied as humanity itself. But what is it that alleviates these sufferings? Besides the silver thread of the Hierarchy, the heart itself often conveys the sign for the healing ray to begin its work. We often find it astonishing that doctors pay no attention to the people who visit the ill. Perhaps half of the cure would consist not in medicines but in removal of the harmful elements that are brought in such abundance by those who come along with their spiritual contagion.

438. Medicine needs to inquire about people who purify and people who do harm. Unless there is a solution to this problem, it will be impossible to find a way of avoiding many of the most recent diseases. It should not be forgotten that diseases evolve together with races and epochs. But our recorded science is still so young that one cannot really suggest that it make comparisons in this regard. It only knows about a few centuries, but what about the tens of millennia that preceded them? We have become very conceited and forgotten how many things we do not know. But the heart knows the dates, and even an ignorant heart quivers at the approach of the Fiery World.

439. The projection of thought onto a highly sensitive film is quite possible, but to do this a person has to focus the sharpest thinking. The main thing is the quality of thinking. Sound creates rhythms in sand. Thought also generates vibrations, but naturally it is much subtler than sound. That is why it can act not upon coarse grains of sand but upon the most sensitive film. People will not reach such subtlety and concentration any time soon. They substitute amusements for concentration. But was extravagance ordained? Everywhere action was enjoined, but not the chaos of scattering and dissipation.

440. The Teacher is sending forth an understanding of world events. Without the Hierarchy the chaos of events turns into formless puffs of mist. So it has been correctly

observed that the present period cannot be brought into a system unless a purification of consciousness takes place. The key movements of the various peoples can be affirmed from the Mountain.

441. Who will encumber himself with the Teaching if his heart has not moved upward? It is not conversation that is necessary, but the introduction of quality into the details of everyday life.

Each day brings some knowledge and a deepening of the heart. It is precisely in this that the accumulation of energy lies. The seeker need only be free of boredom, which, like fear, brings so many things to a standstill.

442. “Do not wish evil on the Blessed One”—thus do the scriptures ordain. This instruction contains great wisdom. Frequently Yogis are accused of being vengeful or retaliating for evil deeds. Of course, this completely contradicts the nature of a Yogi, but the sad consequences of slandering a Yogi appear all the same. This manifestation is not difficult to explain: when the fiery magnet of a heart is sending rays to distant lands, one can imagine how powerful this radiation is. When an enemy’s transmission comes into collision with this force, a return blow is inevitable. The situation may even demand extreme tension on the Yogi’s part so that the grave consequences for the enemy are somewhat alleviated. But often the ray of the Yogi is speeding to a special destination, and then the enemy has only himself to blame for the consequences.

443. These return blows have had to be witnessed on many occasions. They can be correlated very clearly with the physical condition of the enemy. With these return blows the weakest parts of the attacker are hit. This also explains why in each case it takes a different amount of time for the consequences to emerge. Indeed, rather than taking medicine, it often would be better to focus on eliminating every trace of enmity. So the commandment, “Do not wish evil on the Blessed One,” has a vital, almost medical, significance.

444. Among the various sacred pains there is a certain type that is called the “Vina of the Creator,” after the Indian lute. The pains of the centers in the throat, shoulders, elbows, extremities, knees, and elsewhere speed out like chords reverberating on a musical instrument. That is how the heart is tuned. Without question, the heart’s bond with the Highest remains the sole refuge of humanity. The other forms of Yoga were connected with other cosmic conditions. Now the heart is being cast forth like an anchor in a storm, and it is not difficult to approach the fiery Yoga of the Heart. First, the seeker should sense the great battle and the ominous cloud of destruction that is gathering over the Earth. Second, the seeker should look upon his heart as a refuge. And third, the seeker should be firmly established upon the Hierarchy. It would seem that these conditions are not so hard to meet, but so often we humans prefer side-paths and would even rather practice deceit than turn to the simplest means. Of course, tension of the heart is needed. With good reason the heart was called the “Great Prisoner.”

445. Powerful volcanoes are awakening; the fire is seeking an outlet. People are aware of this, but they do not give up a single habit. Likewise, it is hard for them to transfer consciousness to the heart; but one needs to be clad in the best armor for protection from all sorts of poison. Similarly, people fail to foresee national events, but their sequence comes rushing forward with unstoppable force. The battle is not easy; everyone has to muster up all the courage in his heart. That is the only way people will be able to keep up with Us.

446. As the Kali Yuga ends, all processes actually speed up, which is why we should not regard the periods predicted in the past to be unchangeable. As the Kali Yuga ends, even half a century is not a minor period of time. And so Agni Yoga is becoming a bridge to the future. People should firmly understand that the development of spiritual forces, which formerly took decades, is now being accelerated to the highest degree by means of the heart. They can accept Agni Yoga as the rapid evolution of forces. Where whole years were once devoted to the refinement and tempering of the body, now the heart can move the spirit almost immediately. Naturally, the education of the heart is necessary, but this lies in the sphere of feelings, not mechanics. So let us swiftly summon the heart to service for the New World.

447. We understand how a great future is being prepared. Of course, people do not acknowledge Our methods. They do not value the immutable quality of the consciousness that leads forward. They assume that something will succeed by means of the usual accolades and money, but according to Our method it is from tension that Beauty is born. Let us not start belittling a tree whose roots are already growing. That is why one has to exercise such caution when tension has reached an unprecedented level. The approach to life that relies on the heart as the guiding principle is not simply repeating previous Teachings; it also lies in undertaking a true transformation of life.

448. People easily recognize that the lower discipline, Hatha Yoga, has a scientific basis, but they do not even attempt to bring the higher signs into the scope of scientific observations. But of what value are the mechanical siddhis in comparison with the manifestations of the loftiest heart? The siddhis of the body cannot often be applied, while the activity of the heart flows without break. Of course, to observe the subtlest manifestations of the heart, the seeker's attentive power has to be intensified; but serious experiments also require attentiveness. Wouldn't it be best to get used to paying attention through observing one's heart? Such experiments in attentiveness will not be undertaken in vain. Best of all, they are appropriate for approaching the Subtle World. Once a person has listened to his own heart, he no longer sees any end to observations. The observations begun in a single home will inevitably guide the observer all over the world and also indicate the path to the higher worlds. Why write out a multitude of formulas if one does not wish to apply them in one's life? Contact with the subtler energies refines one's entire being. A person who has entered the fiery path understands the refinement, insightfulness, and vigilance of which I speak.

449. It has been correctly noted that Bhakti Yoga also has an influence on the heart, but

the difference lies in the fact that Bhakti Yoga has proceeded along the path of the feeling of love, not showing concern for other sensations of cosmic manifestations and rays that lead one beyond the boundaries of the planet. Only with difficulty can science comprehend the paths of Bhakti Yoga. But now the heart is conducting a twofold labor: the heart is leading to the world of love through the circles of the Subtle World and those of the Fiery World. But the solemnity that I am trying to impart to you leads to the fieriest waves of attainment. Not simple is the grace that reveals itself in the midst of solemn devotion, but the armor of solemnity is beautiful.

450. A Rishi used to send small pieces of linen, palm leaf, or birch bark to the needy and sick. Some who received them scoffed and said, "Isn't it ridiculous to waste energy sending people empty fragments?" Words were the only thing they would acknowledge. But those who were wise took what they had been sent and applied it to the sick part or to their hearts, thereby receiving relief. They understood that the Rishi had placed his hand upon the object sent and suffused it with his psychic energy. There are also known to be images or imprints of hands that were transmitted by mysterious means and only appeared when subjected to heat or light. Of course, an ordinary doctor would rather place faith in some very crude plaster or ointment than admit that the magnetism of objects has significance. One may yet be able to win the doctor's favor by pointing out the importance of fatty deposits; but concerning anything of a higher nature, a dog proves itself to be more understanding. So it is incredibly difficult to instill in the human brain any idea that uplifts human dignity.

451. We do not like to give concrete advice with a narrow range of application. First of all, people do not accept such advice as something to be carried out. People do not like the Fundamentals of the Teachings. They always prefer fakirs or fortunetellers. But even these cherished methods are not regarded as conveying anything that has to be applied. Certainly, people will come seeking advice, but they will not make much effort to understand it and will distort it to the point where it actually leads to harm.

452. It is not just fools who deny everything invisible to them; in their search for facts, scholars also destroy a multitude of useful things along the way. Bias in one's thinking acts like a heavy weight, crushing the life out of everything that has been ordained. Likewise, good advice may be accepted for the time being and then set aside just when the seed is starting to take shape. Who, then, is able to imagine the complexity in the course of the currents? You know how a splendid future is being prepared; but since it cannot be a return to the primitive, the builders have to get used to there being developments that are plain and clear to Us but not to everyone. We are attaining success in piercing the darkness, and the builders should remember that solemnity is the surest means of fortification.

453. Truly, nothing is repeated in the Universe; but even in the midst of all this diversity, the human heart is the most individual of all. But who will measure this abyss? And who will undertake the task of explaining to the peoples about the heart and then repeating it? Not lawyers, not doctors, not warriors, not priests, but the Sisters of the Great

Mountain will take upon themselves the solemn duties of laying one hand upon the aching heart, while pointing with the other hand to boundless Grace. Who, then, will be able to understand the solemnity of love, which unites the silver thread with the citadel of the Highest Heart? That is why We are so intent on sending forth the Sisters to a podvig of the heart. It is impossible to reveal the infinitude of the Highest Heart in a way that an unawakened consciousness can comprehend. To understand, you must already have succeeded in acquiring solemnity. In order to avoid disgracing solemnity with anything petty or lacking in co-measurement, you must already have developed solicitude. If these conditions are met, the Service of the Sisters of the Mountain will go forward. And they will protect the hearts of the people from the filth and stench engendered by darkness.

454. In all races, at all times there existed the cult of the heart. Even savages, when devouring living hearts, regarded the heart as a higher power and thereby, in their own way, paid it reverence. But our contemporary era has completely forgotten the Teaching of the Heart and cast it aside. The heart demands a new understanding. Anyone who cites purely scientific facts about the heart must be ready for accusations that he is touting superstition. Dogmatic professionals will make a special effort to defend their miserable existence. One should realize that the battle to secure understanding of the heart will be especially severe. So the dark forces will defend the brain, setting it against the heart. Naturally, this will only distort the situation. The leg has important functions, but there is no need to put food into one's mouth with one's foot. And so in everything goal-fitness comes first.

455. The atmosphere has never been this dense! A person has to be particularly slow-witted not to sense the phenomena that are manifested anywhere one walks. The world's condition cannot possibly be considered normal, but the people of Atlantis also completely failed to see all the striking signs around them. In fact, the Atlanteans went even further by meting out capital punishment to anyone who pointed out the obvious calamities that were occurring. Naturally, this measure only accelerated the destruction. People have never willingly acknowledged that they themselves are the foundation for the transmutation of psychic energy, and so they have no compunctions about misdirecting the flow of this precious power.

456. Truly, the unyielding, unswerving power of the heart creates a tempering process that is suitable for attainment of the Fiery World. It is the flaming heart—not a spasmodic, fitful striving—that guides the consciousness in accord with the higher worlds. Let us manifest solemnity.

457. The flow of heart energy is often felt on the right side of the organism. The energy strikes the Chalice and, of course, from there is reflected to the right side of the organism. The temples, neck, shoulders, knees, and extremities are registering a sensation that is very similar to the feeling of a physical outflow. The amount of energy thus distributed by the heart is incalculable. That is why the Guide often advises caution. It is difficult to determine in advance just when this outflow will begin, because spatial

magnets and sympathies often demand simultaneous transmissions to different parts of the world and various spheres. If demands upon the heart energy could be connected to an electric bell, there would often result an uninterrupted ringing that would vary only in the level of its intensity. Such experiments will surely be performed, but the people conducting them will rarely agree that the heart energy is involved; instead they will attribute the results to some kind of nervous contractions. Not so very long ago, a person might have been burned at the stake for possession of such a “telegraph.”

458. In fact, not long ago the potato was regarded as the “devil’s apple.” Let us not get all puffed up with pride, since similar examples of human ignorance abound even now. The ignorance of savages may even be preferable, because they can be led forward more easily to the possibilities of the distant worlds. Even reincarnation is still regarded as a curiosity or a superstition. All the indications regarding the laws of nature have yet to lead to significant conclusions. I am repeating this not for you but for the timid ignoramuses who attempt to cover crime in a cloak of irresponsibility. How they dread death! In fact, they are even afraid to cross to the other side of the river. Their ignorance needs to be disturbed once in a while. Those who slumber are sometimes in need of a good whack.

459. Those who are sleeping can be easily burned, because they have left the fire burning close by and are unwilling to pay attention to it. Again, this is not being said to you, since you already understand what vigilance means.

460. Not only vibrations but also the substance of the heart provides creative power. This same energy should be valued in all the most miniscule manifestations of life. Even in its minute manifestations life performs a miracle that could be the worthy subject of innumerable books. So directing attention to the physical shell will inevitably end up deepening the attention paid to the action of the heart. The Teaching of the Heart is the teaching of the causes of manifestations. The ancients began transmission of the Teaching by laying their hands upon the heart. Then the Teacher would ask, “Don’t you hear it?” and the student would answer, “Yes, I hear.” “This is the beating of your heart, but it is only the first rap on the Gates of the Great Heart. If you don’t pay attention to the beating of your own heart, then the beat of the Great Heart will deafen you.”

That was how the Command was conveyed in simple words; thus, the path to Infinity was transmitted through knowledge of oneself. Is it possible that we have not gone further than the ancients, that we have been unable to picture the path of the tremor, the path of eternal motion? You correctly remarked that the potential of motion is a guarantee that one will reach perfection. That is why a static condition devoid of tension and striving will fail to uplift the thought of humanity.

461. How precious is awareness of the fact that each of our correct judgments enriches space! And how great is our responsibility any time we sully space!

462. Many concepts and conditions cannot be expressed in words. Only a lack of

respect for words allows people to frequently chirp away like birds; but if people studied the language of the birds, they would be amazed at its solemnity. There is far greater exaltation in the words of birds than in the twisted judgments that other two-footed creatures voice. There is good reason for my repeating about solemnity, for it is nourishment for the heart! Not in criticism or irritation but in solemnity are we preparing for the great march forward.

The onward march should be understood as service to the Teaching of Life. You yourselves see how events are gathering. You also see that quantity has no significance and often may be nothing but a burden. You yourselves see that events are growing in scope, for even people who lack foresight are beginning to feel astonished at the cosmic manifestations. Count the hours, for there has never been an age so filled with events.

463. Without a doubt, there is a disturbance of climatic conditions, but people just make superficial remarks about sunspots or a shifting of the Earth's axis. The most timid people come forward with those assertions, but they do not even understand what they are saying. Many times the Earth has been visited by calamities that wiped away civilizations and life, and these were preceded by just the same sort of theorizing. Then, too, people were unwilling to notice the signs of disturbance, and they continued carrying on superficial arguments about how to prolong the sapped-out conditions of contemporary life. Now, too, people who harbor a multitude of misconceptions are asking why a heightening of sensitivity and intensification of certain pains seem to be unavoidable when one studies the higher knowledge. If someone explained to them that their heedlessness is making the chosen ones suffer, they would not believe it. They will not accept that they themselves are condensers and transmuters of energy. But when numerous such "apparatuses" are damaged, the distribution of energy is disturbed, and only a few refined hearts take on the pressure that should have been distributed throughout the entire world. The solar natures take upon themselves the pressure of the fiery energy and thus must be responsible for millions of drones.

464. We entrust Our disciples with the task of getting to know the desert as well as the atmosphere of the city. This gives them a chance to compare differences in the pressure of the fiery energy. It is inadmissible for people to gather in great multitudes as long as they do not realize what precious vessels of energy they themselves are. They will not allow thought about the value of their own spirit. That is why the feeling of solemnity is the hardest thing for them to experience. The tremor felt when wings are carrying one in steady ascent is beyond a person's strength if he rejects the value of the spirit. Without a doubt, there is a disturbance of climatic conditions. Isn't humanity's spirit responsible for this dangerous manifestation?

465. The impression that an aura makes on film does not depend on the film itself but rather on the photographer and the subject. Ordinary film of good quality works just fine, but the qualities of the participants and witnesses are especially important. Even if one of the participants has excellent qualities, one should not expect immediate results. To get harmonies, the vina has to be tuned, but people dislike preparatory work more than

anything else. And one further condition is necessary: the participants should be able to spend at least one day without feeling the slightest irritation. Imperil eats away at the most essential energy reflexes. An irritable person can be called a shell, in the fullest sense of the word. A single crystal of imperil is able to obscure the most significant results. Imperil should not be thought of as a houseplant; its odor spreads far and wide, and blights every current it touches. So when I warn against irritation, I am not promulgating a dogma but offering therapeutic observations. As with everything, implementation of these instructions should begin with the details.

Certain mechanical methods are also useful in photographing the aura. Before the photograph is taken, it is helpful for the participants to take musk, which stimulates the currents of energy. It is helpful to have a black velvet background and also to manifest solemnity, when possible. Naturally, it would be absurd to crowd the room with curious people who just happened to stop by. The very atmosphere of the room should be purified with eucalyptus oil. Thus, one needs to consider not only the occult conditions but also the purely hygienic ones.

466. Seekers should keep the Chain of the White Forces constantly in their thoughts. Not criticism is needed, but only the future structure. Dazzling is the radiance of the White Chain, extending from the Mountains of Light. These are significant times, when even the humblest of souls discern the majesty of the White Chain. People should follow all the Indications so that grains of irritation will not hamper the power of the White Forces. One might even say it is beautiful to sweep aside everything trifling when titanic bodies are trembling.

467. The hygiene of the heart is premised on good deeds—but good deeds in a broad sense. So “good deeds” do not include inciting people to commit treachery or harbor evil intentions, or encouragement of false prophets, deceivers, cowards, and all the other servants of darkness. Nor do good deeds include shameful negligence or deliberate concealment. Good deeds have in mind the welfare of humanity. In the course of good deeds the heart acquires solemnity, which is like the harmony of the spheres. Actually, good deeds can be discerned as beneficial acts of podvig—distinguished by their aptness in fulfilling goals, not by their callousness. It often seems to people that they ought to always be nice and sweet, and this misunderstanding leads to avoidance of responsibility; it is simpler for them not to think too deeply and instead take the easy way out.

468. The heart understands where there is deviation, where curiosity, and where a thirst for knowledge—that is how you should discriminate between those who approach. Do not give the fire to the light-minded, nor entrust the curious with counting the leaves of the Teaching. Many misfortunes arise from trusting people too much, a mistake that is impermissible where treasures are being guarded.

469. People should recognize that Light is a living substance. They should understand that ascent is the one direction destined. It is hard to realize that deficiency is the result

of one's own mistakes!

470. Let people recognize that the essence of the heart is an inextinguishable substratum. The term used is unimportant, so long as the essence of the heart is clearly indicated. Thus, people need to grow accustomed to the indisputable concepts that are familiar to all humanity. Those who have been victimized will realize why it is that from ages past Osiris has been slain and had his parts scattered all over the world. If this slaying had not taken place, messengers could not have been sent across the globe. Thus, what is suffering from one perspective is only diffusion from another. Similarly, the reading of works contained in several volumes can have a deep significance. A person who studies the Teaching is in a different frame of mind when trying to assimilate the content of each book, so a multitude of perspectives emerges. That is why in every book it is wise even briefly to touch on what has previously been covered, so that the reader will have a chance to grasp everything in a similar frame of mind, a similar mood. Moods are the birthplace of various points of view.

471. People look upon the Teaching of the Heart as the one having the least foundation. But could one regard a current of heart energy as something occult? On the contrary, there is nothing as precise as a heartbeat. A sensitive heart impels one to a renewal of consciousness. At least show some respect for the heart and its work.

472. Whether negative or positive, prejudice is wrong. It is contrary to every kind of Yoga, for it cuts off the phenomenal side of ascent. People often confuse prejudice with straight-knowledge, but these qualities are entirely antithetical. Prejudice is the progeny of reasoning, whereas straight-knowledge dwells in the heart. So one should not compare the children of reasoning with the children of the heart. The assumption that they can be placed on the same level is not only erroneous but also harmful, since it belittles the activity of the heart. It can be observed how slabs of prejudice accumulate until a person's entire life turns into a self-erected prison. But since straight-knowledge concerns cosmic truth, it does not contain anything that belittles or narrows. The self-development of straight-knowledge awakens solemnity of feeling. So it is that through various gates we approach the Hall of Solemnity.

473. A person who has not experienced the sacred tremor of solemnity cannot understand the harm that prejudice works. It develops not in great deeds but in each tiny action. Thus, the votary of prejudice wakes up cursing a dream that did not fit into the limitations of his nature. He will spend the entire day criticizing and cursing because he lacks the standards of the heart. And he will fall asleep still criticizing and go off to a realm corresponding to that criticism.

474. The dying out of generations of human and animal life, as well as the depletion of nature's generative forces, indicates the end of the Kali Yuga. This process is taking place before your very eyes, but only a few people take the trouble to notice this cosmic manifestation. There are times when even you ascribe all this to chance, while in fact it is evidence of the stern law that humanity has called into action. It would seem

impossible for people to overlook what has been happening these past several years! All the same, they lull themselves with the comforting thought that things went all right yesterday; yet if they come across threatening signs somewhere, they fall into an animal fear. Meanwhile, nobody harkens to words about the heart. Its great salutary substance remains unapplied.

You desire to gather Our discussions for the general welfare; go ahead, but you will be able to count your readers on your fingers. Many will turn the pages of the book and smile at the childish opinions concerning the heart, Armageddon, and the depletion of generative forces. The very same thing has happened many times before, and is sure to happen again. One can only hope that the end of the Kali Yuga does not turn into The End!

475. Even so, it would not take all that many steadfast spirits to change this disastrous situation. A few flaming hearts could rise in selfless vigil and weave a strong protective net. Neither the supernatural nor magic will connect the worlds; that will be done simply by the flaming aspiration of the heart. While I have already spoken about the end of the Kali Yuga, some people are thinking about the centuries that appear to remain. They are not allowing for the possibility of acceleration, although simple chemical experiments demonstrate that reagents can speed processes up.

476. Even the tenderest, most compassionate heart should not be lacking in courage. The heart is a rock on which strongholds are built. Can a stronghold prevail without courage and solemnity? In the most straitened circumstances courage gives breadth to one's outlook and solemnity impels one to the Heights. Seekers should be tireless in their quest for courage and solemnity. Courage may be buried under the rubble of disasters or remain completely undeveloped. It is on the list of qualities that require development. Every accumulation of courage has been tested in the past. It is not hard to ignite the flame of courage when its blade has already experienced battle. People often employ beautiful expressions without being aware of their origins. They rightly say, "Her heart caught fire," or, "His spirit was kindled." So there was a time when people recalled the fire of the heart, but now they are ashamed of this fire. They are first of all ready to explain their beautiful expressions either as superstitions or as fairy-tale fantasies. But on the best occasions let us recall fire, courage, and solemnity. Love, which pure solemnity embraces, is always in need of defense against dark desecrators. Courage is a shield, and fire welds its streams into a fiery sword. I have good reason for affirming courage, for it will strengthen the aspirant's outlook.

477. There are all kinds of armor. The parts of the armor are often joined in a solar disk above the solar plexus. Especially among Eastern arms one commonly encounters this kind of structure. Sometimes it has been attributed to the cult of Mithra, but it is far more ancient. The armor of the solar plexus is what suggested the design for this armor. And the solar plexus dons its armor in time of battle. Now the battle is raging, and naturally your spirit leaps to the frontlines. Warrior and mother, you have done well in forging your armor of courage!

478. Let people smile about Our Advice regarding the heart. The most difficult thing for them will be to accept the dimensions of everything, beginning with their own hearts. But We know how to wait for understanding. And since We are well aware of the way people are, We place confidence in the power of patience. When affirming courage, We will not forget about patience. It is comforting to know that patience overcomes every irritation. In the tension born of patience a special substance is produced which, acting like a powerful antidote, neutralizes even imperil. Of course, being patient does not mean being insensible or callous. Benevolent reactions do not appear while a person is showing criminal indifference. Patience is a conscious state of tension as well as opposition to darkness.

479. At the same time, patience is a source of Grace. Nothing tests the heart so thoroughly as patience. You know the essence of what is happening now. Can you withstand the tension of the spheres unless you have the experience of patience acquired over many ages?

480. If somebody begins to complain about the intangibility of the Subtle World, point out how very wrong that statement is. The wings of the Subtle World touch people far more frequently than they are given to thinking. It is people themselves who brush off the invisible flies and the invisible web, just as they frequently fight off a persistent thought and then turn around with the question, "Who was calling me?" Life is full of a multitude of subtle but entirely real sensations. Given their physical reality, many of them could even be studied with comparatively crude instruments. As you know, the sensation that there are invisible webs on one's face can often be felt distinctly over a sustained period of time. It would seem that physicians engaged in research in the domain of psychic phenomena ought to consider this sensation to be very significant. Why don't they use various instruments in conducting tests with people who experience such sensations, tests to monitor pulsation, the nature of secretions, the heart, and the receptivity of the skin? The subtle element may also indicate a sort of tremor around the person being observed. So by feeling one's way around, one could start making useful observations; but the main problem is that usually such experiments are carried out intermittently, without iron-hard, unshakeable patience. The Subtle World requires striving, not spasms.

481. When I speak of the touches of the Subtle World, I am not referring to the sensation of a handclasp or a touch that calls attention to something. These latter manifestations may happen unexpectedly and therefore be difficult to observe, whereas the invisible web or a persistent thought can be investigated. Naturally, the Subtle World can be studied not in insane asylums but among healthy people. True, possession does provide a series of manifestations, but the lower spheres must not be made manifest, for they are horribly contagious!

482. Wouldn't it be considered a powerful psychophysical manifestation when a bed, an armchair, and a table shake because of healing vibrations? It is not surprising that such

shaking is sometimes mistakenly attributed to the tremors of an earthquake. Skeptics will often insist that the shaking sensation is due to dizziness. The ways that vibrations manifest would also provide material for experiments. Even with primitive instruments one can observe the vibrations of heavy objects. From such crude subjects one can move on to people's organisms, which shake in all their nerve centers. You are aware of these vibrations and accept them as something completely natural, but let us not flatter ourselves with the hope that multitudes of people wish to learn about them. Yet all of the teachings have vibrations in mind and speak about them in a definite way; even primitive teachings have accorded them considerable significance. So when thinking about the heart, let us be sure to remember the great healing power of vibrations.

483. When I talk about caution, I also have vibrations in mind, because many crosscurrents can create poisonous combinations. That is why it is so important to understand where vibrations are coming from and thus be able to accept them with one's heart. Wondrous is the conductor of the heart which, being superior to a telegraph, understands the process of right combination. Awareness of the Hierarchy also leads to this understanding. One must understand consciousness in its very essence.

484. A "black heart" has always been regarded as a symbol of great danger. Only the most unshakeable courage could stand up against this disastrous phenomenon, but such courage was rarely found. The degree of courage is tested by the power of the danger being confronted, true courage waxing stronger as the intensity of the danger increases. She, Our warrior, knows the degree of courage to which I am referring. When the dark legions attack, all sorts of consequences arise. Injury to a person's essence results in possession, but a purified spirit may fall ill rather than suffer possession. You have read how Our Brother, though he was already of high standing, suffered a long illness due to dark opposition. Such consequences must be kept in mind, because it is a great battle that is raging. Certainly, the impact of the dark arrows can be reduced, but personal caution is still necessary. The same impulse should be directed to accumulation of courage as an antidote to the black poison. Naturally, physical weakening does not mean spiritual weakening; quite the contrary, sometimes physical problems may mean that the expenditure of spiritual riches becomes unlimited.

485. One must be extremely careful during the Great Battle. The chief condition that prompts caution is the certitude that behind one looms the threat of vacillation, which leads to betrayal. Seekers should recall how gradually We revealed the properties of the heart and prepared you for great actions. They should remember once and for all that Our Instructions are not abstract. And they should understand that this Yoga is given in time. Achievement does not mean rolling on the ground or consuming physical poisons; rather, as was said long ago, it is spiritual poison that is consumed by Agni Yogis for the salvation of the world. The black hearts will not understand this Great Service. For them the physical poisons are far more potent than the spiritual. All this has to be repeated tirelessly, for then caution will be joined to courage.

486. There is also danger when an Instruction is not carried out right away. Even in an ordinary situation if we ask a person to step to the side, he is sure to ask the reason rather than do what we say, or at best he will look around and allow the stone to fall on his head. The same thing happens with unsuccessful students. Their hearts will be silent when they ought to be acting immediately. This is also harmful to the heart itself, for what could be more destructive than failure to carry out commands that the heart gives or receives? Just because the heart is silent does not mean that in its depths the telegraphic signal has not been received. Failure to act on a command is as dangerous as smothering the heart with reasoning! How many cardiac arrests are due to tension arising from unexecuted commands! The conflict between the heart and reasoning is the saddest page in human history.

487. Drinking down poison or being crucified represents a condition that is absolutely necessary for movement upward. It is as if a settling of accounts with lower matter were taking place. So we learn to fly, leaving our heavy shoes far below.

488. Even before he has finished reading the first book, my friend is already asking when the next book will appear. Though he has yet to carry out a single Instruction, my friend wishes to learn when the next piece of advice will be given. Having failed to keep even one secret, my friend demands to be entrusted with still greater ones. So you know how things are going. You know how this “learned man,” without having read through the book, is able to assure you that he has known all this since the day he was born. You know how this “unassuming man,” though he has not given up a single habit, is able to assure you of his complete regeneration. For this very reason, since time immemorial the usefulness of changing one’s habits has been enjoined. Journeying through many lands has a special quality that accustoms the traveler to every sort of condition. Someone who has understood the hearts of many peoples will not get lost among the throngs in the Subtle World. But naturally this is just one of many mechanical methods for enlightening the consciousness; the basic path for strengthening the consciousness runs through the heart.

489. A person who has perceived with his heart will not ask about what comes next before having read what has already been given. So it is that heart perception grants one a charm that gold cannot acquire. The manifestation of the anura, the “heart charm,” is valued very highly. It belongs among the qualities that can be accumulated and never eradicated. The anura, the charm of the heart, is also known as the Regal Heart. One can see how this charm begins unfolding from childhood, sometimes even being burdensome to the person who possesses it, for people of differing tensions disrupt its rhythm.

490. When they are looking for a house to rent, even the coarsest people will inspect every corner and express their feelings. Could it be, then, that We would place Our disciples in uninspected quarters? A seeker needs to know about everything in his environment. A seeker should sense all the stratifications of the past before he strives into the future. But when a decision about the future arises, the past falls away, vanishes

like a shadow cast by the passing sunset, and only the glow of the sunrise remains to illumine the brow. Some people suspect, without grounds, that Our cooperative efforts are inadequate. Our solicitude for them far exceeds their thought about Us. Try calculating the vast amount of advice wasted and structures left incomplete, and you will be able to imagine how hard it is to fill up the abysses thus created! So even now beautiful strongholds can be built!

491. You see how powerful solemnity is. You see how much can be attained through solemnity. Therefore, you should not simply recommend solemnity—you should demand it as a path to salvation. We have only just entered upon the path of solemnity. If you succeed in staying on it, you will witness miracles. Already for a month now We have been leading you on the solemn path of ascent. In spite of the battle, We are assembling in solemnity. We have cleared all of the impediments that were thrown in our way, and have gathered the fruit of the accumulations of goodness. Above all the attainments of the heart shines solemnity. We sound a summons to solemnity, We ordain it!

492. Increase solemnity ten times over. Increase solemnity just as believers increase the number of their prayer lamps. When we march forward on the path of ascent, entrust your hands to Ours. Hasten to the Summit of the Heart. Soon we will concern ourselves with the “Signs of Fire.” Now let Us affirm the qualities of the heart and show how they manifest in life. Intensify your energy for the glory of the Lord, solemnly and courageously!

493. Isn't it a wondrous experience to apply your heart energy over vast distances and thereby help the great cause? You can check the dates and receive perfectly exact confirmation of this. Therefore, it is so important to record the most significant manifestations and sensations. That way you can counteract absurd assertions that find everywhere nothing but chance and coincidence. As for those who do not consciously apply the most important energies, their failure will give rise to harmful results, not only for themselves but for everyone else as well. There is nothing worse than thinking chaotically or cutting off the currents of energy. Anyone is annoyed when his torch blows out under his nose, and suppression of the heart energy can be called the blowing out of a torch. Do not tire of repeating this. Especially when strong outflows of energy are taking place, it is quite dangerous to break the rhythm by fretting about ordinary affairs. You never know what your energy has been required for, so maintaining solemnity will be the best way to guard against breaks and jagged edges. Especially during Armageddon the usual methods must be discarded. I affirm the greatness of this time, a time for which only solemnity will prove appropriate.

494. You desire salvation and success, but for this there must be harmony in action. You have to understand how destructive it is every time the rhythm is broken. I have already been preparing a decade for this hour of battle. Tell the disobedient that breaking the thread is tantamount to breaking away from the Lord. It is time to remember this once and for all. It is necessary now to cross many bridges quickly, and the treasure must not

be squandered! At least for the present, We are demanding that warriors realize the special nature of this time; otherwise, instead of achieving a brilliant victory they may end up being hurled to destruction. We are guiding you to victory, and nobody has the right to impede Us! Now the dark forces will start trying to obstruct you with all sorts of petty details, but it is precisely when dealing with such trivialities that one can easily temper solemnity.

495. At times people are ready to recognize the power of thought, but they do not apply this recognition to themselves. They dream about great thoughts but will not put the small ones in order. They will ask how to set thought into motion. One has to start by disciplining the smallest thoughts; only when that is done can one create a thought that moves mountains. By following this advice about putting small thoughts in order, one begins to bring health to the heart. Do not rely on an assortment of outer pranayamas. The path of Agni Yoga is through the heart, but one must help the heart by putting thoughts in order. Disorderly thoughts are like lice and fleas, for they harm the subtle substance. They often carry deadly poison. Precisely the smallest thoughts smack of madness, and are therefore the main obstacle in bringing the subtle and dense worlds together. How can we persuade friends that they should immediately accept what is being said about small thoughts and put it into action? After all, this only requires a little attention and awareness of responsibility.

496. When the dawn is blazing with battle, thoughts about the future and the Common Good are especially necessary. The *scala furiosa*—hierarchy of fury—will not affect a heart that has been strengthened by the thought of Service.

497. You will come across the question: why is it on the edge of the abyss that the manifested help comes? There are many causes for this, among them karma and the desire for self-perfection, but from another perspective, the cause is linked to the intensity of the heart energy. Tension of the heart is necessary if one is to cooperate with the Higher Forces, but usually cooperation only begins when that tension has reached an extreme stage. This means that if the heart energy were manifested as it should be, cooperation would take place much sooner. So once more we come to the problem of educating the heart energy. Let us again recall that this education must begin with the slightest sensations and the most ordinary activities. This condition makes things more difficult, because people usually love to say, “Let me fight a giant, but don’t make me catch fleas.” But giants are rare, while fleas are countless. The seekers have to pass through these dark hordes and protect the house from them. The poison that a giant carries is less than that of a flea. Moreover, the appearance of a giant arouses an unusual degree of courage; yet courage is also necessary in fighting flies and fleas, and usually people are plagued by flies, not by giants.

498. Refutation of the Teaching may take many forms. Some people are no more able to accommodate the Teaching than they are to take good advice. But it is far more dangerous when someone understands the value of the Teaching but consciously rejects it, for that person is already in the service of darkness.

The same thing also happens with people whose efforts, previously quite pronounced, suddenly lose steam. This takes place because the education of the heart is lacking. This subject should be taken up in the family and in school. Its status should be more than that of an experiment; it should resolutely lead to the development of memory, attention, patience, and benevolence, and finally should direct the student to observation of the sensations of the heart. That is how solemnity and love of the Beautiful will be firmly implanted. And that is how the boundary between Light and darkness will be defined. Children love Light.

499. Evil creates a substance that is just as dense as good is. Naturally, it is inadmissible to maintain seedbeds of poison in space. So can we not say that the law is just, inasmuch as the sower must reap—in other words, must transmute—what he has generated? It would be unjust to load all of the evil onto the good spirits. Of course, a great spirit quaffs a huge quantity of evil and transmutes it, but even for such a spirit it is not easy to take on the poison of the world. You know how difficult it is to transmute evil from every part of the world! You know the price paid for an outflow of heart energy.

500. The heart was always thought of as the focus of life. Later on, people came to realize the Yoga of Hierarchy in their hearts; in other words, they became aware of the link with the Highest. Now the Yoga of the Subtle and Fiery Worlds has been established; this cooperation of the heart is proving to be a new circumstance in the consciousness of the people. Indeed, we must not remain within the limits of abstract ethics. Events and indisputable circumstances are leading humanity onto new paths, which is why We so ardently advise that people discard the yoke of habit and gain an understanding of our unique times.

Moses delved into the science of Egypt, but he outstripped it with the Ten Commandments. That is how the Yoga of Hierarchy works. Now We are advising the scholars: you should observe the heart with all of your methods, for you are sure to come up against manifestations that you do not understand.

501. We shall suggest to doctors that they look upon every inexplicable manifestation as something originating with the Subtle World; then there will be no errors. Just let them begin to make measurements and compare so-called healthy hearts! I believe it is necessary to understand how unusual these times are and get used to them. And it is necessary to always remember about the battle that is raging.

502. Is it possible that people do not notice the peculiar character of the heat waves, storms, and hurricanes that are taking place? And so you are right in grieving for nature, which is sick because of human madness.

503. In essence, illumination is focused grace; therefore, it ought not to be lethal. Life, however, shows just the opposite to be the case. From what does this perverse result arise? Naturally, it is due not to the light-bearers themselves but to the criminal

contagion in the atmosphere around them. So once more life shows to what an extent the conditions people have created fail to conform to their wondrous possibilities. Therefore, let us assiduously speed the spatial calls onward in order to revive the consciousness of people! Many are the efforts we establish to draw their attention to the criminal madness that is running rampant. They wish to disregard the Law of the Universe, but first they need to be aware of the possibilities lost, at the same time knowing that everything can be repaired. We dream of new races, but let us consider why the new race is necessary and ask how every person can help it to come about. First of all, there must be mobility of consciousness. Children have to be taught this winged mobility.

504. Indeed, it will soon be necessary to save ourselves from the disorder of the elements. But even this disaster can be considerably alleviated by education of the heart. We are asking physicians in various countries to engage in research on the heart. There exist sanatoriums for all kinds of ailments, but because education of the heart is lacking, there is no Institute for the Heart. Even ignoramuses do not think of the heart as something insignificant. Meanwhile, cases of heart disease outnumber those of cancer and tuberculosis. There is a need for heart sanatoriums where researchers can carry on the observations that are so urgently necessary. Naturally, these sanatoriums ought to be situated in diverse climates and at various altitudes. One can imagine how an entire host of scientists would be engaged in the necessary research on theoretical aspects of this issue, also linking it to practical fields like agriculture.

The Institute of the Heart will be the Temple of the future race. And, of course, the Institute of the Heart will take part in the Community of Culture, because the concepts of heart and culture are inseparable.

505. It is shocking how little power of observation people possess. Try gradually filling a room with smoke and observe who notices it first. Usually a state of self-satisfaction instantly changes into despair. The horrible thing is that despair also changes into self-satisfaction. So think of the chief misfortune as that of being caught in oscillations which lack rhythm. We first of all pay attention to the power of observation, which helps in harmonizing the centers.

506. First and foremost, people should have simple respect for psychic energy. They should respect an energy which, like fire, pervades space and condenses in the nerve centers. Even children should remember that this connective energy radiates in every handshake, every glance. In striving to respect psychic energy, one learns to care for this treasure of the heart. It behooves every thinking person to feel respect. Do not be ashamed to speak about respect, since this treasure is squandered by humankind. How can anyone expect the heart energy to manifest if there is no respect for it? The energy will only start manifesting when it is perceived. If the law of justice exists, then everything leading up to the heights ought to be respected.

507. An experienced ruler often lays his hand upon the shoulder or hand of the person

with whom he is speaking. Some do so consciously, but the majority do so without being aware of the fact. Even those who do this consciously do not always know how to make use of this method. They regard the hand as being sufficient in itself, and suppose that the palm of the hand is what communicates the power of thought; very rarely do people realize that the fingertips have stronger radiations. So if a thought is being suggested, the fingers need to be squeezed together, while to receive a reaction from one's partner in conversation, the fingertips ought to be separated. With this method one is able to stir up an entire series of centers to a considerable degree. Within every action are concealed so many possibilities! One just needs to realize them consciously. Consciousness and unconsciousness might be likened to swimming with experience and without it. Certainly, someone might start swimming the first time he goes into the water, but this is a rare occurrence. So it is necessary to abide by the Hierarchy in everything, for it pervades our consciousness visibly and invisibly. It would be sad if consciousness were depicted as something abstract or almost supernatural. Every heartbeat fills us with awareness of existence and a real understanding of Being. Mental fog only arises from a lack of respect for consciousness. These words should be written down in every school. The children may ask, "How can we protect ourselves from lifeless habits?" Then somebody can point out what has been written down about respect.

508. People will ask how to feel the influence of the Teaching in the midst of daily life. Answer: by the smallest things, by every action, every touch. Denial and habit deprive some students of a great deal.

509. Where is the feeling, the substance with which we shall fill the Chalice of Great Service? Let us gather this feeling from the most precious treasures. We shall find elements of it in religious ecstasy, when the heart quivers with the Highest Light. We shall find other elements in the feeling of heartfelt love, where the tear of self-abnegation glistens. We shall find elements amidst the heroic achievements of podvig, when power is increased in the name of humanity. We shall find them in the patience of the gardener when he muses on the mystery of the seed. We shall find them in the courage that penetrates the darkness. We shall find them in the smile of a child when it reaches out to a sunbeam. We shall find them amidst all the flights that carry us into the Infinite. The feeling of Great Service is boundless; it must fill the heart, which is forever inexhaustible. The sacred tremor will never become an everyday porridge, but when the tremor left the very best Teachings, they turned into assemblages of empty husks. Thus, in the midst of the battle think about the Chalice of Service and take an oath that the sacred tremor shall not leave you.

510. One must educate the heart. One must fill up the Chalice. One must strive to the resonance of the "Bell"—the Brahmarandhra center. One must kindle the flaming wings of the Fiery World. From the heart we shall go onward to Fire—and we shall go soon!

511. Again you should not be surprised that you are doing good deeds in spirit without always remembering them in body. A generous giver does not count his gifts. It is

impossible to enumerate the gifts of the spirit in words. So fiery are many of them that they cannot even be described in words! And so it is that worldly concepts do not contain the subtlest and the highest. One should recall that every hour the flaming heart is performing what people call miracles. So the heart can create in accordance with the laws of the Universe. Make use of this fiery quality with solemnity.

512. When he wishes to recall something, a nature dweller is sure to shake his head. Within this motion is concealed the age-old thought about the substantiality of ideas. Even a physical motion is required to call hidden memories to the surface, as if it were necessary to shift set objects to other positions. Now that we know about various crystalline deposits, the instinct expressed does not seem so strange; on the contrary, we ought to study the movements of primitive peoples. Among them we shall find not only expressions of cosmic rhythm but also manifestations connected with an understanding of the nerve centers. So in essence a human being knows a great deal that has vanished from the outermost layer of memory. Moreover, travels and changes of residence serve to stir up the memory; many small seeds with great potential are awakened in the memory, like pieces of a kaleidoscope that form new combinations. So motion is able to provide evidence of a perfect, subtle materiality. Moreover, we need to feel how we should offer ourselves to the Highest Hierarchy so that our essence might be of benefit to cosmic motion. Certainly, motion may not be physical at all, but spiritual, for, as you know, there are no boundaries between these domains.

513. I say as much as is necessary and possible. An Instruction should be accepted like a battle command. Right now help is needed; it must include not only unity and solemnity but also the intensification of the heart's striving in Our direction. Seekers should cast away all extraneous thoughts in order to make Our transmissions easier. A flaming heart is deeply significant; it is actually a Cosmic Magnet. The most difficult thing for people is to acknowledge their own cosmic significance. Nobody is averse to flying off to the heavens, but here on earth, too, a person's significance is great!

514. A simple motion may evoke a memory, but for the attainment of illumination special conditions in the Subtle World are necessary. It may be noted with surprise that sudden illumination does not depend upon rational conditions. Illumination descends when one least expects it. One might even notice a series of the oddest motions, pressures, and thoughts, which seem to be coming from outside. Psychiatrists ought to investigate this condition. They could accumulate valuable observations that would aid in approaching the conditions of the Subtle World. Of course, a sensitive heart will perceive this state of illumination by noting the quality of the pulse. The manifestation of sacred knowledge has nothing in common with somnambulism or spiritualism; illumination is a perfectly natural state. One has only to note these fires of the past and future. In the Subtle World, too, the consciousness must be refined. Therefore, each step in educating the heart opens a gate to the Higher Worlds. We are afraid that this urgent advice may give way to commonplace considerations. Someone will claim, "We knew all this long ago," and will go off to the marketplace. You may call after him, asking why he never ponders the heart or thinks about fire.

515. It is dangerous to feel no responsibility. Being a temporary traveler is also dangerous, for we are all trans-temporal beings propelled to ascent like heavenly bodies rushing onward. Therefore, any deviation or retreat is unnatural, as are crime and evil. Every person ascends according to his or her nature, and responsibility becomes wings, not a burden. But as soon as one wavers, that same responsibility turns into a millstone around one's neck. Moreover, without responsibility we are unable to cross the ocean of the elements. This is not moralizing, but a lifebelt. A farewell only means a new welcome. We are infinite, not temporary.

516. The outflow of invisible energy during physical drowsiness is a genuine sign that one is taking part in the fight to ward off darkness. Since We may sound a call to battle at any time, special attention ought to be paid to unexpected spells of drowsiness. Likewise, the expenditure of energy should not go unnoticed. It will make away with a great deal of heart energy, so it is only right that one let this energy accumulate again. It is unwise to allow this energy to run out, which is why We remind people that they can relax by changing what they do.

517. The observations on the flowers of the Subtle World are quite revealing, as they show that a flaming heart can have access to the creative work of the Subtle World. Indeed, there it is easy for the conscious spirit to create. It can create without effort by transferring earthly images to a superior form. But this creative work is not limited to one domain; this process also implants better images on Earth.

518. It is no accident that We often speak about the creativity of the Subtle World. Awareness and attentiveness prepare us with a vast field for creative work. It may be noticed that this creativity does not weary one and remains ever inexhaustible—and so the cooperation between the worlds takes place. We are able to refine the forms of the Subtle World. Thus, every store of refinement must be guarded as a treasure. There is less wear on the heart if the environment and people around it do not interfere with these refinements. That is why We so strongly oppose ignorance, which above all disturbs the ascent of the heart. Naturally, ignorance is an ally of the dark forces.

519. Actually, the fixing of an impression upon the third eye is the foundation of creativity. Not only the ancient Buddhists but also the scriptures of hoary antiquity demanded that the power of observation be trained. A heart that lacks the treasure of observational power dissipates a huge amount of energy where it ought to be showing great caution. A teacher should use the most beautiful objects in developing the students' ability to observe. It is especially inadmissible when a human being just gives things a fleeting glance, which neither notices nor gives out anything. Would it not be an extremely beneficial task for a true scientist to research the chemical composition of a glance?

520. After one feels the pulsations of the world, the tremors of the heart are not frightening. Therefore, a great touchstone should be used in evaluating everything, for

unless this is done, it will be impossible to go on existing, and people will sink into a puddle of paltriness. Where Armageddon is thundering forth, a scale that encompasses the entire Universe is needed. Consolation lies in commensuring everything. One's entire observational power should be applied in evaluating the essence of the Battle. Yet people often view the Battle as nothing more than a street fight, forgetting that there is a battle going on in the mailbox, in a smile full of cunning deception, and in the restraints on Light. The Battle is far more dramatic than worldly people imagine. When I speak about caution, understand it also in seven ways.

521. I am advising every seeker to be ready to fulfill the Command of the Teacher with all his heart. Sometimes the move that is required cannot be revealed. When walking the mountain paths, one can go neither left nor right, but only straight ahead. One can neither jump into the abyss nor climb up a sheer cliff. The path is one, and its destination is seen from above.

My Counsels are similar to a father's words of farewell to a departing son. The trunk for the voyage must contain the objects needed for everything that happens in life. But the heart is hidden in a secret place, and for a long time I shall be calling after you, "Most of all, guard the secret place!"

522. The language of the Subtle World has no need of words, although it may possess them. Its expression lies in straight-knowledge, in transmission of the subtlest feelings. Thus, the Subtle World must not disturb the music of the spheres by generating disorderly resonances. We should not be surprised about any of this, for even in the corporeal world hearts resonating in harmony transmit a great deal to each other through the language of the heart. Let this language be a constant reminder about the potential of the Subtle World.

523. People should understand what a petty thought is. Like an insect it undermines all of the strongest intentions. The most persevering character weakens from the pricks and stings of small thoughts. This may seem repetitious and boring, but when the time comes for action, people cover themselves with a cloud made from fragments of small thoughts. The noblest decisions are blotted out beneath a layer of shameful thoughts. The main thing that hinders achievement is not doubt so much as the inchoate thoughts born of old habits. I affirm that it will not be difficult to liberate ourselves from habits if we sufficiently project our consciousness into the future. Often people measure the future by the present, thereby clipping the new wings. Even birds know about the change in plumage and accommodate themselves to the corresponding conditions. During their molting season, when feathers are being shed, birds retreat into the underbrush so they may soar once more when renewed. So let us follow the example of these younger brothers. They can sing us a splendid song of the heart.

524. People are reluctant to imagine how many dangers are taking place around them. How many times have the Higher Forces and participants in the Subtle World saved them! But humanity assumes that if the day has gone by without incident then nothing

has threatened. This type of thinking dulls the embryonic sense of gratitude; but without this feeling humanity cannot succeed. Instead of gratitude a demanding attitude appears, and after that a threat. But one will get no further on threats than on stingy-nettles. Pathetic are the threats against the Higher Forces! There is nothing that corrupts more than threats do. The heart dries up from the dust of threats.

525. You know how strongly we oppose every sort of conventional habit, but a distinction should be made between habit and immersion in a feeling that brings salvation. For example, solemnity combines in itself ecstasy, ascent, a shield against evil, and a turning to the Hierarchy. So solemnity is salutary, but it must be perceived and maintained. In the midst of decay and destruction can there be such solemnity? But for the solemn consciousness, destruction does not exist. It is immediately covered with a cupola of re-creation, in all its wondrous refinement. So it is with good reason that the reflection of solemnity is considered luminous. Before departing on a journey, a traveler must stock up on all the necessary provisions. Our friends bring the finest flowers to the travelers. Solemnity blossoms in purple—so let us gather the garlands of the heart.

526. We often send people strong warnings, but their deafness is astounding. Even what they hear they distort beyond recognition. No astonishment is too strong when one sees how people remain sluggish, even though their own salvation is at stake; it is as if they were only intent on outraging the Higher Forces. I ask that the detestable decisions of the Satanists not be forgotten. I ask that the warriors remember: to defeat evil, they must unite their forces. They should remember this as a Command of the Lords. They should harbor no regrets, for in time of battle warriors must strive only to the future.

527. Notice how distant events affect the Chalice before they affect the heart. This sequence has seldom been noted. Naturally, when the Chalice has been filled, measures must be adopted for the sake of the heart; but all the same, it is the Chalice that comes under tension first. The Chalice demands solemnity in order to be filled to the brim, as it were.

I know how hard it is for a giant to suddenly find himself in the cave of a dwarf! In fact, the intensifying pressure is already condensing the lower strata. Naturally, the feverish heat comes not from the sun, nor the disturbance from the Subtle World; rather, these are the offspring of humanity's will.

528. An old Chinese story tells of a giant who towers above the clouds and a dwarf who enjoys mockery. The giant is depicted as standing with his head in the heavens, while the dwarf ridicules the giant for not seeing the earthly world. But the giant endures all the ridicule, saying, "If I so desired, I could crawl on the earth, but you will never be able to peek above the clouds." So let us be giants of the spirit! If we desire the great good in its entirety, then there will be room for all. The finest examples will provide the consciousness with new dimensions. A kinship with the giants will help us to peek beyond the clouds.

529. People go up peaks in order to study cosmic rays. Probably they have paid little attention to the composition of the mountain itself. And most likely they have not helped on the experiment by conducting research about their own energies. One can either enhance the experiment or cause disruption by bringing in a disorderly mixture of observers. I am astonished at how much people rely on lifeless instruments while forgetting about the influence of their own living energy. It is worth observing how readings on the most precise instruments fluctuate when they are placed in the hands of different people. Even the most sensitive chronometers work differently in different hands. Naturally, this sort of simple evidence arouses the derision of dwarfs. Could they really have such a low opinion of themselves that they do not admit the existence of their own emanations? Indeed, they do not look upon themselves as cast in the image and likeness of the Divine! Yet even pigs have emanations!

530. Certainly, the ray of the planet can be manifested boundlessly once measures are adopted to purify the atmosphere and a harmonious combination has been established among the participants in the experiment. To put it simply, the human laboratory is far more powerful than people are given to suppose. Therefore, be able to maintain the thread that links up with the Hierarchy, and get used to so-called “unexpectedness.” And remember, the Teacher wants to summon you to action in the battle.

531. The waves of anguish do not issue from the apparent causes but from the battle. It is essential that you strive to Us like warriors who keep their eyes fixed on the Banner. Some people will ask why the letters We wrote fifty years ago are so unlike the writings now being transmitted. But even The Call does not resemble the book Heart, for when The Call was being transmitted there was no Armageddon. Let the inquirers understand that Armageddon changes many of life’s circumstances. It is impossible to apply peaceful measures in time of war. This means that seekers must don a coat of armor and, above all, strive to the Lords.

532. People vainly imagine that acts of betrayal and malevolence do not call forth a return blow. Sometimes the return blow may not be immediate, and often it cuts off possibilities without causing any visible consequences. But the law of equilibrium is immutable. A heart should be engraved on the pointer of the scales, because the heart is the judge of balance. So all the warnings against malevolence are not only ethical in nature, they are also valuable as medicine.

533. People are wrong in supposing that a Higher Spirit is no longer sensitive to minor betrayals; on the contrary, sensitivity increases with the purification of the heart. Naturally, as sensitivity grows, so does the power of the heart, but a sensitive nature cannot avoid being poisoned by the enmity around it. So the path of purification can hardly be called the path of stupefaction. People should realize how much easier it is to access the purified heart. Therefore, among the questions that the Mysteries posed was, “Can you be free of the fear of pain?” The heart knows the pain of the world, but it is also aware of the supermundane rays. It is not easy to make these rays evident, yet scholars are able to sense the special cosmic rays that gather around a purified heart.

There is good reason why the purified heart is called “the summit.” So the purified heart can be used in many experiments, but of course this purified vessel must not be broken. It can be said that the karma of those who destroy the heart is a horrible one.

534. It is wrong for people to pay no attention to the consequences of eating while irritated or agitated. Very strong poisons form during this unwise activity. Many days must go by before this poison dissolves. People should remember that hunger is far better than harmful food. I advise that a person who is feeling irritated or agitated should take milk in all its forms as a regular antidote. Soda strengthens the effect of the milk. The ability to recognize agitation is in itself a substantial step toward the education of the heart. If agitation occurs, one should be able to render it harmless, but it is often confused with fatigue. At times of agitation let us not forget about musk or certain kinds of phosphorus, the substance that is called sperm oil, and the cod-liver oil and fresh kumis that are popular among northern peoples. Also, you remember to what an extent the Teacher sends rays at night, but even those rays will act more powerfully when one is aware of them. The silence that ancient people kept during meals had a sacred significance. But understanding of the idea of the sacred itself had healing properties. Thus, one often can strengthen the heart and nerves by keeping the goal of eating in mind when partaking of food. We are not gourmets, but every vital activity must be in harmony with its goal. Many prominent people have inadvertently poisoned themselves. Also, the Chinese used to sometimes feed enemies with livers of irritated roosters—people are so full of resourceful tricks. But in the New World everything must be directed toward the Good.

535. Observation of the heart should begin from childhood, so the observer can become aware of certain phases during which the spirit takes possession of the body. Likewise, by constantly observing, one discovers how the close presence of beings from the Subtle World affects the heart. Of course, the occurrence of an inexplicable heartbeat is often due to the influence of the Subtle World. Often the cessation of the pulse may be warning about the danger of possession. Often it is normal for a seven-year-old to already be having tremors of the pulse, which signify that the spirit has completely entered the body. Doctors should have been familiar with such evidence long ago, but instead of making observations they begin prescribing all sorts of narcotics, thereby laying the foundation for an early destruction of the intellect. Such coarse, ignorant methods must not be inflicted on the heart. People should remember that if the heart is the mediator with the higher worlds, the methods of maintaining the heart ought to be refined. It does not make sense to lament the coarsening of humanity and yet neglect the care of its chief organ. The heart of humanity is ailing. So if people wish to avert a catastrophe, they must first of all render healthy the sphere of the heart.

536. Among the various fires of the heart, the brightest is the flame of self-sacrifice. It is this armor that wards off hostile arrows and creates the renowned invulnerability. The fire of courage is only a part of the flame of self-sacrifice. Of course, self-sacrifice does not necessarily mean to offer oneself as a sacrificial victim; rather it corresponds to a readiness to attain victory for the cause of the Higher World. One can also notice that

the fire burns low whenever there is the slightest deviation from the Hierarchy. Just as a whirlwind blows out torches, a deviation into the abyss of Chaos ruins the fires of the heart. Isn't it strange to see those who are deviating and those who are marching to victory sitting at one and the same table? In finishing up their earthly repast together, they seem to be completely alike, but already their spirits dwell in opposite domains. The purified heart senses these oppositions. Often the heart finds it difficult to decide by appearances, but the essence is clear to it.

537. The pure heart affirms the Hierarchy with ease, and its ascent is like the manifestation of Adamant—an invincible diamond. Nothing will ever darken the path of a pure heart; even from a medical point of view a purified heart will have a better future.

538. I confirm that the Teaching is considered by many to be the best path of Light. People must get used to the fact that the giver does not know where the drop of Grace will fall, no more than a rain cloud knows where a raindrop will fall. And so it is at present. Therefore, above all do not get distressed or make shortsighted judgments.

539. You already know why a magnet sometimes used to be placed above the crown of a person's head; but you should not forget the ancient therapy that heals the heart with a magnet, as well as the methods strengthening the nerves and magnetizing them according to the flow of the nervous substance. These ancient treatments ought to be closely examined; more than anything else, they represent a starting point for perceiving rays and energy currents. Naturally, besides the magnetic properties of metals that bring about powerful reactions, there are also many other properties that respond to the mineral basis of the human organism. Placing the metals themselves on the body produces a strong reaction. Certainly, the special properties of different skins must be taken into consideration. Fatty skin deposits can greatly hinder the working of subtle influences, which is why in ancient times efforts were made to eliminate them. Of course, the vegetable oils used in massage have nothing in common with the body's fat deposits. Quite the contrary, vegetable oil dissolves the fat along with its poisons. So it can be seen that in antiquity physical hygiene at times stood at a higher level than nowadays. The ancients distinguished the mineral composition of the water they used for their ablutions, something that people at present almost entirely disregard. Nowadays people would probably laugh if they were told that completely different fragrances were applied to the crown of the head, to the area around the heart, and even to the extremities.

Over many generations, a refined understanding of the needs of the body protected humanity. One might recall, for example, the solicitude with which the Egyptians treated the condition of pregnancy. It is rare nowadays for anyone to pay attention to the tastes or strange predilections of pregnant women. But in ancient times, at the earliest stage of pregnancy a temple physician would refer to astrological data and determine what mineral and vegetable influences would be necessary; and this made childbirth much easier. Nowadays, instead of applying wise measures beforehand, people rely on crude narcotics, for they are unwilling to understand that the bond between mother and child

has yet to be severed. At times the heart of the mother is very stressed, and any narcotic also affects the milk. Nature is in need of natural reactions.

540. It should not seem strange to you that the present instructions about the heart are ending with medical advice. Since the heart has been neglected a long time, one has to have some earthly methods ready in addition to the spiritual influences. In any case, while the heart is undergoing tension and stress, thoughts need to be redirected. Like a mountain stream, thoughts change the rhythm of the surroundings. It is unwise to talk about having complete rest when the heart is in tension, primarily because rest does not exist in the first place. Actually, a heart in tension senses the cosmic whirlwinds even more powerfully, and it may be shaken with vibrations. But a change of thought can act like musk by making the current of the nervous substance firm and steady. You already know how the rhythms of the currents change, how during atmospheric tension the vibrations of the currents grow excessively intense and even become prickly. So the old proverb about healing “like with like” comes to the fore. Of course, I am not advising that the patient be placed with his head lowered; rather, a level position is useful. The ability to impart a comfortable position to the patient helps to redirect his thought in a healing direction.

When a great Arabian mathematician was lying ill, his heart almost coming to a standstill, a friend of his was clever enough to start speaking about the solution to an algebraic problem, and the mathematician’s heart came back to life. I am citing this example so no one will suppose that petty thoughts can change the heart’s condition.

541. I affirm that however small it may be, any motion made in the name of the future breaks through the strata of tension in the atmosphere. All the rubbish from the past that has piled up is cut away by the sword of the future. The shield of the future is the most reliable and beneficial. People should not assume that the future is inaccessible, for it is being created tirelessly and continuously—and the heart is a guarantee of the future.

542. A great deal of information is provided, but one has to make use of it. This information is applied not by falling into despondency, doubt, or suspicion, but by taking joy in the future. So first of all one has to be careful not to cast aside the tiniest blade of grass that is of use. If even the little ones from the Subtle World come with cooperation, do not drive them off, for they can turn away the arrow of evil. People usually expect great signs, while small helpers are never noticed.

543. People put on a most shameful performance when they pick up a book with the firm intention of disregarding its contents. From this attitude arises the remark, “Everything is old and familiar to me.” Yet the simplest advice has gone unapplied. One can even see how the most necessary observations were scorned in order to belittle the Teaching. People can go ahead and indulge in frivolous laughter, but not a single Instruction ought to be ignored. Now we are speaking about the education of the heart, but won’t we hear from the stupidest people that they knew about it long ago? Meanwhile, they think more about cutting their nails than about their hearts. The most

common cause of heart attacks is precisely a failure to think about the heart. We human beings are ready to give in to any overindulgence rather than show respect for our own hearts as the centers of our existence.

544. You do well in observing the characteristics of Armageddon. You can easily form a notion of the tactics that the dark forces employ. And in doing so, you can also discover weapons of defense. We should especially feel sorry for all the weak-willed ones, who are tossed about in the wind like stalks of grass.

545. The law of free will does not permit prevention of crime at the incipient stage. The law of justice, however, provides an opportunity to prevent the development of harm—as above, so below. You cannot prevent the inception of criminal thoughts, but you can suppress their development. The cultivation of the heart can suggest when it is possible to go after evil. That is why We so fervently insist upon the Teaching of the Heart. No other center can replace the essence of the heart. The heart has at its disposal the accumulations of the ages stored in the Chalice. Indeed, the salvation of humanity does not lie in the separate siddhis but in the central motive force—in the heart. So one must go beyond divisions and arrive at the root of motion.

546. Every piece of a neighbor's bread is protected by law, but there is no ban on devouring or plundering the forces of the spirit. So out of ignorance all kinds of vampirism are permitted. Indeed, it can be horrifying to observe how forces are plundered and not applied to good purposes. The various kinds of vampires are not plundering these forces in order to do good deeds. At best they swallow up energies out of egoism, and the whole gamut of dark criminality comes later. It is impossible to enumerate all the ways in which the precious energies are abused. But when We advise people to be cautious, they confuse caution and inactivity. And when We speak about the significance of the heart, they explain it away as a superstition. Meanwhile, neither the brain nor the solar plexus nor the Kundalini will signal that one's strength is being devoured. Only the heart gives incessant signs—and usually people are unwilling to recognize them. In our present age it is impermissible for people to have such contempt for the heart's multifaceted activity. Moreover, it is time for them to realize that unless there is understanding, all the signs of the heart will come to naught and disappear.

547. When performed against the will of the patient, healing exacts a tremendous amount of strength. Even when there is no opposition, a great mass of strength may be dissipated due simply to a lack of understanding. Yet tiring treatment may be successful in spite of the patient's lack of understanding. Many cases could be cited in which Initiates suffered greatly after forcibly healing someone. Naturally, these days the tension and expenditure of energy are unusually great. Therefore, if you feel tension or fatigue, do not be ashamed to lie down. In this time of unprecedented battle, the heart must be protected. This advice is for everybody. One should picture the entire smoky surface of the Earth in order to understand why protective armor is necessary.

548. When agitated, it is better to eat very little. Valerian is good, and of course milk with

soda is too. The heart should be eased. It is a mistake to turn to narcotics and alcohol. Of course, through the practice of Yoga agitation should be transformed into exaltation. When We see the causes, the effects, and the possibilities, the vast potential of healing by heart energy becomes clear. But since it is like a drop of some precious substance, let this energy not be squandered in unnecessary action. That is why I am repeating about how necessary it is for healer and patient to be aware of each other during the healing. It is impossible to imagine how powerfully a spark of consciousness elicits a salutary decision. The heart should be trained to acquire consciousness in every action. Look upon this as a law. It is intolerable that a human being should bend like a blade of grass beneath the turbid wave of Tamas. What could not be overcome yesterday must be consciously removed today. One must always watch oneself and welcome the most difficult tasks as a purifying cloak. A seeker should always act in this way, especially in the days of Armageddon.

549. In all Teachings the family is decreed to be a pillar of the entire future. Indeed, alongside all the other ways it is significant, the family is a nursery of karmic ties. Thus, a Teaching would not be complete unless it affirmed the significance of the family. The family should be regarded as the hearth of awareness and cooperation. One can come across true humaneness in cooperation, and this quality will lead to the realization of the Hierarchy. Karmic laws should not be neglected. These laws may often be invisible to the cross-eyed, but an honest observer is shown convincingly each day how the bonds of karma work. But in essence these bonds ought to be wings. The law has foreseen joy and success, not chains. That is how one should understand this law of life's foundation. But what, if not the heart, will remind us about the karmic dates? It is precisely the heart that will contract and palpitate and open when it senses the wing of the law. So let us once again pay homage to the heart.

550. Christ himself transmitted healing power through his touch. In the very midst of life He gave help through the heart. So people should remember that under the law of the Lords magical invocations involving coercion are all unsuitable. The heart's prayer goes straight forward, not even needing a conventional canon. We see that in invocations the same words were used to address God as to address Satan. Not the words but the feeling of the heart is what works miracles. So even in the days of Armageddon seekers can attain success. All the more reason, then, for them to cast aside everything that stands in the way. Everyone who reads the Teaching can understand through the heart where his path lies.

551. A human being cannot conceal his inner intentions. These may not even be reflected in earthly words, but with the subtle feelings there are no secrets. Usually people do not know how to take in the feelings of the Subtle World. But they do feel a sort of agitation, confusion, or joy, as if there were lying before them some secret document whose significance they could sense without even unsealing it. But with the education of the heart, one can obtain a solid understanding of human intentions that is far from haphazard. Moreover, one can discern not only the meaning of thoughts but also how substantial they are. Isn't it true that very often the heart does not reflect

people's intentions because such intentions do not exist in the first place or resemble down being wafted in the wind? Ask the person you are talking with what he desires. The usual response will be a show of confusion. Not having crystallized its aspirations at all, such a heart will fall into confusion in the Subtle World. The Teaching is not a luxury item. It teaches the very minimum that might be expected of those who have been incarnating over millions of years. We will not do anything to check the flighty nature of thought, but we must demand that the heart get its bearings.

552. It is time to take a searching look beyond all the haggling and deception. Human wreckage is standing right before Our eyes. So it should be understood that everyone shares guilt in bringing on Armageddon and therefore nobody can evade it.

553. If, while in Asia, you say that you are feeling tired because of participation in the work in America, no one will understand or believe what you are saying. It is time for humanity to learn to respect the spiritually expanded consciousness. Without resorting to any magic, We take part in work over long distances. We inspire thoughts and we write letters; and so it is that people cooperate with one another far more than they suppose. All the more reason, then, for avoiding every source of ill will. Understanding universal Goodness means one ought to become a kinder person. The heart must accustom itself to the active power of goodness. As experienced warriors, you should recognize the power of good. No evil power is able to overcome good. Let us not think of evil as something intelligent. Cunning is not intelligence; obviously, it does not dwell in the heart. We are affirming the path of knowledge, but let us not pass by goodness in silence, for it is a creative principle.

554. A savage in his prayers mainly pleads that mercy be shown to himself, while wise hermits pray that the entire world be granted Grace—therein lies the difference between the savage and the sage. This should be laid at the foundation of all thoughts. It is neither proper nor useful to plead on one's own behalf. Only a crude heart assumes itself to be the most important. It is much wiser to plead on behalf of the world, in which the pleader will also find a drop full of Blessings. Especially nowadays aspirants should follow the great path, for that is the only way they can find the heart.

555. It is said that many people, even those who have heard about Armageddon, continue to live according to the standards of yesterday. Warn friends about the need to thoroughly understand the tactics of Armageddon. The blind ones desire that things be as before, but this would be like placing flowers on ice.

556. You will not be wonderstruck when I confirm that black magic is proliferating at a remarkable pace. Of course, this is one of the weapons that belong to the opponents of Light. They gather conscious and unconscious coworkers. Conjurations, grimoires, and all the other things that the dark forces have accumulated are being used far and wide. In addition to the dark centers previously indicated to you, many small circles are springing up, often on the basis of the most primitive rituals. The general harm is considerable. Of course, white magic possesses the most powerful formulas—but above

all formulas stands the energy of the heart. Formulas and conjurations all require a mechanical process as preparation, and thus remain within the confines of the lower teachings. But now when the forces of darkness are up in arms, the forces of the heart are opposing them. One can observe that gradually the rituals of white magic were carried to the higher concepts of Fire and the heart. The dark ones do not have access to these strongholds; only a pure heart can act. Only the bond with the Hierarchy of Light can kindle inextinguishable fires. So the opposition of the heart to all the dark forces will be a sign of victory. I am confirming the power of the heart, and you know for yourself how near at hand and powerful this weapon of light is. One cannot approach the fiery domain without the flame of the heart. Initiation by fire is only for the pure of heart.

557. Gone is the time when people could imagine the battle as an event with angels blowing trumpets. You already understand that darkness is calling forth the unmanifested forces of Chaos—in this lies the peculiar magnet of the dark forces. All the rays and currents should be reinforced in opposition to this. You already sense this reinforcement. One has to apply crude currents, so to speak, which are able to penetrate Chaos. There are few who can make out this distinction, because human attention has not been turned in this direction. Even the crudest manifestations are inaccessible to the consciousness if they escape the notice of the human brain. How much easier the battle would be if humanity were able to respond to the most basic foundations of Being!

558. Fear and irritation are called the gates of darkness. The servants of darkness first of all send fear, in order to confuse the spirit. Any conjuration might open the door to danger, for fear may creep in while the conjuration is being said; that is how the most precise magic can turn into the utmost danger. Therefore, one must be guided by a more reliable approach. An educated heart will first of all root out fear and grasp the harm of irritation. So the heart is the weapon of Light that will put to shame the subterfuges of darkness. As the wise have declared, the heart is ever ready to smite darkness and keep Chaos in check. It is especially sad that many people are unwilling to think about the power of the heart. By taking that attitude, they not only undermine themselves but also bring harm to those close to them. Any treasure that goes unrealized sinks into Chaos and thereby reinforces darkness.

559. He who said, “We see with the eyes of the heart,” had in mind not a symbol but a physical law. A consciousness that has been deepened and freed manifests a transformation of all feelings. The most vivid color becomes invisible, the loudest symphony inaudible, the most powerful touch unnoticed, the hottest food unfelt. That is how real the realm of feelings becomes—in the heart. This quality should not be considered an abstraction. Quite the contrary, in it is contained yet another approach to the Subtle World. We make Our disciples practice this transmutation of feelings as one of the clearest ways to refine the heart. By a quite ordinary command of the heart one can force oneself to not hear or see. In that way a person can learn to pass by the very horrors of the lower spheres. The seeker must make this quality his own, for otherwise a

great deal of the protective net will be destroyed to no purpose. Conservation of the precious substance is also a task of the Yogi. One must not squander accumulations that exert an influence on many people in the vicinity. The basis of cooperation first of all lies in taking responsibility for each other.

560. This mutuality especially manifests at a time of tension. Each aspirant must make every touch subtler, must show the tenderest solicitude. All the burdens of those close to him must be accepted wholeheartedly—that is how an impregnable fortress is created. And that is how to go forward!

561. The great law requires converting the heart from an ethical abstraction into a scientific engine, a motive force. This evolutionary step in understanding the heart has had to be adopted in the days of Armageddon, as this is the only way humanity can be saved. Why are people unwilling to sense their own hearts? They are ready to delve into the nature of all kinds of cosmic formations, but reject what is closest of all. Let them call the heart a machine, so long as they observe all the characteristics of this apparatus. We are not insisting on the moral significance of the heart—it is indisputable. But now the heart is necessary as a bridge of salvation to the Subtle World. It should be declared that realization of the heart's qualities constitutes the most vital step in the world's progress. Nobody has ever before said that such realization means salvation. Let those who remain deaf accept all the consequences! People should be able to understand that now the human heart is lending itself to unusual opportunities for observation. The catastrophic condition of the Earth's lower spheres is having an impact on the heart's activity. People ought to fear not the old epidemics but the whole sequence of sufferings linked to poor prevention of heart conditions. The worst thing one could do is to regard these warnings as so many vague prophecies. No, these conclusions ought to be accepted as the findings of the most precise laboratory. All the circuitous routes should be rejected. People must accept the foundation of the heart and grasp the significance of the focus. Roving and rambling are inappropriate, and doubts are admissible only when a person has yet to attain an understanding of the heartbeat.

Let the arrival of every significant day be marked by a reminder that understanding of the heart is absolutely undeferrable.

562. Any commanding officer would say it is better to evade the enemy than submit to defeat. Similar caution must be exercised in everything related to the heart energy. And with equal caution We are uniting the inner nuclei of those linked in spirit, in order to avoid having one of the warriors be burdened by the various efforts that connect them all. When we ask you to focus all your forces in one direction, it means that you must be as tense as a bow. You must be able to live in readiness, and this quality also requires considerable training. But do not attempt to use this heart energy for revenge—that is impermissible. Moreover, the Guardians of Karma know the flow of the law. And let us not forget, either, that the heart is able to direct itself to construction. Destruction does not arise from the heart.

When practicing hypnosis, Western scientists sometimes also use the energy of the heart, usually without being aware of the fact; in such cases the hypnosis is especially effective, even if “sleep” is not induced. So in time of spiritual battle a warrior must add a drop of heart energy to everything, and this must be done consciously. It is possible to persuade the heart to act. Such conversations with the heart should not be considered as something childish. Just as a prayer is effective when made consciously, it is possible for us to force the heart to concentrate its energy—and this will be the tensed bow. When the fire of the heart radiates and blazes up with every touch, the call to the heart can fall silent. But during the initial education of the heart, we must rely on the practice of conversing with our center—which is what we may justly call the heart.

563. It is possible to cite an entire list of plants that from ancient times were prescribed in expediting heart energy for the purpose of projecting higher influences. But with the exception of strophanthus, I will not name any of them now, so that they might not be abused. Not only does strophanthus regulate the energy of the heart, it also concentrates it. Therefore, even if there is no apparent need, it may be taken without harm every two weeks. One may take six drops every evening three days in a row. Of course, when there are shocks to the heart, it can be taken twice a day.

564. Astrologically, the two worlds are in approximately the same position. It is evident, therefore, that the main paths by which Armageddon unfolds have been foreseen. One should not dwell on separate operations and activities. The earthly Armageddon is in close synch with the Subtle World. In specific instances it may be unfolding less favorably, but its overall flow was foreseen long ago. That which is most important is being determined in the Subtle World; earthly events are only an echo of the invisible battles. That is why I am calling your attention to the Subtle World. One should not only remember its existence, but also be imbued with a realization of just how important it is for the events ahead. If the existence of ruthless enemies comes to light, they ought to be looked for there; and when we search for true friends, we will find them there. That world should stand before us as a reality!

565. Far more of the wondrous occurs than people commonly think. Several historical instances could be cited in which prominent persons disappeared without a trace. But those who were unable to hide, for various reasons, pretended to die after having stipulated that they be enclosed in a tight casket heavily strewn with flowers. In the night unknown persons would come, make an exchange, and depart with the apparently dead. One could point to cases in Asia, Egypt, and Greece in which events required this sort of transformation. Of course, history depicts such events in a completely distorted manner. Empty tombs and secret cremations might call to memory a great deal that the worldly-minded do not know. One should use large scales when measuring and not assume that anything is limited. *Materia Lucida* is quite adequate for any achievement. It is precisely by using large scales that one can develop a great sense of responsibility. There are many paths, but if we are now insisting upon the shortest, it means that events have approached their full measure. It is right to observe the causes of manifestations and their course, but few are those who feel responsibility for what is

taking place. I affirm that every point made has an immediate purpose. Since ancient times it has been customary to examine the level of the disciple's observational powers. With this in mind, a seemingly abstract formula was uttered, and it was observed whether the disciple's enquiring mind would be able to look around and find a way to apply what had been said. The Teaching can deepen one's ability to understand through observation.

566. I advise that one be especially cautious when conducting mechanical experiments upon the aura. A considerable increase in the eye's receptivity can lead to atrophy of the optic nerve. Of course, as with everything, gradual development and long preparation are required. The heart may easily be scorched, and then it will not give rise to a vital experiment. Even poisons may be rendered powerless during a series of assimilations properly performed, but time and constancy are necessary.

567. You can patiently begin the photographic experiment I indicated, but all the details should be noted. This will also be a useful practice in making observations for investigation of the Subtle World. But remember that when the photographs are being taken, the photographer must not look at the subject being photographed. Do not forget about the chemical effect of the glance.

568. Dreams and visions of former lives always have significance. A page from the astral archive flares up, so to speak, reminding one of the very same frame of mind being experienced in the present time. Take, for example, the most recent vision. It arose during a time of fatigue from dealing with people, but the first need that came into view was that of extending aid immediately. This is the very path of the Bodhisattva, on which we forget ourselves in order to help out. Great, indeed, is the energy thus generated; everywhere it is spoken of as love for one's neighbor. Such love does not reckon or calculate, but acts without delay. And so from the depths of the Subtle World emerge the pictures of the past. There was a significant detail in the vision, when the servant of delight blocked the path of podvig but was unable to hinder your aspiration and striving. And once more the vision revealed the tolerance shown to many worldly people whom you have had to encounter again and again. Tolerance and patience are also the path of the Bodhisattva. This path is not in the clouds but here on Earth. The noxious fumes here are heavy, another reason the path of the Bodhisattva is necessary. From a human perspective, these fumes are insignificant, but they sting the heart as salt water stings a wound. Make good use of the mountain air. Do not tire yourselves out; even a diver must not descend when fatigued. Precisely, descent into human filth can be compared to a diver's work. The diver is ready to save the drowning person, but he himself is in need of access to air. I am not exaggerating: you are in need of air during Armageddon. Prana is like food for the heart. You cannot be given aid by any kind of unsavory methods, for the means must correspond to the task at hand. But often people do not acknowledge the language of the heart at all, and tension of the heart becomes necessary—in other words, an expenditure of spiritual treasures. Already, many such treasures have been poured forth to the world. The law of Being dictates that with expenditure the treasures increase, but that does not ease the burden of the heart.

Therefore, let us be cautious and remember about the diver.

569. The scientific basis that underlies the power of the human glance means that further research is possible. Once the effect upon the human organism has been investigated, attention ought to be paid to deposits left by the human glance on inanimate objects. If the glance may reach a stage where it has become poisonous, then it might also be able to precipitate its poison upon water and all kinds of objects. Certainly, the spell cast on water lies not in the rhythm of words but in the power of the glance. And of course its influence may be good or evil. As usual, the evil significance can be detected more easily, as is the case with imperil; but after evil has been discovered, good will also come to light. So it is possible to begin research on how various energies influence each other. When one is equipped with modern instruments, isn't it fascinating to observe the effect of energies on various objects? Ancient legends about chalices of peace or pieces of cloth imbued with blessings take on a different, more rational significance. But observers should be advised not to stop at the initial stages. Let them immediately expand their field of experimentation. Won't observation of the way the human glance and thought penetrate the atmosphere lead them on to many conclusions? And won't it also be instructive to observe the influence of the same energy at various altitudes? They can start with crude manifestations, as was done with the evil eye. But it would be better not to delay observation of the benevolent eye. One can come up with extremely beneficial findings; these are the ones on which people ought to focus.

570. Let the scent of Balu remind you of the health-giving purification of space. Though the lower spheres are very polluted, the emanations of the heights are carrying particles from the deposits of prana. Prana cannot be produced artificially, but its natural deposits purify space.

571. It is useful to observe traces of discipline wherever they may appear. Among the various conscious, collective disciplines, attention should be paid to Japanese Zen monasteries. It is rare for Hierarchy and cooperation to be preserved without compulsion. One should understand discipline to be organized, voluntary cooperation. Among the various approaches to educating the heart, the voluntary organization of cooperation has great significance. But as long as compulsion is lurking somewhere, there cannot be any conscious cooperation, and the results desired cannot be obtained. And let us be expeditious in understanding cooperation. Where there is disunity, one cannot hope for a blossoming and victory. Let us accept this statement of truth as a Command.

572. One can observe a certain stage of human consciousness in which a person who is asked the question, "What is necessary?" is sure to answer, "Money." So long as the person has not outgrown this money-focused limitation, no spiritual help can be extended him. His consciousness must be directed to more significant values; then help will come, even in a material sense. The law of the highest values has been established throughout Existence. Therefore, it is our own consciousness that determines the

wellbeing that we deserve.

573. In measuring the right amount to give, the proper standard is that of love and responsibility. To give too little is contrary to love, but it is no better to give too much. Stinginess is unworthy, but generosity that even leads to betrayal is not in harmony with one's goal. Just as insufficient food leads to starvation, excessive intake leads to poisoning. It can be stated without exaggeration that the number of betrayals has increased considerably due to excessive giving. A Teacher who gives and trusts must pay attention to a multitude of conditions. He must take into consideration not only the individual worthiness of the one who receives but also the qualities of the environment and people around that person, not to mention karmic and astrological conditions. The sensitized heart whispers how one can come to understand this complex current of conditions. That is why We so greatly value the standard of the heart. The path of the Bodhisattva embraces this standard, the very essence of correct measurement. No reasoned judgment will keep the giving one from going to excess, but the heart knows this heavenly balance.

574. Pay careful attention as to whether the Teacher is obliged to repeat something. You know how much We dislike repeating things; it means that there must be a good reason for a repetition. Perhaps someone depending on external facts would judge that the repetition is superfluous; but let us peek into the depths of our hearts, and we will see how necessary it is. Often the very people who call forth a repetition are the ones who fail to notice it. So repetitions have to be used like medicine—applied until they have conveyed a picture to the brain. A person who carries the Teaching of Life within himself must be ready to keep repeating the same affirmation as long as he sees the foundations shaking. People can accept that the law of the foundations must be put into effect before any other, for nobody can replace the foundations with details.

575. It is right to discuss childhood education, but in these discussions, too, the question of the heart is neglected. In fact, the manifestation of the heartbeat is something children pay close attention to. Actually, it is easiest to tell children about the treasure of the heart. I believe that what children are told will stay with them for their entire lives, as their first step of ascent.

576. The little cork figures used in a familiar electrical experiment remind us, above all, of people without heart. Under the influence of energy currents, the figures are ready to come to life temporarily and even rise up; but as soon as the current stops, the cork essence takes over, and they stiffen into lifelessness once more. But should humaneness descend only under the influence of an energy current? The heart propels one upward, if it has been opened.

We are not necromancers who bring soulless bodies back to life. The current of the heart must strive upward constantly and independently, and then the spark that arises from meeting with the Hierarchic current will be beneficial. True, one sometimes has to bring cork figures to life in order to perform a specific action, but this will be only a

passing action that does not lead them to a true ascent. It is sad to see the corks leap about, sad to foresee the fall that will split them to pieces. It is sad to know that the work done in uplifting them is being wasted, but a heart, in all its boundlessness, has been given to every one of them. So much has been given, so much has been experienced, that it is terrible to return to the level of corks being tossed around! So let us once more think about the solemn ascent that goes constantly onward, an ascent in which one can place full trust in cooperation. Only by taking part in such joint labor can one get used to the diversity of manifestations and come to love it. Few people can understand this, because cosmic diversity frightens a heart that has not been tempered. But how are we to close ourselves off from this startling multiformity? Or rather, how are we to learn to love it and be done forever with the limitations of restricted thinking? In fighting off such thinking, let us use the heart as a shield. Indeed, the shield was held with the left hand. So let us understand the heart to be a protective armament.

577. In works written by the hermits of old, one can find the statement, "Good is a fragrance, evil a poisonous stench." Of course, this observation is usually taken as symbolic, but a deep-thinking physiologist will also understand that an instructive chemical experiment is included in this definition. The transformation of energy into aroma is a very concrete fact. When the fragrance of freesias or violets is evident, one can assume that the physical or subtle energy of a Benevolent Source is nearby. On the other hand, the smell of decay accompanies anything low on the physical plane, as well as on the spiritual. This means that it is possible to detect such a chemical reaction by smell and thereby draw still closer to making a discovery that is both transcendental and physiological. Thus, one has to be able to approach cosmic manifestations consciously. We regard a heightened sense of smell and a purified understanding of it to be signs of a very refined state. Among the senses, smell is one of the most immediate ways of determining what is approaching. Many people will not understand that the heart will be the motive force in refinement of the sense of smell. Whenever a being approaches, a particular mode of the inner sense of smell awakens in the flaming heart. Suffocation of the heart often occurs due to such approaches. Neither a breeze nor purification of the air will help where the very energy of evil is forming a sort of funnel, but goodness does provide relief. Likewise, the feeling in the fingertips not only is a line of defense but also a receiver that picks up hostile transmissions. The incessant battle causes disturbances in the rhythm of the heart, which is why every precaution is useful.

578. People who are ignorant of the situation will ask, "In what way is Armageddon expressing itself if all the dens of evil exist just as they did before?" You should point out that everyone has felt the battle, each in his or her own way. The rise of tension within the dens indicates each increase in the essence of striving. That is why human oscillations must be handled with great sensitivity. The deaf and dumb sometimes make strange gestures, as their disabilities make it impossible for them to find other modes of expression. But don't people who are ignorant of the heart suffer from similar limitations? One should not laugh at such poverty; rather, in a tolerant way that will not be noticed, one should help the impoverished mind move forward to an image worthy of expression. The same tolerance should be shown toward all ugliness or deformity. The

present time requires different conditions in everything we do. In the letters of the Mahatmas now being translated, you can see how Our Guidance, which was undertaken in accordance with the higher plan, was quite remote from all earthly activities. The law of free will does not permit Us to exert direct influence on a person's immediate actions. But now that the conditions of the planet have changed, the standards of the laws are under stress. We have to seek out the criteria governing close guidance, cautiously straining the essence of free will. So the task is becoming very complex. Even the slightest infringement of free will leads to consequences with all kinds of ramifications. The job of coordinating the entrusted missions with karmic conditions might be compared to walking a tightrope, but this rope has to be woven out of the most contrasting materials. What great attention is required in combining the threads according to color and rhythm! With a single unrestrained outburst a coworker might cause a work of long duration to grind to a halt, which is why I am advising special caution. There exists a saying about gathering all the ropes for a journey. You do not know which thread will be needed in an hour of tension. Therefore, keep every option open without judging whether it is great or small. For the Teacher, it is valuable to have the definite certitude that each brief Command he gives will be understood and carried out. So we are advancing toward the language of the heart, which has no need of verbosity.

579. Grasp this once and for all: the so-called gift of discrimination is no gift at all but the result of labor and experience. The ridiculous word intuition is based on nothing but a limited understanding. One can acquire discrimination not through intuition but through many accumulations. To assert that discrimination has no particular cause is like insisting that imagination is not a reflection of previous experiences. The time has come for that which seems to be extremely abstract to enter into the chain of events. Human beings have gone through many situations and have thereby refined their ability to judge. You can be sure that a person who lacks discrimination led a crude existence, which he made no attempt to leave behind, and thus deprived himself of the benefit of perceiving through the heart. The human heart is not young, for its substance is permanent. Some will rejoice in this permanence; in this understanding lies eternal life. Some will rejoice that a person's consciousness is also his own responsibility. That is how the Tablets of Truth become part of life. Do not tire of reading the Teaching of Life as it has appeared over all the ages. The open heart will rejoice in the alternation of rhythm. And with these foundations in place, we shall understand that the motion leading humanity onward cannot be seen in everyday life. In accepting this vast scope, let us also find a path to joy.

580. When speaking to the general public, let us understand that there exists a kind of person who squirms at the very mention of the heart. For such people the subject may seem childish, or worse, they may believe that they alone have the right to judge about the heart, which results in the formula, "Our hearts, but not yours." That is how the permanent, universal heart is turned into private property. Therefore, let us understand where not to knock. Any vilification of the heart is a blasphemy against the spirit of Truth.

581. If there are sufficient accumulations, it is possible to attain a state of the highest consciousness instantaneously. But in the midst of work, let us not seek out the highest standards. The human spirit advances slowly—let us remember this. Therefore, patience alone is insufficient; let us apply the joy of patience. Let us even regard any sort of instantaneous illumination as being inapplicable. In doing so, we will deepen our conviction in the need for tireless effort in educating the heart.

582. The Brothers of Mercy were able to enter places where the plague was raging without being contaminated, because they had committed their consciousness to Christ irrevocably and indivisibly. Such an exchange of consciousness created flashes of fire with an invincible power to purify. This Western example may call to mind many similar indivisible actions that awaken the fire of the heart's tension. Of course, you know about the ancient custom of striking the chest at times when intensification of consciousness was required. Hermits had a clear purpose in striking themselves on the Chalice with a stone. It was not for the infliction of pain; rather, by using this primitive method they kindled the fire of the heart. The various methods of flagellation and irritation of the skin with hair shirts belong to the same primitive approaches to intensifying the heart, in which pain focuses the person's entire being in one direction. Of course, we shall not fall back on such primitive methods when we realize that the highest protection and ascent are included in indivisibility of aspiration. Through the heart one is able to transmit one's consciousness along the Chain of Hierarchy, thereby increasing one's strength and making oneself invulnerable. It means that for such vital achievements three elements are necessary: the heart, the Hierarchy, and the concept of indivisibility. Let us accustom ourselves to constantly feeling the heart. Then let us not forget to hold the Image of the Teacher in the third eye, and let us understand what indivisibility of aspiration means. The last requirement may often be the most difficult. People do not bother to drive off the bats of abomination darting around them, and thus end up smashing their own aspiration to pieces, even at an incipient stage. The result is a shaggy ball of aspiration that spins round and round, making no progress. One should not keep repeating doleful roulades that contaminate space and prevent one from connecting with the Hierarchy.

A good scientist is writing about immunity, but he fails to consider the heart center's role as a focus of subtle energies. It is in the heart that invulnerability manifests. One might even try striking the Chalice if there is a lack of solemn aspiration, but I do not advise resorting to such primitive methods. It is better to constantly keep in mind the three essential concepts and accept them in all their vitality.

583. To select the best from the worst is also part of an Arhat's task. Often you may find yourself surrounded by the worst on every side, but even then you must find the self-control to select the least harmful. In the midst of the ocean it is not easy to select a better wave, but all the same it is possible.

584. Much of what is quite familiar has yet to be investigated. Have sweat or saliva been fully examined? We read of poisonous saliva, and we know about beneficial saliva. We have also heard about the diverse properties of perspiration, and yet neither of these

secretions has been researched. The sweat of labor and the sweat of overeating will not be the same. The saliva of anger and the saliva of assistance are different, but these are just primitive distinctions. Every human condition produces a particular chemical reaction. In studying the truly cosmic multiplicity of the microcosm, one can come to an understanding of the relationship between the physical and the spiritual worlds. With a developed person, also, the reactions will be varied. One can learn how greatly the sweat of prayer or of lofty, heartfelt aspiration differs from the sweat of mercenary motivation. The sweat of a person who runs to render help is completely different from the sweat of someone hurrying to commit murder. By comparing such contrasting reactions, one can detect the products of psychic energy. Thus, further scientific attainments are on their way. Naturally, the researcher must himself show sufficient sensitivity. He will have to distinguish different emotions and, by means of honest comparisons, set right many confused concepts. Observing the link between secretions and changes in the aura will also enrich the experiment. Moreover, there will be absolutely no need for vivisection and other tortures. The researcher might visit various sites of human activity and, in a natural way free of constraint, gather testimony and other evidence. The most difficult thing to investigate will be the products of prayer and aspiration—in other words, the most significant expressions. But in dealing with these manifestations as well, the researcher will find real treasures if he wishes to. You have noticed evidence of perspiration in connection with the movement of the heart; this is a particularly rare example of the aspiration of the heart. So advise your doctors and scientists to pay attention to the urgent nature of these observations, which are being made at a time when the fiery diseases that We have discussed are increasing. These observations will prove highly useful. One should not forget about the fiery epidemics that are on their way. Numerous reminders are spread throughout the history of humanity. Especially now, when various energies are being widely utilized in spite of a lack of research on their nature and potential side effects, people need to keep in mind that a return blow is possible. Scientists should pay attention to the peculiar nature of many illnesses. One should not just explain them away by claiming that they arise whenever the whirlpool of society condenses. The causes are far deeper, and Our Advice about the education of the heart is very timely.

585. Just think, there is no way that the aura and the constituents of the secretions can be falsified. It is hard for humanity to grasp even a simple fact like that. Questions on such matters have their place even when it is Arhats who are being tested. To see nothing and hear nothing, yet maintain faith up to the highest stage of knowledge—this is a quality of an Arhat. To manifest a heartfelt striving—this is also a quality of an Arhat. To grasp both the great and the small—this is also a quality of an Arhat. Thrift in expending the basic energy is also a quality of an Arhat. Constant desire for the Good is yet another quality of an Arhat. Courage and patience are also qualities of an Arhat. It is ridiculous to think of the essence of an Arhat as being something unearthly. An Arhat evolves on Earth as a Leader of hearts. He offers himself as a focus around which new formations may develop. His consciousness sees everything, all the seemingly intolerable earthly conditions, but his heart understands how to transmute these obstacles. The small in spirit are in constant fear of battle—or more precisely, the

condition that we call battle. But no other word will cover the reality of struggle and success as well as battle does. So a warrior can find a place for his adversary—as a whetstone for sharpening his sword. I think that it is possible for a warrior to send the Teacher his reinforced efforts when together they join battle.

586. With a pledge of leadership one can provide the same collective force that a commander provides on a battlefield. An experienced warrior is not flustered by the fluctuations of success. Pulsation is part of any process of growth; an even setting exists only in a state of no motion. So the living heart is not flat and even. But in times of cosmic tension one may suggest to the heart that it not overstrain itself. The link between the individual heart and the cosmic pulse is quite evident. The Universal Heart could be detected using laboratory methods.

587. A hermit who understood the language of animals noticed, as he was doing his prayers, that a small green snake began to coil about him. This went on for several days. Finally the hermit asked the snake, “What is the reason for your odd behavior?” The snake replied, “It’s your concentration that is odd, Rishi, if you were aware of my motions during your prayers!” “Cunning worm,” the hermit responded, “do not judge others by your own measure. First the earthly concentration arises, then the subtle, and then the fiery, which embraces both the heavenly and the earthly.”

Many people might be told this parable—the coils of the snake are so common! Having become like snakes, people cannot put up with anything beyond their slithering state. They are ready to expend time and effort if only to detect something that, in their opinion, would be disparaging. The worm’s standards correspond to that sort of thinking. A person who tries to assert that Yogic achievements do not exist is truly a cunning worm! But it is necessary to bring all the details of Yoga into focus through refinement of the heart—that is how the ancient achievements are being renewed in the rays of the New World. Why limit oneself to earthly attainments? Why forcibly tear oneself away from karmic conditions? Here, too, by receiving the Fiery Baptism the seekers can achieve unification with the Subtle World. They are thus able to strengthen themselves in understanding of the heart and receive the beneficial currents that you feel physically.

588. Regard wealthy prophets with special caution—essentially, they do not exist. True, We cannot let a messenger go hungry, but earthly wealth with all its burdens must not become a “Dragon of the Threshold.” Let us remember that Apollonius of Tyana was wealthy, but only so he could give away his riches. Similarly, Our caravans do not carry a load of gold, but they go forward all the same. So let us be together.

589. Many times have I warned you about fear and betrayal; this should be remembered from an evolutionary point of view. All the substances belonging to fear are antithetical to fire. A person who is hiding an embryo of fear within himself must not approach Fire! All the fruits of fear that arise will be reduced to ashes. Therefore, striving to the fiery energy means renouncing every kind of fear. Aspirants must look to the example of the brave hearts who not only do not flee from fiery dragons but actually approach them

without fear. Let us remember the vision of September 13th. With great vividness it expresses the impetuosity of the fiery elements and shows how the audacious ones will welcome them. Every vision is sure to have significance.

590. About traitors it must be said with sorrow: they have died forever. The seed of the spirit will not withstand the burden of betrayal—that abomination.

591. Any state of despair signifies a limit. The heart signifies Infinity.

592. To commit suicide means to profane the heart and exist at an extreme stage of ignorance. Likewise, premeditated murder is contrary to the heart.

593. But there is beauty every time somebody takes part in building the New World. This is the true domain of the heart. This longed-for purification of life gives rise to the solemnity that shines forth like an inextinguishable Light.

594. In approaching the Fiery Teaching even once, a person transforms the essence of what he was the day before.

595. Let us get used to understanding the human being not only as an expression of the highest spirit but also as an eternally reactive combination of chemicals. In doing so we shall grow used to understanding the special meaning in the combination of human relationships. The manifestation known as an Arhat is obliged to feel with his heart how he corresponds to the approaching combinations—obliged to feel them spiritually and chemically. By doing so he can avoid many unnecessary conflicts. The flaming heart can sense where there is a true correspondence and the ability to complement each other. Such qualifications ought to be demanded of every leader. He or she must have a heart that is open to heaven and earth. Let us also strengthen ourselves in the thought that we shall establish friendly relations with all people. One of the basic conditions of existence is sincerity, or to put it another way, heartfulness. If this foundation is not sufficiently developed, one can strengthen it by turning to the heart.

596. Since you are finishing the first book about the heart, there needs to be a reminder about certain fundamentals that I have touched on numerous times. The chief requirement for applying heart energy will be the realization that one does not need physical effort in utilizing it. The physical nerve centers also act in response to a command of the brain and the will, but a transmission of the heart is accomplished without any outer tension. The heart can act only when it is spiritually liberated from physical tensions. Let us not forget that the Western school usually follows the path of the brain, while the East, where the foundation has yet to be lost, retains the ancient knowledge that power is contained in the heart. Although healing by means of the heart allows the touch of the hand, it is neither the hands nor the eyes that give help, but rather the emanations of the heart. Distance has no impact on healing through the heart, whereas a transmission by the brain may have to deal with the obstacles created by all sorts of external currents. Training in the command of the heart requires the least

amount of effort and adjustment. Pure thinking, constancy, and benevolence bring the heart energy into action. A person's karmic merits may increase the intensity and refinement of his heart, but each time he strives to the Hierarchy, it opens up his heart according to the level of his strength. People should firmly bear in mind that there is but one path to salvation—through the heart. The affirmation of the law of the heart has traversed the entire span of human history. It can be observed how after a few centuries pass people again turn to the one path.

597. Let us not suppose that we have been given little; let us leave this doubt to the insane. A great deal has been given, the heart has been strengthened anew, and fully conscious access to the Hierarchy and the Subtle World has also been granted. But it is only the heart that will lead one to the Fiery World. Let us approach that world without feeling terror; we cannot say “without trepidation,” for the quivering beat of the rhythm is unavoidable. But what we feel will be solemnity, not terror.

598. I am charging you to walk with Us through joy and sorrow; it is only in this twofold flame that consciousness is created. Training in consciousness is the Yoga of the Heart. This practice is impossible outside of everyday life; but as you know, it can be continued in the Subtle World. In this way let us draw near to the fiery knowledge.

599. A legend of the Uighurs tells of a giant who captured the Black Dragon and bound him with many chains. The giant left his sister to keep watch on the dragon, and he hurried to the ends of the Earth to announce his victory. But when the giant had reached those distant lands, he heard his sister calling and knew that the dragon was breaking free from the chains. The giant hurried back, but when he saw the seas before him he realized that he would be late if he continued on the same route. So the giant decided to go from one mountain to the next, avoiding the seas, forests, and swamps—that was the only way he could arrive in time. The Black Dragon was breaking free from his last chain when the giant arrived and bound him fast again.

Let us remember this parable and speed along the summits. Moving from summit to summit will make it easier to encounter all those who dwell in different lands and wear different clothes but live by one heart. That is how we shall reach the threshold of the Fiery Gates.

600. A second book about the Heart may be given, but first let friends and enemies fully assimilate the book now being completed. In his own way—friendly or hostile—every person can draw on the advice about the heart. But even if someone only remembers about the value of Being, he has already helped himself.

For now, let us turn to the foundation of the Fiery World; let us gradually learn to approach it in solemnity and joy.

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Fiery World

Part I

1933

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Ur is the root of the Light of Fire. From time immemorial this Radiant Principle has attracted the hearts of many peoples. Thus, from the Teachings of the past let us transport ourselves into future attainments.

divider

1. The element of Fire, the most all-pervading, the most creative, the most life-bearing, is least observed and esteemed. The human consciousness concerns itself with a multitude of empty and insignificant considerations, but the most wonderful of all escapes it. People quarrel over a pice in the bazaar, but they have no desire to stretch forth their hands to the treasure. Much that has been told about the heart must also be applied to the Fiery World, but with particular acuteness. The impetus of Fire is as strong as the structure of a crystal. Not by accident have globes and crystal spheres been employed by clairvoyants. Live embers are needed for the purification of the consciousness; the rainbow flame affirms the striving of the spirit. A multitude of applications of the work of Fire reveal themselves as the most striking conditions of existence. Beginning with the ordinary light formations visible to the open eye, up to the complex fires of the heart, we are led into the realm of the Fiery World.

2. While observing the fiery signs one may note certain subdivisions of people. Some strive eternally and cannot exist without this uplifting movement—be assured that these belong to the element of fire. Even though they err, they cannot remain inactive. Observe them, and you will invariably discover the flaming force. But do not seek the creative Fire in the inertia of earth, the rolling undulations of water, the gusts of air. We do not wish to extol the fiery people unduly, but in truth it must be said that they move the world. One should not forget that these people do not find it easy to be in the midst of all other combinations. What is said about the Fiery Angel with scorched wings is correct. When he rushes to save the world, his phosphorescent wings brush against the rocks of Earth and are scorched, and the Angel is weakened thereby. Thus is disclosed the marked difference between the earthly world and the Fiery.

The earthly eye, though it be highly sensitive, does not usually assimilate even the subtle manifestations. But, in turn, the Subtle World does not discern the fiery dwellers to whom the flaming heart can lead one. Thus one can understand the veneration for Fire. Human strivings are needed for a natural affinity with the World of Fire. From early years they bear in themselves, as it were, a reflection of the Higher Fire. It is as if these sparks compel them to withdraw from contact with other elements; and those elements do not like these fiery orbs. Yet one cannot traverse the earthly path without contact with

Fire, hence it is better to know its essential nature.

3. It should be pointed out that the tension of Fire reflects upon all functions of the body. One must not forget that, while the Fire of Space may heal wounds, on the other hand it can strain the tissues. Thus, let us be cautious.

4. It would seem that the Fiery Baptism already has been clearly expounded. Tongues of fire have been manifested above the heads of people, but they do not wish to accept the existing reality. They pretend to reverence the Scriptures but fail to accept them in life. Not all could accept and observe calmly the non-scorching flame as you saw it, yet it was quite real, with all the properties of fire except that of scorching. But one has to have an open heart to face the flame. People have grasped a crude manifestation in the form of electricity, but without applying the fiery properties of the human organism they cannot advance toward a refinement of the manifestation. A new dawn for mankind will come when the understanding of Fire enters life.

5. When we speak of the non-scorching fire, we must also not forget the consuming Fire. When the nun moans, "I burn, I burn!" no physician knows how to alleviate it. The physician may even apply cold water, forgetting that oil cannot be submerged in water. Fire can be allayed only by fire—in other words, by the energy of the heart, which flows during so-called magnetism. We treat inflammation with a current; such inflammations may flare up in various centers. But, actually, the chief danger lies close to the heart, the solar plexus and the larynx. These centers, being the most synthetic, may be exposed to the most unexpected attacks. Whoever has even once experienced the inner fire understands the danger of the conflagration of the centers. He knows what agony is experienced when the fire breaks through. In most cases man is not responsible for this, except perhaps because of irritation. Often the fire bursts out due to extraneous influences, and, in the case of a refined state of the organism, from cosmic causes. Fatigue of the heart actually opens the gates to the enemy. Thus the creative Fire can be transformed into a destructive flame. This should be remembered, for the outbursts develop from small beginnings. It should also be remembered that the use of fiery energy requires care. Great is the evil of needlessly spending the fiery energy of another. An Arhat can never be a vampire—this is a fundamental law of life. Therefore, wise is the law of eternal giving. It may seem that there is nothing in common between sacrifice and Fire; however, flaming sacrifice is mentioned in all Teachings.

6. One must manifest special caution. You can see how even the morals of a nation change. Hence, ignorance reacts to the pressure of the atmosphere. One must observe that ignorance clearly affirms the foundations of darkness. One can imagine how easily an undeveloped brain deteriorates when the heart is silent. The morals of the peoples droop like a withered apple tree. Thus the danger of fiery epidemics is now great.

The Chaldeans classified all sicknesses according to the elements; and they were not far from the truth, for the elements and luminaries chiefly condition the organism—the cosmic as well as the human.

7. Just think! Each of us carries within himself the One Fire, immutable throughout the entire Universe. No one cares to imagine that the universal treasure is within him. The elements are not identical in the entire Cosmos; the change in their qualities does not permit us to ascribe to them identicalness. But the fire of the heart alone unites through its magnet all world structures. One must think about this pre-eminence. It is necessary to utilize this treasure in the entire structure of life. There is but one Light of Fire in all the world. We can understand that Fire manifests at the most remote distances. There is nothing supernatural or mysterious about it. Even a lesser disciple has heard about the all-pervading Fire, but he has failed to realize its application.

8. The manifestation of varied fires does not contradict the oneness of the essence of Fire. The rhythm of tension alone will change the color of the visible flame from silver through reddish-gold to an intense ruby-red. The ruby-red of tension is rare, for not every heart can endure it.

9. In order to accept and admit Fire as the path to Hierarchy, as the path of love and compassion, it is necessary to be affirmed irrevocably with one's entire heart. Only thus will the small stars become flaming giants.

10. Let the straitened times also be blessed. Precisely at such times do we learn to distinguish the significant from the mediocre. In the days of contentment our vigilance becomes obscured, yet this quality is especially needed when approaching the fiery spheres. Hence oppression and tension are so precious. They not only increase vigilance and impetuosity, they also force new fires from our innermost depths. Let the fire of the Tara be especially close. Thus, let us grow to love the unexpected as the source of new joy. Verily, the best fire is kindled through joy. Hence, straitened times are a horror only for the ignorant; for those who know, they are simply a source of events. The fires bring close even remote actions. To some, what has been said will appear to be a cold abstraction, but this will signify a heart that is cold and its fire extinguished. You already know the heat of the heart, and you appreciate the unexpected Messenger. Therefore it is so important to follow the Lords; one must leave behind dark determinations. Only the Fire of the Lords will kindle daring. Therefore, every word about the Lords must be valued. Though it be uttered unknowingly, yet there is in it the prana of daring. Let words about the Lords resound in all corners of the world. These are candles lit before holy shrines. They are lamps of Living Fire—a protection against all diseases. Solemnity is like a key to the lock.

11. During intense fiery manifestations, one can observe one characteristic of the basic property of Fire. The surrounding objects appear to be translucent. You can bear witness to this. Fire seemingly transforms all fiery substances and reveals the luminous matter lying in the foundation of everything that exists. The same can be said about the magnet of a fiery heart; in its own way it discloses the fiery nature of everything that draws near it. Thus, through the fiery heart one can observe fiery qualities. It is only necessary to discover such a heart and with great caution utilize it in this experiment. In

such experiments one must remember that the uncovering of luminous matter can be extremely dangerous under crude surrounding conditions. The danger of complete Samadhi is also dependent upon the same quality of Fire. Nevertheless, do not resist the fiery manifestations if they do not overburden the heart. In the years of Armageddon the manifestations become, of course, entangled, because the rhythms of the Fire of Space and of the subterranean fire are broken. Usually, such ruptures of rhythm are not taken into consideration, and hence they increase the cosmic perturbation still further.

12. The approaching fiery waves are extremely terrifying if one does not know about them and does not assimilate them with the fires of one's own heart.

13. You have heard of certain children who can see through solid bodies. Seek the solution in the karmic fiery nature. Actually, this is an entirely specific physical phenomenon, usually not conducive to the higher fiery attainments. Hatha Yoga intensifies separate centers and it can only be regretted that these partial endeavors do not lead to Raja Yoga and Agni Yoga. Thus, physical and fiery exercises are harmful, disturbing the surrounding equilibrium. Fire is the highest element, and the approach to it must be by way of the higher consciousness. One can understand and learn to love Fire only through this higher consciousness.

14. Blood, blood,—is the cry of the peoples of the West and East. Unprecedented times! The salutary Fire is transformed through ignorance into a devourer!

15. "Surround yourself with Fire and become immune," is a most ancient advice. But, having grown more callous, people began to forget what Fire was indicated by the Wise. The fire became a physical one and magic circles of fire made their appearance. Thus, people always belittle their essential nature. Actually, any living fire is a healing one, but no resin can compare with the fire of the heart. Let them remember at least about the quality of earthly fire, yet in truth the time has again come to return to the primary source; otherwise it is not possible to cross the boundary near which humanity already stands. The earthly forces have been depleted and strained by humanity, and the Highest Powers are alarmed. Only the fiery, illumined consciousness can restore the broken bridge of ascent.

16. Is it possible for one belonging to the fiery element to be transformed into a creature of other energies? Impossible. But one belonging to another element can be transformed into a fiery being, because Fire is omnipresent. Of course, these leaps are not easy. Great exertion of spirit is needed to transmute the heart for unification with the higher energy. But the Fiery Gates are not closed—"Knock, and it shall be opened unto you." Thus, all Teachings summon to the Fiery Baptism.

17. The substance of fiery immunity was described by Zoroaster. He pointed out that from each pore of the skin people could call forth fiery rays to smite all evil. A man clad in a protective armor cannot succumb to any contagion. One can increase this resistance through unity with Hierarchy. Thus, the heart becomes like a sun reducing all

microbes to ashes.

18. Indeed, the bacilli of cancer exist. They can be detected and killed primarily by the fire of the heart. If the absence of psychic energy contributes to their growth, then the fire of the heart, being the highest expression of consciousness, destroys them. In fact, everything that is readily consumed by the higher energy can be mitigated also, to a certain extent, by physical fire. The roots of many plants contain in themselves potent fires of the vegetable kingdom and can be useful where the fires of the heart are as yet inactive.

19. You already know about the significance of the thirtieth year for fiery manifestations, but one should especially guard the organism up to the seventh year. In children, even in the most highly developed, one should never force nature—Fire will not tolerate compulsion. One should know how to open the door, but each coercion may cause irreparable harm. On the other hand, one should not inordinately facilitate the child's striving, since excessive help creates weaklings. Therefore, the Golden Path is ordained. Thus, Fire demands cautious handling in all its manifestations. Clairvoyance and clairaudience are essentially fire-voyance and fire-audience. Fire is needed as the intermediary for all exalted actions. Six hundred times did We speak of the heart; so are We ready to speak six hundred and sixty-six times of the significance of Fire, if only to affirm the definition of Fire as a triumphal ladder. People cannot exist without turning to Fire; in the earthly world or in the Subtle World, they turn to the higher mediation. But We do not speak of fire worship, for there will be ignoramuses and fanatics who will try to raise this absurd accusation. I speak of the highest attainment, which will bring our subtle body to the Fiery World.

20. Every pilot will tell you not to turn the rudder too sharply. But one should speak even more emphatically about human consciousness; this crystal is formed slowly, yet each moment of cumulation is a spatial joy. Each one has a heartbeat, but one rarely observes the fiery substance. Therefore We do not always speak about Fire everywhere, except where Fire has already been accumulated.

21. The human eye does not see the most powerful electric vibrations. The same is true with regard to fiery gradations. Incidentally, this circumstance always hinders the Teaching of Fire. The smaller manifestations of fiery energies will be sensed, and thus admitted, but higher and more refined manifestations will become imperceptible to the modern apparatus, and to the consciousness which has not karmically approached the element of fire. But contemporaries do not readily admit the imperfection of the apparatus and especially their own inexperience. The lack of such acknowledgement becomes a great obstacle, and instead of moving forward valuable time must be spent in instilling an understanding of the nature of Fire. However, during these reiterations about the concept of Fire, a useful accumulation takes place, which will be indelibly inscribed upon the brain. Whatever is done, at least let those who cannot assimilate through the heart perceive through the brain. Our duty is to proffer the shortest paths, but patience will be found to follow the longest roads also. The chief requisite is

steadfastness, when in your heart you yourself know that there is no other way; therefore the Subtle World is achieved only by means of Fire. Thus, knowledge of our essential nature is not only in knowing but also in sensing.

22. Non-perception of the highest currents of Fire is, to a certain extent, analogous to a priest who through daily contact becomes accustomed to the current of the sanctuary. It is known that saints, or exalted Spirits, surrounded by streams of Fire, did not perceive this highest manifestation. Indeed, those who live in the Subtle World do not notice its peculiarity, just as those who commune with Fire fail to regard this condition as extraordinary. A virtuoso does not consider it unusual that he plays beautifully, this is already customary for him. Thus, too, the Fiery World descends to earthly conditions, and those who are in contact with it lose the sense of strangeness.

23. Approaching manifestations of Fire, we must bear in mind various gradations. The so-called passages through fire differ greatly. The lowest type of fakirs rub their bodies with ashes mixed with a mineral dust, and thus gain a certain resistance to fire. Of course, this external, purely physical effect cannot be of interest. Yogis pass through fire by inducing the heart's energy as a counter-action. In this process the inner fire breaks through the pores of the skin and, being more powerful than the earthly fire, forms a strong protective armor. Such Yogis can also lead through fire without harm those who wish to follow them. To effect this the Yogi extends his energy to those who follow him, provided they can completely transport their consciousness into the heart of the Yogi. This condition of a complete transference of one's consciousness to the heart of the Guide is characteristic of fiery actions in general.

24. They will say that fire as an element is too elusive for observation. You may answer that fire makes itself even more apparent than other elements. In observing man's organism, are earth or water more evident? Fire is more easily evidenced in the temperature, the pulse, and especially in that tremor which accompanies all fiery manifestations. This is not a tremor of fear, but unification with the pulse of the element. Does intercourse with earth or water evoke such a tremor? But Fire, even in a small measure, produces a special sensation. Thus, let them not speak of the unattainability of the Fire of Space.

25. It is especially valuable to cognize in one's own heart communion with the fiery essence. In the Middle Ages, of course, they would have added to this the fire of the stake. But even in those times, valorous men were found who did not fear to speak about that which they perceived and sensed within themselves.

26. The Fiery Serpent rising above the Chalice in the form of the serpent of Moses, like the Arabic figure eight, indicates the tension of the Chalice, because the Chalice is filled with Fire. The accumulations and precipitations in the Chalice constitute the fiery substance. Thus, primarily we are fiery beings. Only with such conviction do we begin to grow the so-called fiery wings.

Are these tappings not fiery drops seeking admission? Are these not fiery waves, which intensify the rhythm? Let each reminder about Fire serve as a saturation with solemnity.

27. Observation of people who love the structure of flame constantly yields new deductions. Approaching Fire, we begin to discern the rhythm of energy, which produces all combinations. One should love this element with full understanding, in other words, with thoughts in harmony with space. If we are prepared to remain earthly gnomes let it be remembered that the best gnomes serve Fire. Thus one should understand that even the lowest consciousnesses are being drawn upward. Even fairy tales speak of gnomes who cannot exist without devotion to the Fiery Beings. Thus the ancients tried to inculcate fiery conceptions in the children's consciousnesses. Nowadays science, through the caloric theory and astrochemistry, gives the identical fairy tale about the Great Fire. But the exceptional character of the fiery manifestations still does not permit the average man to introduce the concept of Fire into his daily life, so that Fire remains within the confines of an undesirable abstraction. One must overcome this limitation; I speak as a physician.

I affirm that, serving Fire, we can cross all dark abysses! If even flying machines need a special gas, how much more is the subtlest energy needed for uplifting the spirit!

28. All achievements and heroic deeds are essentially fiery actions. The higher energy transports people across the precipice. It may be asked, "Does not the fiery energy participate in the rise of crime?" Certainly, this same energy can raise a bloody knife; therefore We advise not to turn the Fire of Benefaction into the flame of destruction. Besides personal harm, the flame of destruction contaminates the surrounding space. Moreover, a flame of evil is aroused by the decomposing vortices of the lower strata. It has long been said that sinners themselves feed the fires of hell. People are themselves responsible for the extent of evil. As it is, a vast amount of evil is not realized, and people refuse to recognize whence come these hideous burns. In various countries you saw different concepts of hell. If such forms are embodied on Earth, likewise they exist in the Subtle World. How carefully must one avoid all ugliness on Earth! The Fire of Benefaction creates the most beautiful transmutations. Let us then be toiling and blessed smiths. Beneficent Fires are borne high up by the vortexes of the far-off worlds.

Once there existed a trial by fire. He who was tried approached the fire, and the fire, at contact with truth, rose upward, but a lie deflected the flame. With all its imperfections, this trial brings to mind the possibilities of the reaction of Fire.

29. You have seen Our apparatuses for measuring the compression of fire. The erupting flame records a terrific pressure. The fiery essence is under the pressure of many atmospheres; in order to burst into flame, the mass of compression must be overcome. If the flame has formed and burst forth, it indicates that the pressure and the power of the flame are extraordinary.

30. On finding himself beyond the boundaries of the three dimensions even the most

cold-blooded person will be terrified if his heart is unprepared for the next realization. One cannot leap from one state to another without a fiery tempering. Thus, it is impossible to assimilate the beauty and solemnity of the Subtle World without a timely refinement of the heart. One can stand insensate in the dark before the most wondrous works of art, but the darkness is within ourselves! And one can kindle the Spatial Fire only by the fire of the heart. It has been said many times that the Great Fire is manifested through our hearts. Therefore, let him who remains in darkness blame only himself. But it is terrifying to remain in the darkness of the fourth dimension, and all the succeeding dimensions become hideous nightmares when not illumined by the fire of the heart.

31. Of course the flow of saliva or various pains of the nerve centers correspond to different degrees of cosmic perturbations. But the question arises as to whether these signs are a refraction of cosmic events or cooperation with world energies. One must accept the latter. The refined microcosm will be a true collaborator of the Macrocosm. It is said that Abraham walked before the Lord. Let us understand this as full cooperation. From this completeness is also born the fulfillment of the law of Existence.

32. It is difficult for a refined heart to exist in the lower strata. To a certain extent the heights are helpful, but still the intervening breaks between the heart and its fiery birthplace are too great. But these polluted strata should not have existed—people created them; hence they must strive to purify them. Artificial ozone helps but little. Prana is purified by the highest Fire, and only this quality makes it creative. Yet even in the plains, even in the city squares, before expressing a decision, try to inhale as deeply as possible. In this inhalation perhaps a particle of the prana of Benefaction will reach you through all barriers. Thus, let us nowhere despair, and let us everywhere make a final effort. One can observe how a sincere heart-felt sigh becomes like a long-drawn-out trumpet-call. Thus, let us not forget that all the best manifestations of the human organism not only are powerful in their chemical reactions but penetrate many strata by their psychic force. Let us not in any way depreciate the sacred microcosm created by the will of the pure heart.

33. Let those who can hasten in thoughts act without delay. One must become accustomed to the fact that each thought is a communion with Fire. Hence, it is shameful to have an ignorant or insignificant thought.

34. Let us be like those who await the Great Advent; let us harken to the Steps and know that our hearts are proffered in help to the world. Let us not permit confusion and denial, for these qualities turn the tongues of flame against us.

35. Upon the great Path it is better to be slandered than to hinder a decision of the Lords. Let us learn to enjoy being slandered, for we cannot name any fiery path without its carpet of calumny.

36. Let no one be disconcerted by My demand for battle. Those who stand on one spot

are a thousand times more exposed to danger than those who strive. However, the striving must be in the heart and thoughts, and not only in the feet.

37. The so-called herb of truth actually exists. A combination of seven plants unlocks the controlling centers and a man freely utters his thoughts. This is not hashish but an evidence of the most ancient curative factors. It was primarily used for the diagnosis of disease, for no one knows better than the man himself the causes of that which occurs in his organism. But the inner consciousness cannot reveal these secret causes without a special influence. Later, however, rulers and courts of law utilized this as a means of securing evidence, and thereby they introduced the element of compulsion. But everything coercive and artificial is contrary to the fundamentals of Existence.

38. People often complain of the isolation of the Subtle World, which is already inaccessible to Earth. Yet the Ayur-Vedic traditions foresaw this earthly alienation. There exists a plant extract which, when rubbed into the skin, permits an approach to the Subtle World, facilitating its visibility and tangibility. But for this a complete detachment of the consciousness from Earth is required. Moreover, such coercion is impermissible in the reconstruction of the world. Let us not disparage the significance of the heart and Fire in any way. Are small roots of any use during the flights of the spirit?

39. If we gather all the details of our life, we shall find innumerable evidences of the Subtle World. We will also find that in the majority of cases the voices of the Subtle World do not reach Earth, just as our voices do not reach deaf ears. Indeed, this comparison becomes precise when we realize that the cries of the Subtle World do not reach Earth. Nothing can equal the despair of the Subtle World when its warnings do not reach their destination. In its own way, the Subtle World greatly desires to help our world. But true cooperation can only be attained by cultivation of the heart and by understanding the quality of the nature of Fire.

40. In the ancient pharmacopeias and in various ancestral medical records you are struck by the number of allusions to mixtures for bringing the organism into a transcendental state. You feel that this is not a form of necromancy or witchcraft, but a special way of seeking one's future. Hence, it is clear that our remote ancestors were far more solicitous and thoughtful of the future than our contemporary scholars. For us, the future is relegated either to the confines of hellfire or to the province of an electrical manifestation. The powerful life-creating potency of Fire is unrealized; the effulgent, radiant manifestations are not comprehended, and the very Hierarchy of Light itself is regarded as either a phantom or a bugbear. There are many who wish to evade the future, preferring to call themselves dust. Yet even the learned shudder at the question as to whether they wish to pass through Fire.

Nevertheless, how often have we been drawn out of the three-dimensional state! When we are immersed in thought, do we notice time or temperature? We are entirely unaware of the numerous minutes that run together in the twinkling of an eye or become an eternity. Such experiences occur daily, and each one can be a witness to wonderful

phenomena.

41. The concept of Shambhala is actually linked inseparably with fiery manifestations. Without the application of purified Fire it is impossible to approach the higher concepts. Throughout the entire world people are divided into those who are conscious of Shambhala as the Highest Measure and those who deny the future. Let the word Shambhala be known to but a few; each has a different tongue, but the heart is one. One must manifest solicitous attention to each one who is ready to proceed toward Light. The heart must embrace each manifestation that reverberates to the Good. But only under the Flaming Dome are all equal.

42. Upon the sky you inscribe words in smoke. Perhaps you do not know that the Chaldeans up on their ziggurats wrote in space when the dates approached. Thus, cooperation was established with the luminaries, and chemical rays speedily fortified the earthly solutions. In their turn, scientists affixed in space their findings.

43. To a certain degree, the difficulty of understanding is due to the limitations of the earthly language. All the symbols and higher concepts are conventionalized to an absurd degree. When man observed something beyond the limits of daily life, he began to speak of it in vague and unusual terms, which meant something entirely different to his neighbor. To this were added the anomalies of sight, taste, and hearing, resulting in a complete babel. When man attempted to express the supreme Hierarchic Concept, he tried to string together the best syllables and only achieved extreme confusion. Notice that everyone who speaks about a transcendental concept meets with the most surprising explanations. People frequently speak about the same thing, but in such different terms that there is no possibility of reconciling these concepts with words. Then, do not tire yourself with argument, but remain silent in cordial solicitude. Let the fiery energy work, it will know how to find at least a narrow entrance. Thus, in all circumstances, remember that you possess a store of the all-pervading energy.

44. Also remember that the fiery energy grows and works incessantly if the heart is aflame. Thus, it is easier to understand the already mentioned divisibility of the spirit. Flame is divisible without harm and does not require either space or time. Thus, when you are seen simultaneously in different countries, you need not be surprised, for this is only one of the qualities of the fiery tension. Of course, this fiery tension produces a pressure on the solar plexus. One must realize how the unification of the fire of the heart with the Fire of Space tenses all centers.

45. Work like sculptors. Their hands know how to approach the stone in order not to distort the form. But, then, the one who eats knows how much food he requires. Naturally, overfilling the stomach will not be the right measure. On the contrary, the requirement is not determined by earthly measurements. The fire of the heart gives the sign to the consciousness. Thus, it is cause for rejoicing that the true measures are found in the fiery knowledge.

I have in mind a well for the safekeeping of treasures; for since time immemorial a treasure was always hidden in the depths. We also see that achievements are preserved in the depths of the heart, and are verily surrounded by Fire.

46. The sculptor's touch cannot be described in words. He himself will not be able to say precisely why he used a stroke of just such a depth. Similarly, you should correlate straight-knowledge with reality. The Teaching makes it possible to consider as reality that which yesterday was still unrealized.

47. The approach of the Subtle World to the earthly one is one of the great fiery tasks. Imperceptibly, much is being done toward this end. But, in addition, it is necessary to strengthen a consciousness of this in the minds of people. One should affirm its reality and remove it from the category of a fairy tale. It is not sufficient that somewhere results have already been achieved, for the slightest improvement demands a conscious acceptance. If this is apparent even with everyday discoveries, then how much more is it felt when it concerns man himself! It is difficult for man to yield even in the smallest! Rare are the heroes who shed their blood for the good of their fellow man, yet this inner impulse fills the organism with new forces. One should understand the transmutation of the physical body also as a form of heroism. It must serve as an encouragement to realize that the experience of such an approach has already produced excellent and tangible results. People must become accustomed to the fact that the perfecting of conditions of existence must be accelerated, but this must not resemble convulsions. On the contrary, people should not be satisfied with outworn customs; they should learn to rejoice at the new. Joy about the new is already wings to the future.

48. To co-measure one's actions with the actions of co-workers is also a fiery quality. When lighting a lamp, no one intends to set fire to the house. On the contrary, everyone seeks a safe place for a lamp. Fieriness is not madness. It is awful to listen frequently to ignorant conversations about the chaotic state of Fire. It must be understood that this element demands the highest co-measurement, profound circumspection, and caution. Each Agni Yogi is primarily wise in the apportionment of this substance. He will be thrifty rather than extravagant. As a faithful guardian he knows that the highest substance is purified through lofty labor and suffering. He knows that each energy of Fire is like a rare blessing. The Fire of Space demands manifestation; and he understands the value of this finding. Only then can he be entrusted with the ocean of Fire.

Therefore I ask all co-workers to be sternly circumspect. Thus will they preserve the treasure that grows in the heart. It is best not to scatter it into the abyss of darkness, where each torch will be used for a ruinous conflagration. The pillar of co-measurement, even in Fire must be a safeguard.

49. No one should approach Fire with fear. No one should approach it with hatred, because Fire is love!

50. Each endeavor may be fulfilled in three ways—through external muscular exertion,

outwardly through a nerve center, or through the heart's fiery energy. If the first effort is animal, the second is human, and the third is of the Subtle World. The third effort could be utilized much more frequently if people could consciously apply the concept of the heart and Fire. But unfortunately this tension arises only in exceptional cases. Naturally, when a mother saves her child, she acts beyond earthly conditions. When a hero dedicates himself to the salvation of mankind, he multiplies his strength tenfold. But this unconscious enflaming rarely occurs. We watch over the constant increase of forces through the realization of the predestined powers. It is not so difficult to transform and kindle the consciousness when constant attention is applied to it. Constancy is also a quality of Fire. Everywhere, under all circumstances, the essence of Fire is the same. Fire cannot be formed out of any elements, any compounds; one can only manifest Fire. Likewise it is possible to draw near to the Fiery World. The most astounding regenerations occur through fiery manifestations. The earthly world is regenerated only through Fire. People believe in the Light of Fire. People become blind because of Earth, and are regenerated through Fire. One can cite many examples of how Fire brings about world upheavals. Without the manifestations of Fire you cannot even enter upon a path of regeneration. Many will scoff at the mere word regeneration, yet even a snake renews its skin. Thus it is better consciously to approach the Fiery World.

51. It is not terrifying that the oceans change their beds. Should not people be primarily mobile in thought? The ability to transpose one's being into thought will provide a channel to the Fiery World.

52. One should become accustomed to the fact that drowsiness has many possible causes. It is wise to understand that the activity of certain centers is especially transcendental and is apt to cause physical drowsiness. But We know how significant the state of semisleep can be. Do not reject drowsiness.

53. A thoughtful physician may ask concerning the fiery illnesses, "Are they named as quite specific sicknesses, or are they spread through the majority of diseases?" The second is closer to the truth. Fire can aggravate all illnesses, therefore great attention should be paid to the state of fiery striving. Besides, it must be remembered that any fiery manifestation cannot be abated merely by water or cold, but rather through psychic energy, which resists Fire everywhere. This energy, as a sort of condensation of Fire, can absorb the fiery surplus. Thus, attention should again be directed to psychic energy when We speak about the heart, about the Fiery World, and about Our affirmation of the existence of the Subtle World. When you read about being consumed by the inner fire, bear in mind the reaction of psychic energy. It can be manifested in three ways: through autosuggestion, through physical action, or through the highest action at a distance. However, physicians often forget that it is not the medicine but some external condition that helps. We recall one remarkable case when a physician possessed powerful psychic energy, yet stubbornly attributed its effects to his medicine. One can easily realize the extent to which such benefits would increase if the physician understood wherein his power lies. Only, do not confuse the heart's energy with external magnetism and so-called hypnotism. Both of these manifestations are artificial and hence,

temporary. The heart's energy is not applied forcibly, but is to be transmitted by contact with the current. If, prior to all physical means, the physician and the patient would simultaneously think about the energy of the heart, in many cases the reaction would be instantaneously useful and healing.

54. I ask not to forget that the Fiery World does not tolerate procrastination. Affirming it in the consciousness is already a step of approach.

55. In world events, is it not possible to perceive the manifestation of Fire? Observe the relationships of nations, the magnet of ideas, the dissemination of thoughts, and all the signs of public opinion. These flashes of flame are not caused by any means of communication, but by something else, which stands beyond.

56. Joy and courage are indispensable, but without Fire these qualities are not created. Reason can deprive one of all joy and thus close the gates to the future. Yet a fiery world outlook does not fall from heaven, it must be discovered. This method of discovery must begin in childhood. We see how children already accept inwardly the most difficult tasks of the spirit. Even all impediments placed by their elders serve only to crystallize their straight-knowledge. But crystallization is a fiery action. The best beds of crystals are molded by fire. Thus, the invincible heart is also formed by fiery impact. This is not a symbol, but a purely laboratory deduction. Yet how far from fiery considerations are people!

57. Not only about Fire must we ponder. Events are driving onward like an ocean wave. You understand correctly that the dark force surrounds each benevolent inception. We observe how every ordinary action is instantly turned into evil. Thus, one should get rid of all yesterday's gnats, and replace everything usual with the most unusual. Even an award, as it were, should be granted for unusualness. One should not expect unusualness from the old world. Over and above the usual conditions, one should touch the most unexpected angles. Therefore I rejoice when new elements are dealt with.

58. Pulmonary plague, in certain forms, is a striking evidence of a fiery epidemic. From time to time it has visited Earth, preparing the consciousness for the possibility of calamity. Also, the type of strange coughing about which you have heard is symptomatic of this ailment.

It is manifested generally in both children and adults, and even in animals. But people prefer not to recognize this preliminary form of dreadful calamity. They will superficially attribute it to the most varied diseases; anything to keep from thinking about the unusual. All such patients should be isolated, and the dead cremated at once. People who have lost their psychic energy may easily succumb to this contagion. It can be intensified by various additional forms, both internal and external. The darkening or inflammation of the skin will suggest smallpox or scarlet fever; the majority of fiery manifestations are reflected upon the skin. Learn to pay attention to these unusual manifestations. Musk, and hot milk with soda will be good preventives. Cold milk is not

assimilated by the tissues, whereas hot milk with soda penetrates into the centers. Having tried to reduce temperature with cold applications, people often find that a mustard plaster or hot compress results in unexpected improvement. We definitely oppose cupping glasses and leeches, because they affect the heart and may be dangerous.

We often send people on most dangerous missions, but at the same time We take care of their health. It is unwise to destroy a useful substance.

59. Fire bears within itself an understanding of beauty; it envelops creativeness and transmits imperishable records into the treasury of the Chalice. Hence, We value these incorruptible achievements more than all those that may be destructible. Therefore, help human thought to strive toward the Imperishable.

60. He who does not help the regeneration of thought is no friend of the New World. Many times you have noticed that improvements and refinement occur imperceptibly when calculated in human measurements. It is difficult to perceive each bit of the growth of a plant stem; yet the beautiful flower differs so strikingly from the seed. Equally astounding are human transformations; it is precisely these fiery blossoms, rarest of all, which sustain the balance of the world.

61. One cannot help but observe how unexpectedly the scroll of events rolls up. Merely observing them molds the entire Epoch of Fire.

62. Fire must be alive. Inactivity is unnatural for Fire. Energy generates energies. It is especially harmful to tear man away from his customary labor. Even through the lowest forms of labor man creates a manifestation of fiery energy. Deprive him of labor and he will inevitably fall prey to marasmus; in other words, he will lose the Fire of Life. One should not propagate the concept of people's retirement from work. They do not age because of advanced years, but from the extinction of Fire. One should not think that the extinguishing of Fire exerts no harm on the surroundings. Harm occurs precisely when a space occupied by Fire suddenly becomes accessible to corruption. This decay of life is opposed to the law of Existence. On the contrary, human society should sustain Fire in all its surroundings. The fire of the Druids was a reminder of the maintenance of the Fire of Life. It is inadmissible to quench Fire in anything, not even in the smallest. Therefore, do not interfere with the festival of the spirit, even though its language be incomprehensible to you. That which is unintelligible to you today will become clear tomorrow. But Fire once extinguished cannot again find the same application.

63. The festival of the spirit is of pan-human value; it is a treasure which has been built up. Let no one infringe upon this worthy structure. Among the impermissible invasions of karma, interference with the festival of the spirit is regarded as very grave. On the other hand, to send a smile to the festival of the spirit is the most flaming flower of the heart's offering.

64. It is necessary to realize the difficulty of discerning the different currents. Many would not be able to distinguish the intricate variations of currents and rhythms. I highly commend Urusvati for attention to the currents—only thus can one accumulate observations. In two years' time it will be possible to inform about one of the most complex currents, which cannot be withstood without previous accumulations.

65. Last night's current is one of the highly tensed Fiery impacts—the so-called dual arrows. The past heavy current of Mahavan also has a significance for this new tension. It is given as a special defense against grave impacts. Thus, one can arm oneself fiercely, provided the spirit itself accepts such an armor. This acceptance is essential for the cognizance of the Fiery World, because the gates may not be opened where there is opposition.

66. Not few are the fires in the fields and forests—but people regard them as supernatural. This can be explained only by lack of imagination.

67. Besides Our affirmation, even people themselves observe the subsiding of certain continents. Yet no importance is given to this. This is also due to ignorance.

68. Stand firm, stand more firmly than a rock. The miraculous fire is intensified by steadfastness of spirit.

69. The quality of observation is one of the principal fiery qualities, but it is not attained easily. It is acquired as slowly as is consciousness. You noted correctly that consciousness is strengthened by life itself; observation is strengthened likewise. There can be no abstract consciousness, nor can there be theoretical observation. But human absent-mindedness is monstrous, it creates a seemingly unreal world. In their egoism people see only their own delusions. In such wanderings there can be no discourse about the New World. Hence, by all means, training in observation should be introduced in schools, even for small children. An hour devoted to observation is a true lesson in life, and for the teacher this hour will be a lesson in resourcefulness. Begin the refinement of observation upon everyday objects. It would be a mistake to direct the pupils too rapidly to higher concepts. If, for a beginning, the pupil is capable of observing the habitual contents of a room, this will already be an achievement. This is not so easy as it seems to an unobservant eye. Later, by a series of experiments we can accelerate the ability to form impressions. We can propose that the pupil pass through an unfamiliar room at a run and yet with concentrated observation. Thus, it is possible to reveal blindness and assert true keenness of vision. It is necessary to outline a program of tests for all the senses. Thus is fiery action expressed in a simple exercise. Children are very fond of such tasks. Such exercises of consciousness carry one into the higher spheres. The most ordinary routines can become the gateway to the most complex. Imagine the exultation of a child when he exclaims, "I've seen more!" In this "more" can be comprised an entire step. The same joyous exclamation will greet the first fiery starlet that is observed. Thus, true observation begins.

70. Flights into the Subtle World may be difficult; even an experienced consciousness may meet obstacles. Today Urusvati experienced such a difficulty. An effort was needed in order to pierce chemical strata which are formed by astrochemical fusions. The days around full moon are not favorable for flights. The so-called lunar glass can impede, and very strong perseverance is required.

71. Each blow of the hammer produces a fiery manifestation, but each sword stroke also yields a fiery display. Let us approve the work of the hammer, and warn against raising the sword. Let us discern each touch of Fire. Let us accept with utmost responsibility each evidence of the great element. The manifested Fire does not return to its primeval state; it will remain in a special state among fiery manifestations. It will be either life-creating or destructive, according to the intention of him who sends it. For this reason I stress the significance of Fire, this inseparable fellow traveler. By the most varied means one should impress people with the significance of the elements. They have forgotten how filled their life is with the most responsible actions. Words and thoughts beget fiery consequences; yet the tongue continues to prattle and thought continues to wound space. Ponder this fiery production! Do not pride yourselves on some dead knowledge as long as you continue to spew slander against the Highest. Remember that this slander will lodge with you forever. The world has been set aquiver by the flames of malice. Its progenitors hope for the ruin of others, but they themselves will perish from leprosy.

72. Before you is another manifestation of a high degree—the Kundalini bestirs itself, from its base to the very highest joint. The pharyngeal glands are highly inflamed, but this physical aspect is indispensable for the fiery reaction. In this condition the Kundalini acts at the furthest distances. You realize how necessary just now is this reaction of Urusvati. Without this fiery action, there could have been no victory. But the battle is difficult indeed, and the waves of attacks are increasing. Therefore, let us be very cautious. Let us be attentive, benevolent, and very careful.

73. Sound and color are among the principal fiery manifestations. Thus the music of the spheres and the radiance of the fires of space are the highest manifestations of Fire. Hence, it is impossible constantly to hear the sounds of the spheres or to see the scintillating fires. Such frequency of emotions would separate the earthly body from the fiery one to too great an extent. Thus the equilibrium so needed for Eternity would not be created. It is true that in consciousness we should separate our four bodies in order that their functions may be divided. The disturbance of equilibrium leads to premature destruction of the lower body.

74. There is no reason to think that black magic is now especially increasing in Tibet. Of course it has increased there greatly, but this is only one phase of its world-wide development. One cannot imagine to what an extent this black network is being spread. It is impossible to conceive the entire diversity of its participants. It is impossible to reveal all the unsuspected combinations which sustain each other. Can one be reconciled to the fact that heads of states, prelates, Freemasons, rebels, judges,

criminals, physicians, the sick and the healthy, are all at work in the same black field? The difficulty of detecting them is that one cannot indicate any definite organization; all is based on separate individuals, who are deliberately placed in the most varied activities.

75. The associates of the black lodges themselves distinctly recognize each other. There actually exist obvious signs. Thus, if you notice an inhuman cruelty, be assured that this is a sign of the dark ones. Each Teaching of Light is primarily a development of humaneness. Remember this definitely, for the world has never before been in such a need of this quality. Humaneness is the gateway to all other worlds. Humaneness is the basis of straight-knowledge. Humaneness is the wings of beauty. The essence of humaneness is the substance of the Chalice. Therefore, above all, on Earth let us be clothed in humaneness and recognize it as an armor against the dark forces. A fiery manifestation will visit the heart through humaneness. Thus we shall realize once again to what a degree the farthest is the nearest. We also recognize each other through humaneness. Thus, in this hour of danger, let us labor for the most imperative.

76. The inner Lotus can be observed open as well as closed. When the protective purple aura is needed, it can be seen how the petals of the Lotus contract and become covered by the precipitations of the blood vessels. During such a manifestation an experienced Yogi realizes that great danger is near. As in nature, long before the clouds appear the petals of flowers turn increasingly toward the sun or at twilight promptly fold up, so also the Fiery Lotus senses the approach of cosmic storms. And through the development of Yoga one can observe a similar tension also in the outer Lotus. Thus is called the circular rotation of the Kundalini, which touches the chief centers, and forms, as it were, the outer Lotus of defense. This particular tension is usually preceded by the manifestation of arrows, which has already been spoken about. The outer Lotus is also called an armor. We consider its formation not only a sign of danger but also of the attainment of a degree of Yoga.

77. The absention that you observed of course has not a physical but a yogic significance. It is induced by an urgent need of appearing without delay in distant countries. One should get accustomed to such summons when there is so much tension everywhere. For only the blind can think that tomorrow will be as yesterday!

78. It can be noticed that before the evening certain flowers not only close but even droop to the ground. So also with the inner Lotus.

79. It may be asked in what relation Our Teaching stands to the one already given by Us through Blavatsky. Answer that each century, after the manifestation of a detailed exposition, a conclusive culmination is given, which actually moves the world, along the line of humanness. Thus, Our Teaching includes the Secret Doctrine of Blavatsky. Similarly, Christianity was the culmination of the world wisdom of the classic epoch, and the Commandments of Moses were the culmination of the wisdom of ancient Egypt and Babylon. However, one must grasp the signification of fundamental Teachings. It is hoped that people not only read Our books but accept them without delay, for I speak

only briefly of that which must be remembered. When I speak of the need of fulfilling My Indications, I ask you to fulfill them with complete precision. I can see more clearly, and you must learn to follow the Indication, which has in view your own good. A man fell under a train merely because he stepped upon the rails, but he had been forewarned and should not have done so.

80. People say that before a war or calamity forest fires and other conflagrations occur. Whether or not they always occur is of no importance; what is significant is that popular belief takes note of the fiery tension before world upheavals. Folk wisdom assigns to fire a remarkable place. The Lord visits people in Fire. The same fiery element was chosen as the Highest Judgment. The purging of evil is performed through Fire. Misfortunes are accompanied by burning. Thus, in the entire current of folk thought one can perceive these fiery paths. People like the shrine lamps and carried torches, displayed for the services. In the people's understanding the element of fire has a solemn meaning. Thus, let us draw not from superstition, but from the folk heart.

81. Sincere striving for self-perfection is not egoism, but has universal significance. The thought about improvement does not concern oneself alone. Such thought carries within itself the flame needed for many kindlings of hearts. As fire, when brought into a place filled with inflammable substance, will unfailingly ignite it, so fiery thought pierces space and infallibly attracts seeking hearts to itself.

82. The responsibility of the kindled heart is great. It transmits rhythms and currents along the line of Hierarchy. Therefore, those around it should not overburden a heart so strained; this should be understood as a basis of Existence.

83. The dark forces have brought the planet into such a condition that no earthly solution can restore its conventional prosperity. None can regard the earthly standards of yesterday as suitable for tomorrow. Hence, humanity must understand anew the meaning of its transitory sojourn in an earthly state. Only through a fundamental defining of one's existence in the carnate form and through an understanding of the Subtle and Fiery Worlds can one strengthen one's own existence. One should not think that the delusion of trading can even temporarily insure a secure existence. Life has been turned into trade, but who of the Teachers of Life has ever been a shopkeeper? You know the great symbol of driving the moneychangers out of the Temple; but is not Earth itself a Temple? Is not Maha Meru the foot of the Summit of Spirit? Thus one can indicate the predestined Summits to the inhabitants of Earth.

84. Let us not forget that each instant must pertain to the New World. Observe that in enumerating the worlds We seem to omit the world of thought. This is not by accident. The Mental World constitutes a living link between the Subtle and Fiery Worlds. It enters in as the impellent nearest to the Fiery World. Thought does not exist without Fire, and Fire is transformed into creative thought. The manifestation of thought is already understood; let us also realize the Great Fire—Aum!

85. One can distinguish the labor of Fire in the most diverse manifestations. Nowadays a crystal globe is often used for concentration, in order to call forth subtle impressions, but this is a later form. In the ancient East a block of rock crystal was chosen and placed over a covered fire. Then the structure of fiery creativeness was brought to life, and it attracted the manifestations of Spatial Fire. Thus one can observe to what a degree the ancient power of fiery observation has degenerated.

86. It can also be noticed that around certain people things wear out, while others seem somehow to preserve them. At times people erroneously say, "Everything burns on him." In reality it is quite the opposite. Pay attention to the preservers. They will be close to Fire. Precisely the fiery principle preserves the durability of things. I have already spoken about the reaction of the psychic energy of workers upon the quality of their production. Here also we shall look for the participation of Fire. Psychic energy will give fiery evidence of the influx of the fires of space.

87. One can place the Teaching of Fire into the foundation of each day. So long as we wander among illusory allurements we will not be affirmed in the sole basis of life, and thus will not come close to ascent. I have in mind those wavering ones who not only lose their own path but who also impede the movements of their near ones. The waverer not only dissipates his own treasures but also plunders that of others. It is frightful to see how the manifestation of doubt contradicts all fiery foundations. In this, observe that the waverer usually does not doubt himself, but others only, and thus he gives admittance to decomposition.

88. It need not be thought that only karmic conditions create wavering. Often the cause must be sought in obsession. The waverer himself thinks that he must proceed warily—but as if this anxiety concerned only himself! The past of many waverers would be instructive for the schools.

89. In schools one should not read only about heroes. Examples of the fate of a few anonymous waverers would be worthwhile. The bright flame of achievement would shine still more by comparison with the fate of the extinguishers.

90. Rejected possibilities can be discussed not only morally but also chemically. In truth, what words are adequate to describe the destruction of an already formed reaction when precious fiery energy, gathered by great and lengthy labor, is ignorantly dissipated? But these fiery particles, invoked for a definite combination, remain discordant for a long time, and double effort is required to again utilize them for creation. I repeat, it is inadmissible to violate someone's spiritual festival. It is criminal to invade an already molded integral consciousness. Does not the evidence of karma issue from these same irrational intrusions? Coercion is especially inadmissible in the fiery domains.

91. Let us mentally collect all the fiery approaches, let us examine the signs of inspiration or illumination. We will find identical signs indicating the common foundation,

which actually lies beyond. And so it must be, the fire of the heart comes into contact with the Fire of Space. Only thus can be effected the conception, or more correctly, the impregnation of thought-creativity. Moreover, one must manifest the highest respect for the complexity of the apparatus that forms the contact with Fire. The most delicate golden networks of nerves are almost imperceptible to the eye. One must peer into them with the third eye in order to remember them forever and be imbued with respect for them.

92. The golden network, seen by Urusvati, forms the foundation of the Chalice; one can judge the delicacy of the inner apparatus. Thus, refinement can turn thought toward consideration among human beings. People should not offend one another. In the name of Fire no offense should be given. Not all adjustments are effected with a hammer; small implements and careful touches are also necessary. Again an old truth, but as yet scarcely applied.

93. In general, few can understand the glow of the flaming heart. Yet those who have beheld these fires of illumination know how vital is this manifestation. The Fire-bearer himself notices these instants of light, but for those present many conditions either permit or impede seeing the miraculous Fire. Without doubt the natures of those present have an influence upon the character of the manifestations themselves. One can easily imagine such a mass of extinguishers that even the star of Light will be only a glimmer. But at times a simple yet most beautiful heart sets ablaze a new force of the Fire-bearer. Besides human reactions and conditions of the Subtle World numerous manifestations of nature exert an influence. Thus, during a thunderstorm the luminosity can increase at the moment when the electrical mass also intensifies the inner fires. Water that contains certain mineral properties can also facilitate the manifestation of inner radiance. Naturally, the worst atmosphere is the stale, poisonous air of unventilated houses. Surely, if this air can be the breeding place of disease, how much more can it suppress the emanations of the heart! The manifestation of luminosity is more frequent than is thought, but prejudice and sophistry will always draw their own conclusions. The misfortune is that people cannot detect unfettered judgments. The heralded emancipation, about which people like so much to speak, will be primarily not slavery of opinion.

94. When I call, "Help through thought." I show a special trust. Not everyone can be asked to help in thought. One must be certain of the quality of thought and of the concentration of heart energy. Such choice thoughts are like a powerful radio. One should know how to muster complete devotion, and how not to encumber thoughts with irrelevant feelings. A hurricane is necessary to carry sendings—steadfastness also will be urgently needed. It is erroneous to think that thought is important only for the earthly plane; perhaps it is even more important for the Subtle World, to create a powerful collaboration. During the tension of the world, equilibrium can often be created precisely by thoughts.

95. The reactions from the currents noticed by you have a dual significance—they

balance the cosmic shocks and multiply the force of the sendings. This is so-called psychophysical therapy. During the condensation of darkness such powerful currents are useful.

96. Achievement should be the subject of conversation on each significant day. One should regard achievement as something invoked and not become weary of speaking and thinking about it. Misfortune is begotten by disparaging achievement. It is as if a large temple image were being carried through a narrow door, and in the jostling the most precious ornaments were broken.

It is dangerous to bring one's complaints on a significant day. How can one convey that such crude ways are like the fall of a hammer upon the strings of an attuned instrument? The man who spatters the most destructive words adds, like a child, "Well, the heavens haven't fallen!" He cannot perceive the rupture of the inner threads which nothing can in any way tie together; thus irreparable harm is often wrought. But each heart that has realized Fire affirms the concept of achievement, for without it life is straitened and unbearable. Thus, let us carry the achievement of all three worlds.

97. Shambhala is manifested under the most varying Aspects, in relation to the concepts of a century. It is correct to study all the cycles of the legends of Asia. Thus one can go back as far as the most ancient Teachings connected with Siberia, as the least known and most archaic part of the continent.

The relation of the hieroglyphics found in India to the inscriptions on Easter Island is unquestionable. Thus is disclosed the manifestation of a new relationship of peoples, which fully corresponds to the most ancient sources. Thus, once more you see how the chronicles have preserved the true historical data, but people accept them with difficulty. You observed justly that the facts about the Kalachakra are passed over in silence; this is due not only to ignorance but to an abhorrence of touching the fundamentals. Humanity passes over with equal shudders all the wells of knowledge—this applies to all worlds—and people will shudder just as much over the world of Fire.

98. Try to divide people according to the elements. Not only according to the type of blood but also according to the character of the nerve substance will it be possible to observe a direct reaction in accordance with the elements.

99. During every illness one can apply thought as a means of healing or relief, but such thought should eject the sickness from the organism with full force, without hesitancy or delay. However, if such force be lacking it is generally better not to think about the sickness at all, but to leave to the lower Manas the carrying on of the inner battle. It is most harmful to waver in thought and to visualize a victory of the sickness. In such cases it is better to distract the attention of the patient from his condition. When people speak of the fatal outcome of a sickness, they themselves bring it closer. The least serious sickness can assume dangerous proportions if nourished by thought. Observations should be made in hospitals concerning the effect of thought upon the

process of illness. Even the healing of wounds depends upon psychic energy. Thus we arrive again at the very same Fire generated by thought. All treatments by rays, thermal action, and applications of light comprise the same fiery influences, which are weak in comparison with the power of thought. Hence, the most vital advice is to develop fiery thought.

100. Consideration of the significance of synthesis in earthly existence is correct. The entire force of consciousness should be preserved during the attainment of the higher spheres of the Subtle World. Yet only a synthesis of consciousness affords this possibility. One should also become accustomed to the most rapid orientation, and what could better contribute to this than synthesis? People speak of vigilance, but under this quality they think of vigilance in only one direction. But even trusted sentinels have perished from striving in only one direction. Can we value all nature's riches if our eye is unaccustomed to mobility?

101. No justification is possible where there is hatred. I summon to magnanimity, not to weakness. One may renounce everything for the Service of Light, but one must test good will in the Fire. This must be understood with the strings of the heart. But when you encounter a tiger, do not think of helping him; there is a limit to abomination.

102. In its timelessness and spacelessness thought belongs to the Subtle World, but still deeper possibilities must also be discerned in this construction. Fiery thought penetrates deeper than that of the Subtle World, therefore fiery thought more truly manifests the higher creativeness. With attention, everyone can distinguish these two strata of thought. During the usual trend of thought we are often conscious of a current, as it were, of a second thought, which clarifies and intensifies the first. This is not a division of the thought, on the contrary, it is a sign that deeper centers have begun an active participation. This flaming process is indicated by special terms in Hindu metaphysics, but we shall not dwell on them, for it will lead to dispute and Western arguments. Such controversies are of no use, all that is needed is a simple reminder of the fact that thought is linked with the Fiery World. Even children exclaim, "It came like a flash!" or, "It's dawned upon me!" Thus are called the moments of correct and instantaneous decisions. One may remember how Mme. Kovalevsky solved mathematical problems. Such a fiery condition linked with the Fiery World is characteristic. You know that above the subtle thoughts there are profound thoughts, which are sometimes difficult to separate from the thoughts of the Subtle World. This is not possible in the present state of our planet. The experience alone of this dual trend of thought should compel us to realize the division of the worlds.

103. Of course, at times we are dealing with remote recollections, but there may also be cases of fiery illumination. It was thus in the case that you recalled. The Fiery World brings us flashes of illumination, similar to lightning flashes in the coarse manifestation of a thunderstorm. Just as storms always supply Earth with a purified store of prana, so does the Fiery World constantly pour out waves of influences. It is a pity that the receivers are few, but if one were to begin to exercise the consciousness for communion

with the Fiery World, then such a receiver could become naturally affirmed. But the simplest for all worlds is to adhere firmly to Hierarchy.

104. Cruelty of the heart is death of the heart. Dead hearts fill the world with disintegration.

105. If one can distinguish between the strata of thought, one can also sense various kinds of activity. At first all activity seems to be taking place on the earthly plane. Later, in so-called dreams, straight-knowledge becomes separated, as if it were an independent activity which takes place not on the earthly plane alone. Thus comes the first realization of an entry of other worlds into our existence. Then, in a state of complete wakefulness, instantaneous absences may be observed which have no connection with any ailment. Thus the bond between the worlds and our participation in them can be traced still more profoundly. It is not easy for the consciousness to assimilate the concept of the invisible worlds; due to our dense shell we can realize only with difficulty all the possibilities outside our vision. One should become accustomed to thinking of entire worlds which actually exist. The Subtle World is not only our state of being, it is actually a complete world with its own potentialities and obstacles. Life in the Subtle World is not far removed from that on Earth, but it is on another plane. All the fruits of labor do not disappear, on the contrary, they multiply. However, if it is difficult here to preserve clarity of consciousness, there it is even more difficult because numerous manifestations are encountered of orders of evolution new to us. Thus, one should preserve especially the dictate about clarity of consciousness. This is expressed as true synthesis. And if consciousness is so greatly needed for the Subtle World, how imperatively is it needed for the Fiery World!

106. The master smelter counseled the new worker on how to approach the fiery furnace. But the worker's only concern was to learn the chemical composition of the flame. The master said to him, "You will be burned alive before you reach the flame. Knowing the chemical formula will not save you. Let me give you the proper clothes, change your footwear, shield your eyes, and indicate the proper breathing. First, keep in mind all the rapid transitions and fluctuations from heat to cold. I can make the most fiery work attractive to you. You will love the flashes and the glow of fires. In the tension of the flame you will find, not terror, but the tremor of ecstasy, and a proper conception of fire will fortify your being."

Thus may one advise each one who begins to think about the Fiery World. At the outset let us bring complete devotion and cultivate that step of love which acts as an inextinguishable Light. Since the earthly world is based upon manual creativeness, to approach thought-creativeness is more attractive.

107. One Chinese philosopher, knowing the frightful aspects of the lower strata of the Subtle World, determined to deaden their impression. For this purpose he filled his sleeping chamber with the most frightful images. In the presence of these revolting masks, he hoped that nothing worse could be expected. Such methods are abominable,

although people love them whether in this or in another form. On the contrary, We teach the eye to become nonreceptive to the repugnant. Besides, it is impossible to imagine the complete gamut of horrors created by people's vices. Even here in the earthly world we often are horrified by inhuman visages, but imagine the aspects into which these are transformed when their essential nature is unmasked! And here also We often experience the attacks of these dark entities. They attempt to annihilate everything dangerous to them. During sleep they try to weaken one, in order to inflict injury more readily during the disturbance of the balance. One should not consider these dark engenderings as superstitious fancy. Every scientist must realize the depth of the perspective of Existence. The scientist has grasped the incalculability of infinitesimal organisms; he has seen the bones of giant animals, and he can see still more if he peers into the vastnesses of the Himalayan caves. Thus the scientist measures into infinity and calculates infinite magnitudes by simple mathematical solutions. This means that precisely the scientist must admit the infinitude of fiery formations. Thus, from the merest arithmetical zero one must send one's imagination into the Infinite, remembering that a vacuum does not exist.

108. Ask Urusvati to tell about the multiformity of the fires seen by her. Let all these rays, stars, fiery Lotuses, flowers, and all the other manifestations of the Fiery World live and be affirmed. It is impossible in earthly words to describe all the quality of these fiery visions. Beyond certain boundaries the Fiery Realm is disclosed like a vision. It cannot be defined by time, nor can the cause of its emergence be determined, for the Fiery Element is entirely beyond earthly dimensions. But if we can see it, both in its grosser manifestations and in its subtlest, it means that even our carnate being can anticipate the higher sphere. Fiery communion is unforgettable once it has been experienced. Thus let us gather courage for the ascent.

109. The three dimensions are demon's chains—as someone has said. Truly, he who chained the human consciousness with three dimensions was a veritable jailer. How could it have been possible to conceal that other beautiful, higher dimension! In their first questions children often strive beyond the boundaries of conventional limitations. At no time did the ancient wisdom insist upon three dimensions. Only with the gradual coarsening of humanity did this limitation take possession of the mind. It is remarkable that when the lamps of the heart become extinct, people begin to concern themselves with limitations. One can quote numerous historical examples of this self-abasement. But the human consciousness prefers to ignore the fundamentals of self-perfectedment. Thus it attempts to conceal the most precious possibilities.

110. Cognizance of fiery reactions is divided in accordance with the senses. The first impression is that of vision, with all its fiery diversity. Then hearing is added, with the music of the spheres, bells, and the chords of nature. Then comes the refinement of touch, with the sensations of rhythm, of heat and cold. The most difficult of all are the sensations of smell and taste. Yet Urusvati knows the meaning of scenting a man at a remote distance. Now Urusvati also knows something else that is very difficult: to sense the taste of a metal in the Subtle World, which is already an extraordinary subtlety. But

one should not only possess the power to discern such sensations, one should know how to observe them. Such discernment is very rare, but by passing beyond the three-dimensional boundary it becomes attainable.

111. On approaching the Fiery World one must firmly assimilate the quality of steadfastness. This is not a very easy quality to attain in connection with mobility. Neither quality implies that one should chew only one and the same crust, or scurry about in the same mouse-trap. It is not easy to affirm these qualities in the spirit as long as the three-dimensional boundaries are not discarded.

112. It has been correctly observed that in order for the organism to adapt itself to a vegetable diet after a meat diet three years are needed. But if, for purely physical conditions, such a period is necessary, no less a period is required for the transformation of consciousness, unless karmic conditions induce special possibilities. To transform the consciousness means to enter a special world; it means to acquire a special evaluation of all that occurs; it means going forward without glancing back; it means leaving behind all complaints and acquiring good will. Does it not seem strange that alongside a period for a diet one must put the ethical concept of benevolence? But, fortunately, every physician will support us in this, because benevolence is the best expedient for the digestion. People like to have the spiritual foundations supported by dietetic advice.

113. A principle permits us to form a concept of the successive steps of the very same orderly process. Everyone can learn to swim as soon as he conquers the element in his consciousness. Following this principle a man can lie upon the water, and through a certain exercise, can sit upon the water. Advancing further, the Yogi can stand upon the water. Of course, such standing, and also levitation, are already fiery actions. You have knowledge of levitation, and you recall what fiery tension is required beforehand. But levitation is not so difficult, for the element of fire is akin to air. At the slightest doubt, despite all physical accomplishment, the man will immediately drown or fall. The reflex of doubt is a most striking one.

114. One need not be surprised at the dark entities swarming about. If you should find a lion in your flower garden, no doubt there would be an uproar in the house. To the dark ones you are that very lion in their backyard. Not a few efforts did they expend in cultivating their thistles, and then, suddenly, an uninvited lion made his appearance! Truly, sometimes one must pity all these labors of human hatred. But, for all that, the absence of doubt is stronger than all the dark snares.

115. Before human eyes many spiritual actions having physiological consequences take place, yet people are unwilling to notice them. The same can also be observed in visiting the Subtle World, where these manifestations are far more distinct. The decomposition of the astral body depends upon fiery contact. When a fiery being approaches certain strata of the Subtle World, a striking manifestation can be witnessed. The fiery substance is a touchstone, as it were. At its touch some subtle

bodies are intensified in their fiery capacity, whereas others immediately disintegrate. This process takes place with great rapidity, as if from fire. Thus, one can compare a series of remarkable ascents and deserved departures. Fiery qualities can be manifested not only in the Fiery Sphere but even in fiery earthly incarnations. One should gradually become accustomed to the thought that even here on Earth there can be manifestations of the highest fiery qualities. One should admit this not only because it is immutable but also because of the diversity of nature's manifestations. Some may not admit that the projected subtle body can perform as purely physical an action as writing, but you know that this is possible, and there is no need for Me to convince you of it. Of course, fiery energy is necessary for such action.

116. Effort is needed for the directing of fiery energy, which for abbreviation we shall call Agni. This exertion is actually not a physical one and not even one of a subtle order. In the East people understand this lightning-speed quality. In Western speech there does not exist at all a designation for this most subtle concept. That is why it is so difficult to speak about the Fiery World. In the Eastern tongues also this concept sometimes becomes obsolete because it is unfit for contemporary consciousness. This is why many of the signs of Tao have been reduced to an outward depiction.

117. How many lofty discourses are taking place! What a multitude of signs of higher knowledge are being poured into people's lives and scorned as husks! And yet, who thinks courageously about the morrow? On the contrary, tomorrow usually remains a hotbed of terrors into which the consciousness sinks. Attention needs to be directed to the wonders of each day. Let us pursue from the cradle the entire path of trust and self-perfectedment.

118. The path of good will actually should be expanded. It has been affirmed as the essence of our being. Let us not forget this talisman even for an hour. It is like the wonderful stone of which you know. Let us not forget the quality of the stone, and let us affirm it by our banner.

119. All that has vital capacity should be welcomed. Each spark should be welcomed; from it grows Fire. Thus, be benevolent.

120. The use of alcohol and opium are ugly attempts to approach the Fiery World. If Samadhi is a natural manifestation of Higher Fire, then the flame of alcohol is a destroyer of Fire. True, narcotics evoke illusions of a fiery approach, but actually they will remain for a long time as obstacles to the mastery of the true energy of Agni. Nothing brings such misery later, in the Subtle World, as do these unnatural attempts to evoke Fire without a fitting purification. One may imagine that in the Subtle World a drunkard not only is tormented by craving for alcohol but suffers still more from unnaturally manifested Fire, which, instead of strengthening him, consumes the tissues prematurely. The combustion of the subtle body is accomplished quite differently during its transition into the Fiery World; it bursts into flame like an outworn envelope, accompanied by a feeling of liberation. But, like everything in nature, this must be accomplished only in

accordance with the basic law, and it does not tolerate violation.

121. Violence is the scourge of humanity. It springs from ignorance, for even a man who thinks but little feels terror in his heart when faced with the unnatural.

From every manifested terror let us turn to magnanimity. Although We shall not weary of reiterating about magnanimity, yet this is the last chance for many to realize it. Pay attention to the word L a s t.

122. Even in physical illness seek a psychic cause. Nations have composed many sayings about these influences; they say, "Because of the heart the eye has been darkened," or "He has lost his teeth from strain," or "His breast has been split from thinking,"—thus do people remember about the principal cause of illness. And a thoughtful physician discerns the difficulty of treating a spiritual condition. It can be affirmed that any illness passes away more quickly when it is not supported by a psychic cause. The same peoples have attributed various curative qualities to Fire. Even incisions have been made using red-hot metal. Thus, fiery neutralization was affirmed even in the primitive consciousness.

123. The state of illumination is called "fiery aid." This state of consciousness should be approached with all the senses refined. Indeed, it may be noticed that sometimes I speak about things that are almost the same, but in this "almost" is contained one complete turn of the spiral. If you compare all these "almosts," you can discern the stratifications of the consciousness. It is not very easy to assimilate the rhythm of these strata, which differ individually. Yet through many observations it is possible to understand what a most subtle substance our consciousness is. Precisely, I emphasize refinement of the stratifications of consciousness. People often imagine that Fire is something turbulent, unencompassable, almost terrifying, thus they themselves plant fiery thickets. "As you call, so shall the call be answered."

124. It is not easy to cure eyes that are darkened with the dust of discord. An eyewash of true magnanimity is the first expedient. Likewise, note that this is true of many other ailments.

125. The situation in the world is difficult; everywhere there is a kind of ossification. People think to entrench themselves in a bog, but whole mountains are splitting as a reminder of what is coming.

126. In place of the Diplodocus, kangaroos leap; in place of the Pterodactyl, bats fly; in place of the dragon, lizards. What is the meaning of this? Can it be degeneration? Actually, it is only adaptation. Similarly, the club of Hercules would be only a museum rarity nowadays. Thus, also in life, evolution should be understood, not as the growth of the fist, but as condensation of the spirit. From the swinging of the club let us turn to a new understanding of everyday life. The element of fire is majestic, yet even this must be learned in daily routine. It is not right to clothe heroes in a toga alone, depriving them

of other forms of garment. Evolution should be accepted from life, amidst life, and for life. The beauty of evolution is not an abstraction, for each abstraction is a misconception. One should well remember this concept of evolution as a vital capacity; thus we shall approach the most complex formulas, where the symbol Aum will not be an inscription but the expression of the highest ingredient. Let us exercise our consciousness toward this.

127. It should not be thought possible to have one universal remedy for illnesses which may have a thousand causes. Special sections of therapeutics can be instituted which will partly correspond to a considerable number of the causes of illness. Thus, it must be understood that a universal expedient is impossible, because the origins of illnesses are entirely different. Likewise, in the methods of Yoga it is impossible to apply the same means for all. And yet, quite often in lectures and discourses general methods are mentioned, and those present are deluded into thinking that the prescription is for one and all. Only a very attentive scrutiny of the spiritual condition of the individual in question will give the right guidance to the indications for him. It seems very primitive to consider the diversity of organisms, particularly the conditions of the spirit, but mankind so loves panaceas. Still, there is only one panacea—the uplifted consciousness!

128. Many animals live up to three hundred years. But if there should be discovered a means for prolonging their life, even for five years, it would be of no benefit for evolution. The life of the spirit is the basis of evolution.

129. If we begin to speak about firespouts, many will altogether fail to grasp the meaning, and others will think we refer to coarse electrical manifestations. Yet, one should ponder deeply upon this subtle fiery action. You have just seen how a mere scratch has caused a fiery burning. Such a manifestation is not from a physical infection. A firespout touched the torn tissue. Similar manifestations can be observed which conform to external fiery tensions. The torn tissue, with all the nerve outlets, serves as a magnet, as it were, for the fiery waves. Indeed, those people who possess vigorous heart energy can more strongly attract the waves of tensed Fire. Therefore, in such cases I recommend water compresses, but no alcoholic preparations. During the tension of Fire alcohol must be avoided, for it concentrates the fiery waves. Many drunkards could give instructive testimony about the fiery waves that cause such sufferings! Of course, I am not speaking now about nerve conflagrations, which only a few have observed. Even so, the firespouts must not be forgotten in such a tense time.

130. These same spouts and spirals are created by the disordered strivings of surrounding people, though not with bad intentions. You also know the effects of the striving of carnate and subtle bodies. They do not realize that in their tension they almost become vampires. Besides, one should distinguish the sendings of the intellect from those of the heart. Mentioning a name a great number of times may prove to have almost no influence, but a heart-sending, by its anguish of striving, can act as a spiral of asphyxiation. It may be truly said, “Do not strangle, even for your own good.”

131. During the sendings of good thoughts one must acquire the lightning-speed quality of these arrows. For this one should not encumber the consciousness for protracted periods, for it is useful to launch this arrow. The fiery dynamo labors like a light through all space. One must become accustomed to this work when the contact with Hierarchy is constant.

Seeing a dark star indicates a very great danger. Thus, in everything, such signs can be given. A small consciousness does not realize all the disturbances, but a developed consciousness understands the significance of the agitation of waters by the swords of the Angels.

132. Western physicians talk without cause about the difficulty of working with Us. We have never been opposed to experimental methods. On the contrary, We welcome each unprejudiced action. We approve when a member of the British Medical Society speaks about accurate methods of research. We are prepared to assist the Russian scholar in his work on immunization and immortality. We rejoice when the Japanese surgeon makes use of astrological dates. We are giving assistance to the Latvian physician in discovering the ocular symptoms of obsession. We are ready to assist each one, and to rejoice with each one. Indeed, We unceasingly insist on observations, and We direct to attentiveness in every way. We speak about reality; We affirm the absurdity of abstractness. Thus, We wish that physicians and scholars of the West would consider justly Our collaboration. It must be understood that the time has come to clarify the facts by discarding the husks. It is time to acknowledge that many superstitions are still growing in the backyards of isolation. Thus, to superstition will belong the condemnation of all that is "not mine." The liberation of thinking will indeed be the adornment of true knowledge.

133. Is it not necessary to remind about liberation of thinking each time that you gather to talk about Fire? Will you not insist on justice when you refer to cognition? Do you not evoke smiles of pity when you mention the invisible Fiery World?

134. In the carnate condition the Fiery World is invisible with rare exceptions, but in the Subtle World a fiery mist can be sensed. True, upon approaching it, lower beings feel a particular suffering, as if before the unattainable. For these lower beings the Sons of the Fiery Mist are seemingly armed with fiery rays, which are nothing but the radiations of their extremities. It is necessary that the conventional conception of the mist should be changed into that of a harmonious fiery universe, but for this the consciousness must be transmuted. How many shocks must be experienced in order that the visualization of Existence uplift the consciousness in all fearlessness! One must rid oneself of fear of the mist, and, by honest thinking and a developed imagination, one should advance beyond the monsters of superstition.

135. Thought-creativity and suggestion are completely different, although they are both related to fiery manifestations. Suggestion is a coercion of Fire, whereas thought-creativity is a manifestation of basic law. When We spoke to a certain sahib about

permeating his dwelling with Our Aura, We naturally had in mind thought-creativity, and not suggestion, which We willingly leave to petty hypnotists. Thought-creativity is far more powerful than any suggestions. First of all, suggestion is transitory; it strikes the aura and creates karma, whereas thought-creativity saturates the aura and does not interfere with independent action. In fact, space saturated with thought-creativity concentrates the fiery power. The inviolability of karma remains one of the subtlest conditions of all. To give, to assist, and even to guide, without infringing upon the personality—this is a difficult task. Each one must confront this solution. Thought-creativity, devoid of self, provides the way out of these labyrinths. Kindness, cordiality, and cooperation likewise help, but the fog of unsteadiness is a particularly poor guide.

136. Any ribaldry and quarreling are already a tribute to darkness. The most deadly dagger is not at the belt but at the tip of the tongue. Sometime it will have to be understood that the spoken and also that which is thought are indelible. Each one intending good can rejoice at this, and vice versa.

137. Add, when writing to the Latvian physician: During observations of the eyes of the obsessed he must not lose sight of the fact that an observed symptom may change. At the approach of fiery energy, the symptom may disappear, as it were. The obsessing agent may begin to rave, or it may withdraw, taking the symptom with it. Therefore, the observation should be carried on without sending the fiery energy beforehand, otherwise this action will turn into expulsion of the obsessor. Such an action is excellent in itself, but it is beyond the scope of the oculist. The same reaction is sometimes observed in skin diseases which, under the influence of fiery energy, alter their appearance and even disappear. Let us not forget that obsession is sometimes manifested cutaneously, or by twitchings of the face. Nevertheless, the Latvian physician deserves praise, for it is not easy to perceive the crystals of brown gas.

138. For the last time let us turn to friendliness as a basis of life. Friendliness is not the rouge and powder of malice. Friendliness is not a veil. Friendliness is not a mask of treachery. Friendliness is not an affable grimace. Friendliness must be understood as a feeling coming from the heart, devoid of hypocrisy. There are many errors concerning the concept of friendliness, for people have become accustomed to deceive even themselves. But since the quality of friendliness is indispensable for the Fiery World, it must possess genuine honesty. First of all, Fire does not tolerate fluctuations. Hence, one must understand the quality of friendliness in its entirety. Friendliness should not be considered as some sort of achievement. One should not give praise for the quality of friendliness, for it is inseparable from an expanded consciousness. How is it possible to imagine the transformation of the Fiery Mist into a whole beautiful world, without having the strength to purify one's own thoughts from small splinters? Let us realize how petty these splinters are! And it is not difficult to rid oneself of them; one has only to uncover them in the consciousness. Let us not be afraid that people in general cannot return to friendliness, there is enough of it in each of us, therefore, let us assume the same thing about others. But let us not make of this fiery quality, weak will, subservency, and pitiful

hypocrisy.

139. Again the low strata of the Subtle World have been revealed in order once more to convince people of how close they are to similar strata of the physical world. It is regrettable that people enter the Subtle World so unprepared for it; they bring their base habits along, and they squander the forces of thought on imperfect forms. In the Subtle World the creativeness of thought is developed in all domains. It is difficult even to imagine on what delusions the precious power is expended! People should be advised to get used to thinking, even a little, about the beautiful, in order to avoid manifestations of ugliness. Not few are the beautiful creations and remarkable manifestations of nature, but it is necessary to observe them. A dark state of mind is the source of all misfortune. Even the low strata of the Subtle World differ in the distinctness of the illusions. Where there is aspiration there are no confused dreams, and all details are clearly impressed. But what a danger there is if the striving is base or trivial!

140. Science has already established the existence of particular organisms that can hear distant radio stations without receiving instruments. Indeed, this manifestation of a fiery order discloses paths to realization of the possibility of receiving thought from a distance. If the law of sound waves be understood, it is possible to delve into the same principle. It is fortunate that even the timid contemporary science admits the obviousness of such natural possibilities. But it is deplorable that science does not take the trouble to investigate such individuals. One hears that "with the exception of this phenomenal ability the organism is perfectly normal." This is a most ignorant observation. It means that the physician examined such a phenomenal man as carelessly as he would a recruit before a march. We do not wish to offend the physician, because often there is no place for him to carry out the proper observation. Indeed, the conditions of life render difficult all work of a subtle nature. Try knocking at the door of experimental institutions, and you will be met with an absolutely hostile stream of requirements, which will be beyond the capacity of a seeker. It is necessary to change this situation, otherwise where will it be possible to investigate various evidences of a fiery basis? Try to find the means to investigate necessary manifestations, and you will see how hostile your listeners will be; they will remind you of the Inquisition. As if their task were not to assist that which is highly useful, but to destroy possibilities! Thus it has been, thus it is, and people desire that it should always be so. Otherwise, there would be no Armageddon. One should understand whole-heartedly how many of the subtlest conditions there are that can determine important changes in all of life. Yet how necessary it is to knock for admission, to persist, to submit to derision, in order to reveal that which, it would seem, is open to all. Golgotha is erected by lack of understanding and ignorance.

141. Even a savage can fly in an airplane, but let us not think that formerly it was any better. I have shown you the records of the Thirty Years' War in order that you may understand how, even in comparatively advanced countries, coarseness and ignorance have ruled. Records of refined Rome, Egypt, and Babylon could be cited, at which the heart would shudder. Hence, all who look to the future should continue to knock for

admission.

Also, one must become accustomed not to overburden Hierarchy and not to hurt each other. I have called upon you to display understanding of this law, but often the ears are so deaf!

142. A demon decided to place a holy hermit in a helpless position. For this the demon stole some of the most sacred objects and offered them to the anchorite with the words, "Wilt thou accept these from me?" The demon hoped that the hermit would not accept the gifts, and thus would betray the holy objects; if, however, he did accept them, he would be entering into cooperation with the demon. When this horrible visitor had voiced his proposal, the hermit did neither one nor the other. He rose up in indignation and with all the force of his spirit commanded the demon to leave the objects on the ground, saying, "Dark spirit, thou wilt not retain these objects, thou wilt vanish, annihilated, for my command has been manifested from Above!" Thus must one rout the dark ones, and when one's confidence is fortified by Hierarchy, no dark force is able to keep back the flame of the spirit. Let us not consider these legends unnecessary. The demons are of many forms and each toiler of Light undergoes attacks.

143. A headache may have many causes, but it also may come from the non-acceptance somewhere of mental sendings; this can also be reflected as needle pricks in the heart. Hence, I am anxious that this harm should not take place. With some people a routine of negation is formed imperceptibly, and it becomes, as it were, a habit to feel offended. On the basis of these errors, people become impervious to the manifestations of mental sendings. In this state the most benign thought recoils from the obstruction of resentment. Moreover, the thought may return and only cause trouble to the sender. One should urge everyone not to do harm. Besides, a touch-me-not attitude is most petty and is nurtured by an undeveloped consciousness. Thus, in everyday life there exists a routine of resentment. It must be recognized and ejected as a most noxious insect. Petty earthly feelings are turned into a fiery Gehenna.

144. Much is going on roundabout and especially where there is a Magnet. The Teacher forewarns that nowadays the most unusual conflicts may be expected, so crowded have the lower strata of the Subtle World become. People have decided to fill the Subtle World with great numbers that are arriving before their normal time. No one has thought what the consequences will be for the people themselves. It is impossible to slaughter millions of people with impunity, without setting up a most grave Karma. Even if the karma is not a personal one, so much the worse, because it increases the Karma of nations and of the whole planet. What has been said about peacemakers is the more correct, since because of them there arises a proper attitude toward the future. The lower strata of the Subtle World must not be filled with the horrors of uncompleted karma. One should not think that this will have no reaction upon the condition of the planet. But the principal cause is that no one thinks about the Subtle World at all. The isolation is most frightful; precisely the dark force exults at each alienation.

145. Let us observe each movement. Our organism reveals many facts which concern the Subtle and physical worlds. It can be noticed how much one's consciousness is changed during a flight into the Subtle World. It is as if it were sifted, and even our favorite formulas remain with the earthly consciousness. This observation is very difficult to comprehend. I rejoice the more when one not only notes this but also recalls the sensation of the slipping away of even a familiar formula. This does not mean that an already developed consciousness is lost in the Subtle World; it is rendered even more acute, but it passes, as it were, through a fine sieve, which transforms the remaining subtle substance. But for this observation a well-developed keen-sightedness is needed. Also, you do well to remember moments of absention. In time you will know where your presence was needed. Not only in the Subtle World but here on Earth the exchange and assistance of consciousness goes on. You may be assured that if absence has been repeated again and again, it means you will learn about great events, about collisions where consciousnesses are confused and require assistance. It is indeed necessary to know how to observe these moments of cooperation. To save their near ones people sometimes give their blood for transfusion; will they not, then, lend fiery consciousness when their near ones are troubled?

146. Also, one should learn not to expend labor unproductively. Mental confusion compels people to neglect primary considerations. See how lacking in the essential are the two letters received by you; I do not blame the writers so much as those who confused them. Such a disregard for the principal issue is an already irreparable harm. The person who disconcerts the consciousness of his fellow man is a corrupter. He brings no joy to himself; on the contrary, his life will be darkened, for his consciousness has digressed from the main issue. To discern the principal issue and to remain on the path to it means to proceed to victory. But to begin by plunging into an abyss of uncertainty, does it not mean being a stone on the neck of one's fellow?

147. Co-measuring the main issue and the dust of the threshold is that test which each one must have clearly before him. No one has a right to pierce a heart or cause a headache, while irreplaceable treasures go by! People do not consider irreplaceable that which they do not notice.

148. It is possible to read a closed, unfamiliar book. You have seen this. It is possible at will to learn the time, mentally evoking a view of the timepiece. Thus it is possible to impel the Fire of Space to remove all obstacles. People call this manifestation clairvoyance, but it is better to call it fiery transvision. Yet it may be noted that this fiery possibility is not always the same. Also, it can be shown that great shocks increase this faculty just as complete repose does. But there exists a certain intermediate condition of the spirit, which, like a cloud, enshrouds our consciousness—this is confusion of the spirit. It is that same wavering which breeds the cloud of doubts. The clarity of reception fades not only because of the receiver's own confusion but also from that of those about him and bound to him by karma.

149. When the photographing of auras shall be instituted, it will be possible to see a

significant phenomenon. The aura in complete repose will be equal in intensity to the aura in great shock. But on the other hand the waves of the intermediate reactions recall the shaking of a dusty sack. That is why I so protect you from petty waverings and discords. One can picture the gray spots of dissension which, like a canopy, conceal the light of possibilities.

150. One must not look upon the labor of Fire as something psychic. Consider Fire as something physical. It will be easier for the average consciousness to think thus.

151. Sleep can have the most contrasting causes, just as contrasting auras can be alike. It may be a hazy state of repose, or it may be a tense labor of the subtle body. When, besides nightly sleep, absention during the day is also required, it means the labor is great. Often this imperceptible labor has a world significance. Governments would like very much to have such co-workers, but due to human limitations they do not even know how to find them. When, however, such a possibility arises, they are filled with an animal terror, exclaiming, "Most dangerous people!" Thus, each concept reaching beyond the limits of the crudest material conventions will be accompanied by an animal fear. One must be consoled by the fact that it was ever thus.

152. Whoever is unable to comply with the conditions of the Teaching of Knowledge dwells in fear. One has to see the aura of fear in order to understand how absurd this feeling is. Such an aura is not only agitated but coagulates, as if frozen, and, deprived of vibrations, it hangs like the yoke of a criminal. One should pay attention to the photographing of radiations. Even phosphorescent fish are easily photographed.

153. We shall return later to the question of birth, so bound up with the Fiery World. But now I shall reply to the question about light in the Subtle World. Indeed, the transcendental nature of the condition communicates a corresponding aspect to the whole world-content. When you visited Dokyood, you saw sufficient light. But certain regions of the Subtle World are striking because of their twilight. The Light is within ourselves and we open up the way to it. So, too, the inhabitants of the Subtle World who desire light have no scarcity of it. The inhabitants to whom the need of Light is alien dwell in twilight. This refers to unlimited thought-creativity. That sun which we on Earth perceive under one aspect, can be transformed into many conditions under the power of thought-creativity. He who desires Light gives access to it, but he who sinks into a twilight of thought receives that to which he has limited himself. This is why we repeat so often about clarity of consciousness, about boundlessness of thought, and about containment. Such an adaptation of the organism to the future produces the most desirable results. How many inhabitants of the Subtle World look about themselves in the Fiery Mist and dimly regret something that has been lost!

154. When I say that the enemies of Good will suffer defeat, I have in mind a reality. One can see how people who have lost the bond with Hierarchy lose their place and pass into oblivion. You have just seen how it is possible to slide downward, not from the Sword of the Angel, but by popular decision. Thus it happens when that which is already

near, already given, is not accepted. One must not wait until the messenger hurts his hand from knocking, one must summon heart-understanding in time. One cannot sever the threads with Hierarchy with impunity. The clouds come because of our very selves! Thus, observe these fiery signs in life.

155. During great fiery tension lesions of the skin should be avoided. A fiery conjunction of unnatural order causes a particular burning. This phenomenon can be of interest to physicians. And even scratches should be viewed from a spiritual angle. Psychic energy is at work, but one must take into consideration the special fiery tension. Each eruption of a volcano likewise takes place because of particular pressures. The manifestation of fiery tensions occurs in many sides of life. Once again in the Pacific Ocean new islands have risen, like fiery abscesses.

156. We observe with regret to what an extent a cruel action destroys many already prepared manifestations. One can only be amazed at such profligacy!

157. Toward what shall we strive, to the finite or the infinite? The earthly sojourn is of short duration, the Subtle and Mental Worlds are of fixed date, but the Fiery World is beyond dates; this means that one should strive toward it. In the worlds of limited sojourn the fiery armor is acquired. The earthly world is like an impasse—either ascent or destruction. Even the Subtle World will not satisfy a striving spirit; all the other lives are only preparations for the all-encompassing Fiery World. A weak spirit is terrified by the distance to the Fiery World, but the spirits in which ascent is innate can only rejoice. The physical forms are beautiful, but the music of the spheres is incomparable. Yet beyond this subtle illumination is displayed the Fiery Grandeur. Ozone here on Earth appears as a messenger from Above, yet it is the grossest manifestation of the atmosphere. The earthly azure is lofty, but it is like wool compared to the fiery radiance. Those who have entered the Fiery World cannot breathe the air of Earth. Nirvana is actually fiery ascent. In every Teaching we find a symbol of this fiery ascent. St. Sergius received the fiery sacrament. Thus, graphically is the sign of the higher possibility given. The time is coming and is already near when people will not know how to accept the fiery possibilities. In their confusion they will forget that fiery communion has been ordained. They will excel in counteracting, instead of being filled with, the power of Fire. Therefore I reiterate and remind about the necessity of fiery union. Many dangerous chemical combinations will cause consternation. Precisely the encumbrances in the Subtle World can indicate how sick the planet is. Since this danger has become obvious, it is Our duty to forewarn.

158. Psychic energy, that is to say, fiery energy, or Agni, is manifest in every living being. Everyone can discern in himself dense, subtle, and fiery elements. Wherever we sense a manifestation of psychic energy, there already is the fiery domain. From these fragments an entire fiery conception of the world can be formed. Each one, through attentive observation of the reflexes of his being, can note a great number of characteristics of the fiery domain. This should be observed, because in such manner we cease to think of the Fiery World as something abstract. Such a conception of the

Fiery World is especially harmful, nor do all abstract interpretations assist evolution.

159. We can distinguish among our qualities the traits of the Subtle World; they will not always relate to psychic energy. But many remembrances, many aversions and inclinations may be products of the Subtle World. So, also, recollections about certain persons and localities that one has never seen may prove to be not from the physical world.

160. Likewise it is possible to cognize the Subtle World in isolated facts as an entire world-concept, but for this attentiveness is needed, or rather, that refinement which is called culture.

161. You are right in observing that precisely a lack of inner well-being is especially ruinous. One may win all lawsuits, one may meet new friends, but inner dissolution can drive away the very best friend. When pepper dust is in the air, all begin to sneeze. Thus can imperil be spread. You have seen more than once how new circumstances have appeared, but they have to be met. Thus, it is necessary once and for all to understand about the infection of imperil! It is inadmissible to refer light-mindedly to decomposition! This process is transmitted like leprosy. There can be either an increase of strength or disintegration, there can be no third condition. One should not advise strengthening by force. It is impossible to save anyone from leprosy by coercion. It is impossible to keep anyone from imperil by violence. Friendliness is not violence. Growth of the heart comes not from a whip, and a beautiful garden can be grown only by beautiful actions. Offense to Hierarchy is irreparable.

162. A sadhu pointed to a mango, saying, "Here are three worlds: first the skin, which has no value; next the pulp, transitory yet nourishing; and finally the seed, which can be preserved unto eternity." Thin is the skin, more substantial is the pulp, and mighty is the seed. The egg, too, presents the same analogy: The shell, which is a transitory manifestation; the white, which is nourishing though not for long; and then, the fiery yolk. Man represents the synthesis of all the kingdoms, and yet the symbol of the three worlds is everywhere evident. Thus, the custom of exchanging colored eggs on a commemorative day is a most ancient symbol. People have wished to remind each other about the path of the three worlds, about the path of ascent and resurrection. Thus, let us not forget that the path has been marked out even on simple objects.

163. Perfectly comprehensible is the desire to know why in visiting the Subtle World we are not struck by the polychrome of the auras. In the first place, the consciousness transposes many impressions, but the main thing is that there exists a synthesized harmony. It is indeed possible to distinguish the degree of illumination, and the radiation itself, just as in the carnate world, can be evoked mentally. It would be unbearable if the whole Subtle World were atremble with many-colored rainbows. Even on Earth the rainbow can sometimes be irritating. But the Subtle World is actually aglow in perfect harmony. We are not speaking about the lower strata, where it is impossible to find harmony.

164. So, too, one should not think that in the Fiery World its beings are constantly surrounded by tongues of flame. Fire can be crystallized, but its habitual state may be characterized as light. These communications are simple, but it is better to mention them in order to avoid the usual misunderstandings.

165. The fiery aura may be regarded as an actual indicator of the Fiery World. We must become accustomed to the fact that in the midst of life we encounter signs of these tensions. Crude examples are the electric eel and other animals that discharge electricity. But actually there are some people who, even apart from containing electricity, carry such charges of this energy that at contact they give off shocks and sparks. This means nothing in particular, but it is instructive to observe how the basic energy is precipitated.

166. It should be remembered how accurate is each of Urusvati's indications, and also that each of her sensations has a basis. Not only fiery eruptions and earthquakes, but even distant hurricanes are registered in the sensations, and these perceptions are infallible, for the fiery consciousness contacts everything sensitively; also, there are no errors in judging people, for each one displays his essential nature to the fiery consciousness.

167. Where, then, is the mite that can turn the lever of events? Where is the mite that can decompose that which is already composed? It is not necessary to seek a mountain of Good, it may appear as a grain of sand. One should not seek shelter from a black cloud only. Calamity creeps in more easily than the smallest worm. In all circumstances it is necessary to apply small measurements also. The atom is small, but it contains many a destiny. Thus, as we approach Fire, small is the boundary line between burns and the pleasant warmth that comforts the freezing one. By all similes I am striving to bring you an understanding of the subtlety of the fiery element.

168. Fire has as its antipodes earth and water. Unfortunately these two elements are too tangible, and thus they avert fiery perception. That is why it is so difficult for people to comprehend that Fire does not have a constant state; it is eternally in evolution or involution, and both movements are subject to the law of progression.

169. Once again we are faced with a series of threatening events. Again I remind you about the Lion Heart. I am not speaking about failures, because grave events are pregnant with many consequences. Be not amazed at the tension and at special alternating waves. One must know the manifestation of derangement of rhythm. Wherever all is well let us not have to reiterate that you hold fast to Me as the only support. Execute My Decree in the most precise manner; precision is essential, for small clefts are very dangerous. One must hold out with the Lion Heart. Let us not think that the enemies are weak, for they are strong; yet I am not speaking to distress you, but only in order to affirm the Lion Heart.

170. Once, after a state council, a certain ruler took an earthenware vase and smashed it before the eyes of everyone. When asked the meaning of his action, he said, "I am reminding you about irreparability." Even when we break the simplest object we understand irreparability, yet how irreparable are thought-actions! We have become accustomed to surround ourselves with crude concepts, and they have thrust out all the higher concepts. If rulers would remind more often about the irreparability of mental decisions, they would forestall a great number of misfortunes. A ruler who is ignorant of the spiritual principle of self-perfectment cannot lead the multitude of consciousnesses entrusted to him. A ruler is a living example. A ruler is the one who lays out the paths through all the worlds. He lays the foundation for prosperity, but it will not be prosperity on the material plane alone. Thus, he will be no true ruler for whom Fire exists only at the end of a match. His scope will be equal to that of his concepts.

171. The need for fiery knowledge will, like the imagination, lie in the domain of accumulated life experiences. Indeed, remembrance of the Fiery World is incomparably rarer than subtle impressions. Often people have no words to express fiery impressions. People usually do not think with their minds, but limit their thinking by the conventional words of others, thus introducing dead words into the vast domain of thought.

172. The hurricane, whirlwinds, and like destructions call to mind irreparably broken vases. Therefore one must unite one's thinking with Hierarchy. Only thus will the earth not sink under foot. I assert that an earthly foundation is gradually losing its finite meaning. People will comprehend to what an extent the conditions of the world are impelling them to the next steps!

173. The heart, the Chalice, the solar plexus, are truly cosmic barometers. It must be understood what tension there is in the world, therefore I speak about the preservation of magnanimity as the basis of good health. It must be understood how urgently the heart requires magnanimity. There are a great number of small black stars, as if they were signs of the onset of darkness.

174. That transitional state which links us with Hierarchy is called the "spark of wisdom." This is not emptiness, nor apathy, nor coercion, but a completely conscious opening of the heart.

175. What is especially important is usually entirely neglected in thinking. The most real circumstances become elusive. People are unwilling to notice how the capacity for observing sensations beyond the physical is leaving them. Whereas, even during an ordinary cough, yawn, or sneeze, one can notice an instant of a special condition which is not a physical one. We shall not even enumerate other, more complicated tensions, but whoever has felt the above-mentioned sensation of being outside of the physical state, can already begin to gather manifestations of the other planes.

176. Before you is the tension of the synthetic center of the throat; one must understand how many different tensions must be united in order to strike upon the center of

synthesis. One must deal very attentively with this tension, for it reflects upon the heart. During such a condition one should protect the throat ligaments, at least externally, and not strain them by talking.

177. Does an Arhat rest? You already know that a change of labor is rest, but the true repose of an Arhat is his thought about the Beautiful. Amidst various labors, thought about the Beautiful is the bridge and power and stream of benevolence. Let us weigh a thought of evil and a thought of good, and we shall prove to ourselves that the beautiful thought is more powerful. Let us organically analyze different thoughts, and we shall see that a beautiful thought is a treasury of health. In beautiful thinking an Arhat beholds the ladder of ascent. In this active thinking is the Arhat's repose. In what else can we find another source of benevolence? Thus can we remember when we are especially oppressed. When the shutters of selfhood are being fastened everywhere, when fires are extinguished in the darkness, is it not the time to reflect about the Beautiful? We anticipate a miracle, we strive to break the lock, but the ladder of the Arhat is only in the Beautiful. Let us not sully, let us not belittle this path! Only thereby will we attract that which seems so miraculous. And the miracle, is it not the indissoluble bond with Hierarchy? In this bond lies all of physics, and mechanics, and chemistry, and the panacea for all things. It seems possible with a little striving to move all obstacles, but the fulfillment of this condition is immeasurably difficult for people! Why have they clipped the wings of beauty?

178. Only through conscious striving can human evolution be advanced. When you think about particular measures for evolution, it is necessary to invoke all cooperation. A teacher says to a pupil, "You will not solve the problem as long as you have no desire to solve it." Thus, too, in life one must voluntarily wish to move with evolution. Let each one understand this in his own way, but positive action contains at least a small possibility. Mobility of thought already belongs to the fiery domain.

179. Dreams have been examined from many angles, yet the most significant is usually overlooked. Knocks at night, poor digestion, irritation, and a great number of superficial influences are not overlooked, but all the reflexes of the Subtle World, all the influences of thought at a distance, and, finally, all Hierarchic warnings and fiery sensations are disregarded. One must possess a highly atrophied imagination and perception to neglect these fundamentals of dreams. Not only did the materialist turn his attention merely to the superficial data of dreams, but this observer was of a limited nature. Materialism can be accepted as a striving for reality, but not for belittlement and not for limitations. Dreaming has an immense significance during earthly life. Almost half of life is passed in contact with the Subtle, and even with the Fiery World. One must have respect for a state in which one spends time equal to that spent in wakefulness. One cannot regard overeating as the primary consideration. One must conscientiously and undisparagingly remember all four fundamentals mentioned above. Thus it will be possible to discern much that is both instructive and beautiful.

180. Hierarchic dreams can remind about much that has already been formed in space.

Thus, when it is necessary to remind about the urgency of collecting all data, the symbol of a searching man may be seen. Let us not forget that the indication is always a very careful one in order not to violate karma.

181. It is often necessary to remind about events that have already been molded. This is not an encouragement but a statement of fact. People are directed far more often than they think. But still more often they do not think at all, being carried away by a stream of prejudices. Yet We can but send a vision or a dream wherever something concerns the Common Good. At present the world is especially in need of such indications, otherwise the confusion of minds may close the principal path.

182. Confusion of minds does not permit humanity to think about the Fiery World. Perverted materialism has actually turned thought away from matter as a source of light. The spirit has been rejected and matter forgotten—the bazaar has remained! People think that what has been said is an exaggeration, but here is a simple example—dispatch one courier with a request for good and one with a request for evil, and compare the results. Counting up the replies, you will comprehend why it is necessary to make haste.

183. Soulless beings are known to all. This is not a figure of speech but a chemical reality. It may be asked, Do these people incarnate in this deplorable state? The question indicates ignorance of the fundamentals. No one can be incarnated without a store of fiery energy. Without the torch of Agni, no one enters the physical world. The squandering of Agni takes place here, amidst all the wonders of nature. To dissipate Agni it is not at all necessary to commit any violent crimes. From various Teachings we know enough about even the reformation of robbers. Ordinarily the dissipation of Agni occurs in everyday life when the spirit slumbers. The accumulation of Agni is arrested by trivial actions. It must be understood that the benefaction of Agni grows naturally, but when darkness blankets the process of perfectment, then the Fire imperceptibly—though it can be chemically proven—departs from the worthless receptacle. Beautiful is the law of eternal motion, either evolution or involution. Beautiful is the law that permits each incarnate being to have within him eternal Agni, as a Light in the darkness. Beautiful is the law that, even in spite of karma, issues Light to each wayfarer. Beautiful is the law that does not prevent the growth of the fiery garden within one, even from the age of seven. Though these first blossoms be small, though they bloom in very small thoughts, they will be a true inception of the future trend of thought. What a multitude of beautiful thoughts are born in the heart of a seven-year-old when the dim images of the Subtle World have not as yet disappeared from the brain and the heart! Dissipation may also begin then if the soil of the plant proves to be rotten. In case of such depletion it is possible to help much, or, as it was said long ago, to “lend Fire.” This lending takes place also in the very smallest actions. Thus, already thrice have I reminded about crumbs. From these sparks grow huge fires.

184. Do not think of soulless people as monsters. In various fields they even attain mechanical preeminence, but Fire has left them, and their works have become

darkened.

185. Of course, every one is at liberty to determine his own destiny and even his final disintegration. But soulless beings are highly infectious and harmful. Obsession occurs easily during such a depleted condition. Do not regard it as an exaggeration that almost half of the planet's population is exposed to this danger. True, it varies in degree, yet once the decomposition sets in it progresses rapidly. One can notice the same thing amidst past cultures. The fires of the spirit died out like smoky bonfires, and all smoke is poisonous unless some useful substance is added to it.

186. The contact with the Fiery World bestows advantages not only for future lives but also for the present. Not in vain is it said that a fiery wish will be fulfilled. Let us not regard this as a hidden, illusory conjecture, let us accept it as a reality. Fiery thinking so crystallizes corresponding spheres that thought in itself will already be affirmation. Indeed, let us not calculate according to earthly dates, for the spatial fires are timeless. Let us not divide life, for life is eternal. But the fiery wish will be fulfilled. Thus, many images indicated in advance had already been formed in unalterable storehouses. Let us look upon these fiery desires in full consciousness, and let us not be superficial when we are concerned with the essence of Existence.

187. Many times have I spoken of the harm of divisions. If life is eternal, if we understand one another not by conventional sounds but by something beyond language, then we are obligated to utilize this force toward unity. He who divides is wrong. He who permits separation is wrong. It is correct that the best ones are the containing ones. This is no time, after the fashion of cave dwellers, to flaunt ourselves as chosen workers. All are workers, along the entire line of Hierarchy, but let none obstruct the fulfillment of the fiery wishes.

188. Even for a simple examination by means of rays, the physician prescribes a special diet. Yet how much more subtle is contact with the Fiery Domain. One must prepare oneself not only through diet, but also by other external and internal means. Food requirements are not complicated. The chief thing is to avoid blood, since it is an element which introduces emanations unfit for the refined organism. But even in case of extreme necessity, one can avoid blood by using either dried or smoked meat. Similarly, in planning cereal or vegetable diets, one should be guided by the condition of one's organism. Yet even without Yoga anyone can understand that any excess is harmful. And everyone knows about the vitamins in raw products. But all these conditions, like excessive pranayama, are nothing compared with the heart's comprehension. You yourselves know how the fires flash up and how the most beautiful thoughts guide one. You may have heard more than once about robber sadhus, and they are probably quite zealous about counting their pranayama. You have heard also of certain Rishis who, even under the most intolerable conditions, did not shrink from helping people. It is especially good on each memorial day to recall the heart's acquisition of Fire. All other conditions are applied in accordance with the intrinsic worth of the heart. The heart will not fill itself with alien or animal blood, for the quality of the heart will not accept it. The

fiery heart will not choke with evil speech, for this is contrary to its nature. Thus, let us welcome and always assist the natural kindling of the fires.

189. Measure is cognized by the heart. Words are unfit for the expression of measure. Nevertheless, every developed heart knows the measure of each application.

190. The New Era can be built only by means of culture. Therefore, culture will be proclaimed as the one defense against disintegration. Nowadays one should strive only in this direction. Our Command is to miss no opportunity of reminding people about culture. Though We be regarded as fanatics on the subject, people will nevertheless harken and become accustomed to it. Thus We introduce brain patterns.

191. We have spoken about solemnity, friendliness, magnanimity—let us complete the square with gratitude. From the most minute through the entire line of Hierarchy, shine the sparks of gratitude. Precious are these fires!

192. Even if someone does good by accident, praise him. Commend each crumb of good. To him who cries out in the darkness it matters not who brings the Light. Widening the field of vision means the bringing of Light. This action is beneficial, both for the giving one and for him who receives the Light. Transmission of Light connotes the transmitter's expansion. There was one flame, now it has become two. It means good has been accomplished.

193. In human hands benevolence is like the evening lamp. Darkness falls, but the lamp is ready and an experienced hand is there to light it. But again I say—praise each good deed, it is a manifestation of generosity. Let each spark of good be blown into a flame. Though good be accidental to a great extent, it still is good. It would be too much to demand always a conscious good action; let the darkness be dispersed, even by dim lights. Even with one spark of light, absolute darkness will no longer be such. Behind the thought, word, or deed, Light is already standing. Thus, he who knows how to find a spark of Light is already an illumined co-worker.

194. Upon cognizing the Fiery World, one must forever forget the small, since it does not exist. As a physician does not regard anything as insignificant while mixing a curative compound, so, too, a grain of gun-powder in a powder magazine is not small in effect. We sensitize ourselves by examples of that which exists. What good is education if the brain remains crafty and the tongue false? People can be divided according to refinement of heart, but not according to falseness of consciousness. Do not think that falseness of consciousness has no significance for the Fiery World. Thus again from morals we come to chemistry.

195. Every physician will tell you that a mixture of the most useful ingredients often produces an even destructive compound. In all fields, a mixture is very dangerous. Ugly complications sometimes arise from mixture. How cautiously must one follow the path of consciousness, lest one find one's feet on different paths! The goal of life is to find

oneself in the Fiery World with all the acquisitions of consciousness.

196. It should not be thought that, in his consciousness, an Arhat could lose sight of the Guiding Will even for an instant. He proves to be a simple mortal, if he does not always solemnly bear the chalice of achievement. The power of His heart becomes dormant as soon as He ceases to feel the Hierarchic thread in His hand. In this realization of constant vigilance lies the uniqueness of an Arhat. When I speak of vigilance, I am teaching you the fundamentals of cognition. But this solemnity is not easy in the confusion of the atmosphere. To be strivingly vigilant is not easy when the dust of decay is whirling about. One cannot exact the same demands when the earth is convulsed. Indeed, only an Arhat can save humanity in the confusion.

197. The new race may be born in different parts of Earth. Do not be amazed if separate manifestations appear in the most unexpected places; for magnets are also placed in ways most unsuspected by humanity. Yet in placing magnets numerous circumstances are taken into account. Thus, the network of the race that is being generated is spread to distant frontiers. But one part of the world determines the destiny of the century; I shall not name that part of the world, but the history of all movements has marked it sufficiently.

198. People frequently distinguish fragments of the music of the spheres, just as they do the vibratory differentiations of light, and only a false attitude toward everything prevents them from concentrating on this. Thus begins the charmed circle of insincerity. The manifestation of reality falls into the category of the inadmissible. It is sad to see how people are ashamed of their best manifestations. Thus they not only violate their own significance but also become creators of ugliness in the Subtle World. Those people who have rejected reality bear the lasting stigma of a lie.

199. One must bury one's head in illusionary conventionality in order to fear confessing even to oneself what one sees and hears. No sophistry is required to estimate with honesty and without egoism that which occurs.

200. One should not forget how many stones are cast upon the path of ascent. Only an experienced consciousness will not lose sight of the existence of a by-path. Irrepressible striving must also embrace complete resourcefulness. Sometimes madmen set an example of resourcefulness in their striving. It would seem that the intellect ought not to delay a traveler!

201. Not only by song and the rhythm of music but by every machine a vibration is created which contacts fiery energies. So, also, each tension, or rather, shock, is a conductor of the very same manifestations of Agni. Hence, one must become accustomed to distinguish and recognize the spark in each tension. One need not emulate the morbid people who avoid tension. One should welcome each fiery vibration as a purifying principle. What ordinary people regard as a calm life is nothing but extinction of fire. They have even invented entire systems of extinguishing fire from early

childhood.

202. Striving toward the rocky path is not acquired externally, it grows from within, solely through cumulative experience. One must know the complete immutability and eternity of life in order to proceed without fear. One must understand the indestructibility of our essential nature in order to place this value upon the scales. One can accept only an unchanging value; thus we shall learn to safeguard this value and affirm it. It need not be thought that many can corrupt the value of spirit—so be it. For we carry the ark of the monad, knowing that by uplifting it the world will be benefited.

203. The new cannot be new for the Arhat. So much has been impressed upon His eyes. It is instructive to observe how in various epochs the same knowledge and discoveries were not only termed differently but were brought into life in diametrically opposite ways. Thus, many verbal contradictions can be explained.

204. Deepened breathing is a sign of special tension. Therefore one must not regard a shock only as the result of misfortune and suffering. More than once you have heard about moments of ecstasy before an attack of epilepsy or certain other ailments. But this is only the transference of consciousness into a fiery manifestation. Hence, some monks and sadhus at times would not exchange this fiery feeling for any treasure.

205. The knowledge of vitamins is a sign of the coming age. But to the physical substance of vitamins one should add conscious psychic energy, and then numerous questions of physical and spiritual healing will be solved. Thus, one can begin to accompany the taking of vitamins with a corresponding thought. Even upon the simplest physical actions one can notice the influence of thought. For instance, one may throw a ball with an unvarying physical effort, but by accompanying it with different thoughts, the force imparted to the ball will of course vary. Thus one can observe how greatly we either hinder or augment even our ordinary actions. One must introduce similar experiments in schools in order to demonstrate the power of thought upon simple physical apparatus. Vitamins themselves pertain to the domain of psychic energy. In other words, they belong to the fiery sphere, meaning that their fusion with fiery thought produces a most powerful combination.

206. Among the useful discoveries one must distinguish those which pertain to the fiery domain. Their correlation can lead to most useful results. They will guide one toward new refinements, and will indicate how many useful substances are driven out of use because of ignorance.

207. The root of feeling is its boundlessness. Thus, one can understand why I speak about the approach and constant deepening of feeling. Consider that the fiery approach knows no boundaries—it is beyond our dimensions! Such a condition must be taken completely scientifically. Only recently it was asserted that the atom was indivisible, but, as was proved, this limitation is only relative. Thus, one can conjoin oneself with thought about Infinity. But, as we agreed, substance is feeling and vice versa. Thus, let us begin

to comprehend feeling as Infinity. In other words, feeling will bring us to the Fiery Gates.

208. You are amazed that before the earthquake measures were taken for the elimination of the heart spasms. Does not feeling primarily guide such telegraphy? Precisely the vital substance of straight-knowledge does not require any conventional apparatus. But of course it is necessary to reciprocally nourish this substance. Urusvati's thoughts were actually the best nurture for this current.

209. Lacking straight-knowledge, who can imagine the reality of the Fiery World? But this quality must be cultivated with all devotion; and this devotion must be precisely in the heart, not on paper. Also, acceptance of the Fiery World proves courage, for any ignorant thought primarily rebels against the fires of the heart.

210. We are consoled by the fact that even a few understand the purpose of life and acknowledge the fiery worlds. Do not count upon multitudes anywhere, but at the same time have entire nations in mind. The manifestation of the nodes of Existence occurs in unusual ways.

211. I approve of your gathering the evidences of psychic energy and of the corresponding glands. For this it is necessary to observe the time sequence of the communications. In this sequence a deliberate rhythm can be perceived. It is not by accident that hints are given to various people in different countries. The alternation of the waves of East and West is also not accidental. The forgotten domain is gradually being conquered anew. Once again we approach the fundamentals of Existence. Precisely in this way shall we again understand life as a process of self-perfectedment, and thus solve the ethical as well as the economic postulates. Hence it is so important to gather with great care all data about psychic energy, from various sources, not being constrained by their seeming contradictions. Nothing else has stirred up as much controversy as psychic energy. These flowers of Existence can be gathered only by a trained hand, otherwise the hand may be unsteady in the midst of the signs of all ages and peoples. There has never been a nation which did not dream about Agni, gathering for it the best consonances. A one-sided consciousness inevitably stumbles over dogmas and is frightened by sophistry. Yet Sophia is not sophistry, and experimentation is not prejudice—thus one may gather a useful collection.

212. I approve of the Kalachakra, now being compiled. This fiery Teaching is covered with dust, but it should be proclaimed. Not reason but wisdom gave this Teaching. It should not be left in the hands of ignorant exponents. Many domains of knowledge are united in the Kalachakra; only the unprejudiced mind can find its way among these stratifications of all worlds.

213. Swelling and sensitiveness of the glands is especially evident during school years. Physicians endeavor in every way to drive this manifestation inward, or they remove the glands. But hardly anyone has thought of the fact that the special sensitiveness of the glands is due to fiery manifestations awakened by new tension of the brain and heart. It

is neither a cold, nor the stuffy atmosphere of quarters, but the new activity of the fiery centers which causes the tension of the glands. Also, a similar tension reacts upon the surface of the skin. Of course, treatment by means of pure air reduces the tension, for the fieriness of prana corrects the unbalanced condition of the glands, establishing a fiery harmony. But each removal by force of a fiery apparatus undoubtedly has a powerful effect in the future, lowering the sensitiveness of receptivity.

214. In antiquity it was considered useful to place on the glands the roots of igniridaceae, but this is a very primitive way of healing, because the fiery property of these plants can be utilized far more advantageously. They can yield an extract useful for increasing the fiery activity. Apparently the ancients intended to apply the cure of like by like. Wormwood is good, and so is rose oil, which acts as a sedative, although not so quickly. Indeed, the fiery property of plants has many uses, and can enter into the composition of tonic remedies.

215. The misfortune of people lies precisely in that they like to grasp at the second thing, neglecting the first. But the approach to the higher energies obliges them to understand that which is fundamental.

216. It is essential to remind about the action of the mind which desires to catch the distant, overlooking the close. During the confusion of minds this inexcusable neglect of that which is nearby is especially apparent.

217. During the fiery tension it is especially useful to gather together and to give the fire a new direction. But people may gather only if there is no irritation. So, too, the moments of silence are like a balsam of tranquility by which a near one's heart can be sustained.

218. Actually, the red light does not betoken calm. One must perceive how tense is space. If only the heads of governments would understand that cosmic conditions have a certain significance! But, unfortunately, even the few astrological efforts are surrounded by absurd explanations. One should, as in everything, return to the simplest and most precise. All Teachings are infiltrated with arbitrary commentaries. The past must be understood as interpreted by an honest historian.

219. Which of the conventional types of humanity expresses the fiery heart? The customary trend of thought may surmise the type to be of sanguinary nature, or, at least choleric, but this conclusion is an ignorant one. The fiery heart is a synthesized essence and cannot be fitted into purely conventional categories. It can only be asserted that the hypochondriac does not reflect the fiery essence. Thus, one must imagine the fiery heart as an all-containing receptacle. The fires of such a heart will also not be uniform. Who can limit Buddhi by blue color? It may be asked of which shade is this vibrating blue color? In any scale there will be a blue tone, depending on the outer and inner chemism. Also, let us not forget daltonism, which is widely developed. Thus, within a single law the fiery heart will find all the riches that befit the splendor of the Cosmos.

220. Let us learn to discriminate—thus we will become generous. No limited person can become spiritually rich, but one should have compassion for a neighbor's color blindness. For, up to the highest steps, each one is subject to such diversities. Let us not demand that all people think alike. It is good if they can discriminate between Light and darkness. But subtle vibrations are not easily perceived.

221. Especially during eating, the inner fire should not be tensed. It is not without reason that some people prefer to eat in silence. Indeed, through all daily life necessary information is scattered. Men rarely utilize wholesome truths. Thus, for example, people like not only to buy quantities of things but also to use them immediately, forgetting that each object carries many complex stratifications. The ancient custom of fumigating each new object had an obvious reason. However, this custom was a precaution not so much against physical stratification as against the subtle, with all its psychic effects.

222. So long as humanity continues to dwell in a corporeal consciousness, the methods of conventional experimental medicine can hardly be altered. Only by directing the consciousness toward psychic energy can the senselessness of vivisection be stopped. Working with living plants, on one hand, and applying psychic energy, on the other, will lead the trend of thought into a new channel; but, in any case, each protest against vivisection already has Our approval. Such protests indicate a knowledge of the manifestations of the Subtle World and an understanding that vivisections can become new sources of contamination. In the future, an adequate prophylaxis, together with application of psychic energy, will make diseases entirely non-existent. But meanwhile, it is necessary as far as possible to stop the cruelties of vivisection and to reiterate about psychic energy. Through such a constant reminder, the energy itself will become more manifest. For fiery thinking is also a kindling of the torches.

223. New thinking does not mean the overthrow of all that is old. Indeed, it will be the best friend of all that already has been discovered. Such thinking does not reject a formula that is not understood merely because it is not clear at the moment. Our friend will carefully lay aside an obscure formula. Often something obscure is not a concealed attainment, it is dependent upon a great number of transitory idioms. Every language is not preserved; even in the course of one century the meaning of expressions is changed, which leads to a growing complexity of ways of thinking. Let us not regret running waters, but let us not forget that we are looking upon old achievements with new eyes. Even a great number of isolated ancient terms may appear strange, because they have been inserted into alien dialects and often are distorted in pronunciation. In antiquity people sang these significant words to memorize them, but the rhythms have been abandoned as something unnecessary. Yet by losing rhythm people have forgotten the significance of vibrations. New thinking does not forget about the basic laws.

224. Benignity is one of the fiery qualities. But what have people made of this quality? Not flabbiness but full justice is included in benignity. The fiery heart distinctly understands the inadmissibility of malice. It knows about the creativeness which excludes malice as a worthless expedient. Benignity also senses goal-fitness, that is to

say, the higher measure of justice. About the sense of justice We have spoken much, but it is so fundamental that one should affirm it in each statement. Otherwise what will balance personal feeling when one has to gaze at the Light from behind a screen of blood? Not without cause do people say of an unfair judge that he has blood in his eye. Thus, amidst discourses about fiery reactions we must continually regulate the fiery currents of our nerve centers. Each mention of Fire already evokes a certain tension of it. Therefore, whoever wishes to think fierily must also know about fiery responsibility. Such responsibility is most weighty, for it includes the most contrasting inceptions. Yet between the subterranean fires and the higher Light there is a broad domain!

225. Amidst the battle it is possible to have a moment of respite and reciprocity. You have sensed something like prickly currents. The currents themselves are not prickly, but seem so because of the resistance with which the earthly strata are filled. These arrows of the demons hide the sun. We must intensify all energies, and hence reciprocity is especially needed.

226. During the transmission of thoughts, the difficulty arises not so much from the sender, but in the reception. The sending takes place through tension of the heart and will, hence it depends entirely upon the sender himself. But the recipient is usually in other conditions. Not only may he be mentally overburdened but his thought and consciousness may be absent. Moreover, the most unexpected currents can intersect space and thus distort some portion of the sendings. In order to even partially avoid this impediment, We teach alertness and vigilance. When the consciousness becomes used to these conditions, the receiver remains tensed and open. This method of continuous vigil is not Ours alone, it was already employed in remote antiquity. Each initiation into the Mysteries contained the question, "Is thy ear open?" Such opening signified primarily the ability to maintain keen vigilance. The condition of intersecting currents was avoided by striving toward the Hierarch, with whom a contact was established. True, harmful attempts can be made with intent to break off or to fasten upon the currents. Besides the already indicated aerial conduits, it is possible to avoid eavesdropping by means of mutual striving—this is like galvanizing the conduit. Thus, it is possible by degrees to achieve many useful things. Moreover, let us not forget that these achievements are ineradicable.

227. People must not keep anything rotten in their houses. The presence of fermentation or of stagnant water attracts undesirable entities. When the photographing of entities of the Subtle World becomes more advanced, it will be possible to record on film the difference between the surroundings of a bit of cheese or meat and that of a fresh rose. Obviating logical arguments, one can actually see that the forms attracted by meat are repellent. These lovers of decomposition even accompany to the mouth itself the dish fancied by them. Also, before photographing auras one can gain experience by taking pictures of objects with their surroundings. As always, the experiment requires patience and perseverance. It should begin with indicative objects. Of the pure aromas, one must prefer the rose; it contains a very lasting oil. But it should not be forgotten that flowers should be gathered before decomposition has set in. I point out roses because

they contain the greatest quantity of fiery energy. Thus, lovers of roses are near to fiery energy. The entities that feed on decomposition avoid the aromas of fiery energy. One must accept this indication in all simplicity, and just as information from a pharmacy.

228. During the investigation of loss of weight, the laying on of hands is used, just as during increase of weight; this means that the hands transmit certain fiery energy. But this will be only a certain fiery step, the next one will be transmission of the same energy by means of the glance, in which the question of distance will be secondary. Thus it is possible to increase or diminish the weight of an object at a distance. In truth, would it not be a pleasing occupation for a merchant! Therefore it is well that the manifestation of such energies is not common in the present state of humanity. It is possible to point out many experiments that can alleviate everyday earthly life; but, actually, people would make use of them for increasing the number of killings. Meanwhile the fiery energies are knocking at their prison doors. The date is coming when they will either be applied intelligently or they will pour forth as fiery sicknesses or cosmic cataclysms. Three alternatives lie before humanity. It remains for it to choose one according to the state of its consciousness. Freedom of choice is always given. No one can deny that before the disaster of a world war a great number of warnings were given. Even not very far-sighted people observed them, but madness blinded the majority. This manifestation was before the eyes of the living generations, yet their circumspection was not increased. Ten million victims crowded the strata of the Subtle World. People prayed for killing but did not think about atonement for the violation of the law of Existence! Instead of intelligent understanding, people are ready for new killings; they do not reflect that fiery energies will flood the planet as a natural effect of the law of nature. Thus, in the "Fiery Book" it is necessary to write for those few who are willing to think about the future.

229. When it is asked, Are the worlds habitable? reply affirmatively. True, from the earthly point of view, there is not residence everywhere, but in the sense of existence the worlds are habitable. Actually, all these different evolutions are not always accessible to each other. Yet it will not be a great mistake to say that all manifested space is habitable. The microscope indicates life throughout the entire planet; the same law applies also to space. Let us turn again to the harm of killing. Each explosion violates the equilibrium of many beings invisible to us. Not millions but incalculable billions are injured by war. One must not forget all the atmospheric turbulence from gases and explosions. This is not occultism, but scientifically sound common sense. Thus, let humanity not forget about the counterblow.

230. Thought about the counterblow, or karma, should not weaken one; on the contrary, it should prompt one to beautiful actions.

231. Actually, Fire is a unifier. When the fire departs, decomposition immediately sets in. True, in fermentation decomposition accumulates new fire, but this is already a particular conjunction of particles. One should think similarly about each action. It will not be incorrect to say that the expulsion of Fire from thought generates decomposition. When I speak about unifying, I am also presupposing fiery welding. As the caster knows the

proper quantity of metal for a group of figures, so does Fire act on the unifying of peoples. This unification can be represented as the creation of one gigantic figure, with all the power of a giant. And we must strive for the formation of these collectives of the spirit. Let us not regard them as artificial Golems. The monster, Golem, remained without the fire of the spirit and therefore destroyed itself. The spirit is a fire-bearing magnet, and it is possible to join to it a portion of the higher energies.

232. They will come—the extinguishers; they will come—the corrupters; they will come—the slanderers; they will come—the forces of darkness. It is impossible to avoid decomposition once begun. But he who is wise does not look back, for he knows that Fire is inexhaustible when invoked. Not without reason do I charge you to reiterate about the Decrees. Repetition even in itself already strengthens the foundation.

233. It is not fitting to dawdle when the clouds are gathering. I remind you that the chief basis is the one anchor. It is not fitting to look back when the way lies over an abyss. One must simply unite for the sake of salvation.

234. If we enumerate all the heavenly luminaries, if we measure the whole unrevealed Depth, we will not thereby ameliorate the present hour. With courageous heart one must cognize the painful darkness that draws near when the fires are extinguished. In the opinion of many, unity is an unnecessary anachronism. They presume that individuality is safeguarded by disunity; such is the logic of darkness. Yet sometimes amidst dangerous epidemics, by remembering simple expedients, people find salvation. Thus simple are the means of unification. They unequivocally smite the darkness. Thus, let the spear not slumber over the dragon.

235. Fiery affirmation takes place not in pleasant drowsiness but in storm and lightning. He who accustoms himself to feel tranquility amidst lightnings easily meditates about the Fiery World. It is necessary to think about the World of Light. Thoughts should be sent into its heights. Thus is it possible to participate mentally not only in the earthly battle but also in the battle of the Subtle World. Indeed, earthly destructions are as nothing, compared to the destruction of the Subtle World. A great number of the best intentions are dissipated together with hideous accumulations. At the same time the inhabitants become involved, particularly those who display activity. There are many of these, both in the lower strata and in the higher. The fire breaking through is sensed by all who have not accustomed themselves to the fiery state. Therefore, when I speak about thinking of the Subtle World, I am advising something very useful, and when I speak about thinking of the fiery worlds, I am advising something indispensable. The affirmation of fiery thought is already an acquisition of invincibility. As the links of a coat of mail are gradually strung together, so, too, the fiery plumage grows invisibly.

236. One can imagine an instant without the elements of earth or water or even of air, but it is impossible even to conceive of an instant without fire. Extraordinary is the structure when that which is most fundamental remains invisible but ready to be manifested everywhere in the simplest way. Scholars do not wish to accept the element

of fire in full, yet each division of it merely burdens the future.

237. Do you not think, when words elude you, as it were, that a considerable portion of your fiery energy has been directed elsewhere? One should not be astonished that fiery energy must be considerably expended when people are in widely separated countries. The fiery substance of musk can with difficulty make up for this expenditure. Thought about distant actions augments the sending of energy. One can think confusedly, as if in a drowsy state, and energy is hardly generated by this weak pressure; but the power of thought is like the lever of a pump, and the action of the pump's piston will produce a distant attainment.

238. One must understand how great is the achievement of preserving equilibrium in the midst of an attack; I commend this.

239. By means of his fiery nature man can discover subterranean ores and waters. This occult attribute has already become an accepted factor. Since such an application of fiery energy is possible, it means that there can also be many other manifestations of Agni. Combinations of fiery energy with sound, color, or with other fiery branches of the one great Fohat vouch for the regeneration of the entire world outlook. Let people simply draw near to the streams of fiery Uruvela. Everyone possesses the fiery energy to some degree. The applications of Fohat are numerous; not only people of the fiery element but even those belonging to the other elements can draw from the chalice of Fohat. If the experiments of thought upon plants have shown remarkable results, then there can also be observations upon the effects of thought on a flame. Under a current of fiery thought, a flame can begin to approach or recede. The Egyptian Mysteries pointed out the special power of thought that has been sent through flame. In this advice was contained the recognition of the fieriness of thought. Thus one can turn the attention of people to the Fohatic spheres.

240. One receives communion from a Fiery Chalice; another swallows a goblet of inflaming wine. The first is enraptured in spirit, the second shudders in the flame and is destroyed. The first can receive communion endlessly; the second quickly reaches the limit of poisoning. Is not the solution in the spirit? Quality of thought employs the fire for Good. Drunkenness is deplorable, as a perversion of the sacred Fire. Least of all can Fire be coupled with egoism.

241. Is it possible for one incarnated on Earth to create mentally in the Subtle World? It is possible, especially if Agni is acting. It is possible to cultivate and improve plants. It is possible to create constructive forms; one can participate in a great number of improvements, provided they are not ugly. Urusvati has seen a tree planted by her. Thus it is possible to create from weak fragile forms something strong and lasting. So we prepare during earthly existence the future beautiful gardens. Thought in all its constructiveness also creates our own future happiness. Thus we proceed by means of thought beyond the limits of Earth.

242. Light out of darkness—this truth continues to appear to many as a paradox. These multitudes have not seen Light, and do not understand that Higher Light is inaccessible to the eyesight, either earthly or subtle; even its sparks tire the eyes. H. was enwrapped by waves of these sparks, and the eyes of Urusvati were especially fatigued. This enwrapment was necessary for Him, it was an example of mental sending to a great distance. Thus We send indications, but due to various tensions much is distorted. It can be affirmed that irritation requires tenfold energy, and such shafts of sparks can sever one's head. Therefore when I advise you to refrain from irritation, it means We are seeking the best results. Fiery energy surpasses all belief. People oppose this power and thus give rise to many calamities. The manifestation of enwrapment with fiery sparks depends upon many different causes. Fiery armor protects one from hostile arrows.

243. One must not approach Fire with covetous aims. A simple prayer about perfectment opens the best Gates. Likewise, a simple truthful attitude assists in cognizing the actual rhythms of the Cosmos. It is easy to substitute greed for cosmic rhythm, but the bond with Hierarchy leads to realization of Truth. Experience in the beautiful keeps one within the bounds of authenticity. When the earthly world is so rich, when the Subtle World is still richer, when the Fiery World is so majestic, then experience in the beautiful is needed. Only acuteness of observation helps to affirm beauty. It is a mistake to think that transitory methods of art can create a single basis for judgment. Actually, only the power of observation, which nourishes the third eye, provides a firm foundation for creativeness that is suitable also in the Subtle World.

244. Creativeness in the Subtle World differs considerably from earthly conditions. One is obliged to become accustomed to so-called mental creativeness. True, thought in its convolutions can produce very dim, flickering outlines. Stable forms depend not only upon the force of the will but also upon former observations. As minerals through a fiery process produce well-formed crystals, so, too, fieriness is needed for creativeness. Like everything else, it is accumulated gradually and it belongs to ineradicable accumulations, therefore it is never tardy in coming.

245. You value sagacity in co-workers, it is exactly so throughout the Chain of Hierarchy. Knowledge alone will not give the fiery alertness of mind accumulated by many experiences. What is possible and what is impossible in all situations of life cannot be written down. Knowledge alone is a deadly peril, but its application is a fiery art. That is why We so esteem ready sagacity, that straight-knowledge which whispers when one should not turn the key in the lock. He who has accumulated such straight-knowledge will not be a traitor, either consciously or indirectly. To give away the key not according to the level of consciousness means to act as a traitor. Not to notice wiliness or falsification means not to be discriminating. Discrimination only on the morrow is not worth much. Such perception will not prevent one from falling over the precipice—but how sensitive must be the accumulation of sagacity! In each school the development of fast thinking must be taught; without it how can one pass through the flame?

246. You have read about the fact that for seventeen years daily earthquakes have been taking place; this scientific information is not entirely accurate. For eighteen years Earth has been continuously a tremor. One must affirm all the details of the dates of the approaching fiery denouement. Indeed, in view of the growth of the waves of Earth's tremors, one should be alert and think whether all is in order. But the condition of the world is not helped by the seismograph needle. Even if at some time all the seismograph needles were to break, this would be of no help, and besides, what newspaper would publish anything about this breakage! In a word, events created by people have a greater significance than they think. Thus, count back the eighteen years and you will see a significant and highly abhorrent event.

247. The tremors of Earth become stronger; ask those who have a double pulse how much it is increased. Undoubtedly, all that is related to fiery energy has been augmented and intensified. People strengthen these regions by the order of their living and thinking. Nothing so irritates the fiery element as disorderly thinking. Formerly people were, at least sometimes, taught to think. Not infrequently scanning and memorizing the laws of life awakened the current of thought. But the awakening of cravings and of egoism can lead to disorderly thinking. Amidst these mere fragments chaotic fury is engendered. Why invoke destruction?

248. During the experiments with thought-transmission, it is possible to observe to what an extent thought coming from outside glides over the brain. One of the qualities of fiery energy is ardor in conformity with the nature of Fire. For this reason it is difficult to retain in the memory a communication from outside. One should not blame oneself for this fiery habit, but should observe the properties of Fire. Indeed, alertness of thought is of assistance, yet one cannot retain the fiery contacts under earthly conditions. It is not only difficult to remember thoughts from outside, but it is also difficult to separate several simultaneous sendings. And in such a case the thread of the Hierarchy is also of assistance, for a single strong striving attunes, as it were, the entire chord.

249. About one of the Rishis it was said that even at the mention of evil he felt pain. One should not consider such a Rishi an idler, but rather be amazed at his dissociation from evil. Indeed, each one who realizes Fire feels evil with especial keenness as the direct antipode of his being. One must, I say, one must develop in oneself this counteraction to evil, the opponent of progress. One must, I say, one must recognize this boundary which impedes advance for the good of evolution. One may hear about the complexity of such boundaries, but the manifestation of Fire will reveal where is evolution, and where the decrepitude of decomposition. The Fiery World is a true symbol of uninterrupted evolution.

250. If for a moment we imagine space as consisting of layers of paper, and we subject it to the action of radio or television, then on each layer we shall find a perforated outline; entire portraits will be impressed on the spatial layers. Impressions remain on the strata of Akasha in exactly this manner. Sometimes we are ready to complain that for a long time we do not see what we would wish, but we do not consider that for various

reasons an image need not be impressed in space. Images not made by human hand are carried like sheets of paper in a whirlwind; that is why one must become accustomed to the thought that everything is ineradicable. Only thus is it possible to become truly cautious and solicitous about one's surroundings. One must not think that it is possible to escape the law, which is expressed even in simple physical devices. It can easily be imagined how a portrait, spatially transmitted, may be intercepted at any point of its transmission. You know enough about physical teraphim; this means, then, that there can also be subtle teraphim. Therefore one must guard everything valuable, not only in the home but also in space. Protective aerial conduits can be created, but they swallow up a mass of energy. Thus, let us learn to really guard the precious concept.

251. Each physical apparatus has a perfect analogy in the Subtle World. Moreover, it can easily be perceived how simple it is to augment the power of an apparatus by invoking Agni. Thus it is possible to reperform a great number of experiments that turned out unsuccessfully. The experiments of Keely and even the apparatus of Edison remained imperfect for the Subtle World, because the energy of Agni was not applied; in one case because of a surrounding suspiciousness, in the other because of personal unbelief. It has been said that even a candle is not lit without faith.

252. It is difficult for people to realize that from each flight one may not return—so poorly do they picture reality to themselves. It is necessary to study the past in the records of alchemy and in chronicles. When an understanding of Agni was attained, this was reflected in science and also in problems of state. It must not be thought that Agni is only a factory inspector, it is the motive force of all the thoughts of humanity. It not only must be guarded but actually cherished.

253. It should not be thought that the calamitous situation of humanity can be improved if people do not keep in mind the threatening volcano and do not resort to psychic energy. The shifting of the Gulf Stream is only one of the many menacing signs, many others can be found nearer at hand.

254. To speak according to the level of consciousness of your listener means to be already on a lofty step. Various dogmas are especially harmful in that they propound a rigid formula regardless of the level of consciousness. How many negations, how much anger and confusion arise merely from disparity in the degree of consciousness! And not only the degree but the mood of consciousness is so often the deciding factor. Enough has been said about the harm of irritation, which beclouds the consciousness; but in addition to this principal enemy one must remember about all small distractions of thought. One must become accustomed to carry the fundamental thought of existence unobscured. Thus, when schoolteachers learn how to deal with pupils according to their consciousness, true evolution will begin. It is impossible to divide humanity merely according to age or class. We continually see how certain children are in need of adult speech, and elderly people, sometimes in government positions, can understand only childish expressions. Not for the latter children is the Kingdom of Heaven! The new

consciousness does not come from mechanical formulas. Thus, one must learn to speak according to the consciousness of the listener. This is not easy, but it constitutes an excellent exercise in sagacity. Furthermore, this also applies to fiery occupations.

255. The fiery tension of space inevitably causes a particular fatigue of the eyes. It is necessary to interrupt the work of the eyes, closing them for a brief time. One can also make use of warm compresses, but closing the eyes for short periods is very helpful. A great number of new conditions arise during the Epoch of Fire. One must take these new factors into consideration in all conditions of life. The principal error is to take the external conditions of nature as something immovable. True, the moon may have appeared to remain static for a great number of generations, but nevertheless it was possible at one time to observe a substantial change in it. A lamp on a table falls over but once, yet the possibility of this always exists. Thus, one must not forget useful prophylaxis in connection with the tension of the fiery element.

256. People are always careful not to overturn a lamp. In this care there is a certain respect for fire. Fear of a fire is only a crude affirmation of respect. It cannot be doubted that people are not devoid of a special feeling of respect for the element of fire. The manifestation of this miraculous element has always caused a particular uplifting feeling.

257. Suspicion is in itself a provocation. A provocation may be a conscious one, but in the case of suspicion the provocations are especially disorderly. Apart from all the vital complications, suspiciousness leads to susceptibility to infection. How many epidemics are multiplied merely by suspiciousness! Karmic embryos of disease are provoked by suspiciousness. The border line between fear and suspicion is almost indistinguishable. A guard must be alert but not suspicious. Equilibrium is not created by suspiciousness. Courage seeks the cause but does not suspect. Therefore suspicion is primarily ignorance.

258. Much attention is now being paid to astrology. Even science at last perceives the cosmic laws. But it may be noticed that even with precise calculations inaccuracies often occur. One should know whence come these fluctuations. We must not forget that just now the planet is enveloped by heavy strata; chemical rays can be refracted by such a saturated atmosphere. The relativity of deductions results from this unprecedented situation. The same may be noticed in other domains. The claim of the fallacy of ancient calculations is due to unwillingness to pay attention to reality. People want everything to conform to their own understanding. You once saw how a crowd forced its way into a theater while the stage was already in flames. Thus it is in everything. It is true that the severed head of a dog may bark, but the human spirit becomes dumb. Such is irrationality and lack of balance! The time is dangerous; it is permissible to feel anguish.

259. Verily the rapprochement of the worlds is necessary. It is necessary, even in a small measure, to prepare the consciousness for this necessity. People must be prepared to encounter densified bodies in life without coercive magic; but for this it is necessary that the fiery heart cease to be an abstraction.

260. I have just watched a pupil of Bekhtereff experimenting with the transmission of thought to a distance, but he could not master even the simplest condition. He could not dissociate tension from the irritation that clogged his apparatus. While he thought that he was exerting himself, in reality he was only irritated, presupposing that nothing would result. While his thinking was theoretically correct, he could not separate his emotions. Moreover, pseudomaterialism, which assumes that everything is for everybody under any circumstances, interferes. Certainly, this may be possible after the evolution of two more races, but now it may be likened to an elephant's load on the back of a cockroach. The understanding of psychic energy is confused. Even though it be called a material hammer, let it at least be realized. The name does not matter. One can cite a mass of names, but crudity will not diminish because of them. The increasing coarsening of psychic energy is the most terrible epidemic.

261. In antiquity human hatred cast a small viper, but not a python. Do not measure evil by its length. Actually, a small viper corresponds more closely to evil, since proportionately greater destruction issues from it. Let us not rely upon external measurements; evil seeks to undermine through minute entities. Likewise, disintegration begins with the smallest. One can observe how the essential nature of an entire nation is changed within one generation. Whole ages are not needed where the viper of treason has built its nest. It is astonishing how, beneath our very eyes, the dignity of a nation crumbles; but human minds usually do not grasp such a striking occurrence. A single rejected word may have lain at the basis, nevertheless, it resulted in treason. If we recall the events of the end of the eighteenth and in the middle of the nineteenth centuries, we are struck by the similarity to a recent event. Thus the character of entire countries is changed.

262. Recently one may have noted that people often catch radio waves without a receiver. Though this may be useful for scientific observations, on the other hand We are displeased with this mixture of currents. Let humanity become accustomed to transmitting and receiving thoughts. But it is not useful when the fiery substance is mixed with intruding coarser currents. True, such a manifestation indicates to what an extent the fiery element is already intensified in humanity, but it will not be of benefit if, unrecognized, it breaks into undesirable regions. Indeed, these outbreaks may reach such proportions that they can become destructive. I affirm that fiery epidemics can begin precisely from such disturbances. When I speak of equilibrium and goal-fitness, I wish to remind about the harmony of all life.

263. Each day the tension in nature and in men increases. Thus, one can imagine what occurs in the valleys, when even on the mountains special measures are needed. Verily, it is a time of disturbance; but you know the panacea.

264. "Me, me, me!" cries out the child, unwilling to admit his elders to his occupation. Up to the age of seven, do not the mind and heart at times remember the principle of independent achievement on Earth? Later on the wise memories grow dim and often

are inverted. "Let them, high and low, labor for me!" thus speaks the man who has forgotten about self-perfectedment. But the child remembers and defends his independence. When another child whispers, "How can I manage to reach it?" he is ready for new experiences and conquests of the spirit. But it is not enough that such words of children are uttered—they must be noticed and appreciated. Fiery attention should record these calls and vows of the Subtle World. A small child states, "At last I am born." In this affirmation of striving for incarnation the Subtle World is evidenced. One can cite many instances when not only small children but even newborn babies unexpectedly uttered words of enormous significance and afterwards lapsed into their normal state. One must develop in oneself a fiercely manifested memory and solicitude for one's surroundings. Thus one gathers the most valuable information.

265. Wherever the truth is manifested it will remain as such. One should eject from oneself all that hinders the acceptance of the manifestation in its complete reality. One must impel oneself to such honesty.

266. One should not laugh at Fire being the higher element. Easy laughter and jests only demoralize one's consciousness. Finally one loses sight of the boundary at which solemnity and striving begin.

267. If we recall various evidences of perspicacity in children, we can hardly insist upon a mechanistic cell theory. Only later do people lose the perception both of the past and of their destination. How often adults have been saved by children! How often children have not dared to express their feelings! A false timidity is created by the surrounding ugliness. A refined and exalted spirit grows numb before the festering sores of prejudices. How often do adults forbid all improvisation, forgetting that this is the song of the spirit! Even if the technique be imperfect, how many beautiful seeds can be implanted through such utterances of the heart!

268. Various grimoires anticipate raps of invocation. Truly, even in such low formulas the truth remains that elementals respond more readily to summoning raps. Yet the law is the same everywhere. You know how much We oppose all magic. But even in an appeal to the Hierarchy of Light there remains the significance of the call of prayer. One should remember that even earthly forces do not respond unless addressed. Just such a current, quite material, is formed during a conscious appeal to the Hierarchy. One should not assume that Fire is not essential during such invocation, since the living fire is the best purifier. But when the fire of the heart is ablaze, no substitute is necessary.

269. Freedom of choice is predicated in everything. No coercion whatsoever should obstruct the path, but it is permitted to give a torch to everyone on a long journey. Enlightenment alone can help one to comprehend freedom of choice, therefore enlightenment is the affirmation of being. From the earliest years every school should provide instruction in linking reality to the essence of that which is predestined. Only thus can we link our existence with self-perfection. Freedom of choice, enlightenment, self-perfectedment, are the paths of Fire. Only fiery beings can independently perceive

these abutments of ascent. But everyone must be led through these gates, otherwise destructive disturbances arise which, together with the chaos of the elements, throw the planet into tremor. Thus, unbridled human confusions are added to the agitation of the elements. I consider it necessary to reiterate about the confusion which crushes all inceptions of evolution.

270. As a rule, the man who is saved does not want to recognize his rescuer. He who has received Fire strives to rush away, without thinking that darkness may engulf him.

271. A fire is not kindled under water. Achievement is not created in the comfort of a hothouse. In the midst of human burdens let us ask ourselves, Is this not already an achievement? In the midst of oppression let us ask, Is this not forcing us toward the gates of achievement? In the midst of explosions let us ask, Have we not sufficient strength within us to ascend by ourselves? Thus, let us examine every manifestation as to whether it leads to achievement. Thus, let us note everything that moves us toward achievement. Who can foresee precisely what counterblow will put new circumstances into motion? But without a blow, matter will not be brought into motion. These blows upon matter are called "hearthstones of achievement." Only those who understand the creative substance will realize that what is said is not merely encouragement but the just assertion of a law. One may turn the law into a misfortune, but it is correct to apprehend the usefulness issuing from the foundations of being.

272. Each receptivity is already an acceptance of Fire. Tension of energy is the transformation of an undifferentiated element into active vibrations. True receptivity is always positive, because the fiery energy then acts directly. Each unlawful deviation and destruction arouses the so-called black fire. It has a peculiar analogy to venous blood. Phlebotomy had its reason. The black fire could be discharged by it. Fortunately the luminous Fire does not call for such coarse measures. The more naturally the Fire is kindled, the more beneficial it is. Hence the conclusion that the fire of love is the most perfect. You wish to protect the Hierarchy, and you do so not from fear, not for gain, but from love. The substitution of fear or covetousness for love results in black fire. The result is the same in the case of any other unworthy substitutions. Every fire is magnetic; therefore one should so cautiously avoid the magnetism of the black fire. It does not transmute the particles of dense emanations, but acts just reversely, thus encumbering space. This can be especially harmful in the case of blood relationships when the dense unconsumed particles are so easily attracted and can overstrain already weakened organs. Thus, it is impractical to kindle the black fire.

273. The study of reciprocal intercourse among people is true social science. The relations between man and man studied in sociology do not reveal all interrelations. Sociologists do not study the manifestations of spiritual reactions. They leave this to psychology. But this science, in addition to being superficial, usually studies separate individuals, whereas it is necessary to study the expressions of sociality, for the spiritual influence is unusually powerful and its contact with cosmic processes leads to the solution of many problems. One should assiduously compare crowds and also learn

how to compare their actions with nature's resonator. One should not overlook these powerful factors. It is not enough to know the effect of a volley of cannons; this is too elementary. It is far more important to know the effects of a crowd's glances or its shouts. One should realize that these waves reach remote shores by way of all the fiery currents. Thus, one can discover the causes of many unexpected occurrences, but this demands observation.

274. Who would believe that the Chalice of a Yogi can send out salutary currents for a great deal, both far and near? These radiations are very painful, like needles pricking from within. The Chalice cannot refrain from sending its accumulations for the welfare of the near ones. It is unwise to regard these transmissions of benefaction as painless. When both the dense and subtle principles act, there must be tension. But the spirit is ready to overcome these tensions. One must understand that such transmissions strengthen the Fiery World. Cooperation with such degrees of Fire is not easy!

275. One should pay attention to folk prophecies in which cosmic manifestations are predicted. Very often one may find accurate calculations in them. However, there may be many other circumstances.

276. If a hurrying traveler should inquire the time, there could hardly be a heart so cruel as to tell him a deliberate lie. In the very striving a fiery convincingness is contained. Indeed, striving is the very force that saves one from the blows of hate. Thus, when We pronounce the great concept, Agni, striving is understood in all its ardor. In humanity's conception the Fiery World is growing, together with the achievement of thought. But do not try to convince of the Fiery World a heart that is ignorant of Fire. Such coercion will only lead to the black fire. If we could count the number of servants of darkness created by various coercions, we would be terrified by the enormous total. One must possess the utmost sensitiveness in order to understand when one can turn the key the second and third time in the lock. Neither dogma nor chemistry can say when the sacred word permitted can be pronounced. But the fire of the heart knows when karma and the consciousness of a brother will not be overburdened; for the manifestation of Agni must not burden.

277. Everyone agrees that books should not contain too much preliminary material. But even average builders agree that the site of the construction must first be cleared and the necessary materials assembled. You yourselves know what it means just to clear the site—one must raze veritable jungles of envy, doubt, and all kinds of rubbish. One must apply all tolerance and magnanimity in order not to be bent under the load of weeds. Of course, all the forces of darkness and ignorance will revolt with especial vehemence against Fire. Therefore each book about the successive steps of life will not be brief. Let the last part of such a book appear separately, otherwise everyone will wish to read the end before the beginning. This habit is especially pleasing to the servants of darkness. Thus they create a quicksand for the weaklings.

278. The physician should not be surprised to observe that symptoms of obsession are

assuming the proportions of an epidemic. They are far more numerous than the human mind imagines. Moreover, the varieties are highly diverse—from an almost imperceptible eccentricity up to violence. I commend the physician for noticing a connection with venereal diseases. Truly, this is one of the channels of obsession. It can be said that the majority of those suffering from venereal disease are not strangers to obsession. However, in one way the physician has proved too optimistic—although venereal disease facilitates the entry of obsession, its cure does not lie in an eviction of the obsessor. Thus, also, irritation in extreme forms may invite an obsessor, but one must not expect that the first smile will eject him. A complete science is contained in such observation. The physician is correct in wishing to visit not only insane asylums but also prisons. It would not be out of place to visit the stock exchange also, or the deck of a ship in time of danger. One can observe chronic, protracted or temporary symptoms. Likewise, the perspiration can be observed. Many characteristics will gradually become evident to the observer. Among them, details of the Subtle World will be traced. One thing, however, remains incontestable—the ejection of the obsessor does not depend on physical methods. Only Agni, only the pure energy, can oppose this human calamity. I repeat the word calamity, because it is commensurate with the extent of the epidemic. A great number of physicians will regard Agni as a superstition and belief in obsession as ignorance. People so often endow others with their own qualities. But, at the same time, obsessors of all degrees will be troubled by these investigations.

279. More than once have We pointed out the desirability of flights into the Subtle World. But conditions may arise of such tension as to make Us suggest caution. With the best intentions, flights may become intolerable to someone. On returning to the physical body the subtle being is somewhat fatigued, and each malicious assault can result in harm.

280. The physician must also be warned to be cautious with the obsessed. When approaching the obsessed, one should remember not to hold even the conjecture of obsession too definitely in mind. One must not forget that an obsessor is highly sensitive to thoughts, once he suspects that his presence is discovered. He can express his malice in many ways. By destroying an obsession one can make many enemies, therefore one should conduct one's observations without personally disclosing the fact.

281. Among fiery manifestations, radiation from the fingertips during work is very instructive. Around the writing hand waves of light can be seen. Moreover, they change according to the content of the writing. Thus, one can observe a highly important manifestation—the visible participation of Fire and also the variation of Agni energy in accordance with the inner quality of the work. Of course, you have noted not only waves of color but also luminous formations which arise during the reading of a book. These messengers of Light can come from outside as well as from within, but both serve as a proof of the activity of the fiery energy. Many are able to see these stars, but they do not know how to focus their attention. This brings us again to the same point—spasmodic impulse bears no more significance than sleep, as far as its ultimate effect on the work is concerned. Only concentrated attention and perseverance without discouragement will lead to the discernment of the manifested laws. Let none think that the possibility

has not been given—rather, it has not been accepted.

282. Without doubt there exists a link between the hand at work and the Chalice, which reveals itself through radiation. And if such a link is perceived, one may be congratulated upon one's ability to observe. I equally value observations of the battle between Light and darkness; the stars of Light and darkness are quite apparent and denote a cosmic battle. One can foresee how in the course of time an astrochemical basis for many manifestations will be found. And each record of them will be of great service in the future.

283. Also tell the physician that not all obsessions are necessarily dark ones. There may be influences from the middle spheres, which, in the belief of the obsessors, are directed for good, although no especially good results will be derived. The obsessors are of such low degrees and the vehicles within their reach are of no high development, thus, duality of thinking, imbalance, and a lack of self-control result. There are many such people, who are called weak-willed; in fact, the two wills weaken each other. One can cure such persons only by giving them the work that they prefer, but in very intensive measure. The obsessor becomes irked, remaining without an outlet during such concentrated work, for every obsessor seeks to express his own ego. Thus, the physician can observe different types of obsession, but, in principle, such epidemics are quite inadmissible in the human advance toward perfection. Moreover, the concept of the Guru greatly helps to safeguard from obsession. In the case of a weakening of will, the Teacher offers his surplus force in order to bar the intrusion of the alien dark influence. Naturally, the Teacher with a high consciousness is able to determine sensitively when his help is needed. Indeed, such guidance has nothing to do with coercion.

284. Fiery striving can facilitate all diagnoses, for nothing else can determine subtle demarcations, which even lack verbal definitions. Not without reason has it been said, Let us rise to the fiery level; words are no longer needed there.

285. It is indeed instructive to observe the fiery convulsions of the planet, especially when you know about extraordinary influences. One can point out the movements of Fire just as one can follow the thoughts of people.

286. The Agni Yogi is not only a magnetic focus but he also improves the health conditions of a locality. Thus, the Raja Yogi and the Agni Yogi take upon themselves the currents of space. It is not an exaggeration to state that Yoga restores the planet's health. One must hasten to realize the significance of spiritual perfectment. Only through such realization can one ease the strain of the Yogi's task, in which everyone can burden him, but only few can help. One should attain at least the step of simple respect for the unusual. No one cares to reflect how easily he may cause suffering by his negative malicious attack. Each ignorant person is comparable to a servant of darkness.

287. True, Armageddon is not wanting, yet even the dark force itself at some time yields

a store of new cunning devices. Let us not complain because of the many, many attacks. It cannot be otherwise. The ability to become accustomed to danger is a powerful weapon against enemies. Verily, people are in danger every moment. It is a great delusion to think that everything rests in safety. Maya appears to men under the guise of tranquillity, but precisely the Yogi senses that the cross of existence stands immutable. Only the acceptance of the cross and the ascent of the Mountain where there are even five-legged calves, only such valor will carry one over the abyss. Let us not forget that I ordained caution, because it is a quality of valor.

288. The Teacher rejoices when collective labor is possible. Rejection of collective labor is ignorance. Only a lofty individuality finds within itself the measure of collective concepts. So long as the personality fears collective work, it is not yet individualized; it still remains in the stifling atmosphere of selfhood. Only true discernment of the indestructibility of freedom permits adherence to collective labor. Only through such true mutual respect can we attain the realization of harmonious labor—in other words, attain active good. In this good is kindled the fire of the heart; hence each manifestation of harmonious labor is so joyous. Such labor augments the psychic energy unusually. Let the work be carried out at least in short united labor; even if for brief periods at first, it must be in complete accord and intent upon success. In the beginning, fatigue because of disunity is unavoidable, but later the coordinated collective force will multiply the energy tenfold. Thus, even in small nuclei one can thrust forward the prototype of world progress.

289. Sunbirds do not descend to Earth. In this myth is indicated the separation of the Fiery World from earthly conditions. One can see that men have paid special reverence to the fiery element since ancient days. Indeed, with what solicitude must one regard each fiery manifestation! In the midst of the most ordinary life one can discern the sparks of the higher Fire. This means that around each such spark a purified atmosphere grows; therefore it is especially abominable to extinguish these gleams. They flash out unexpectedly, but the extinction of such lights produces consequences of particular instability. It has been said truly that it is better not to be born than to multiply the abominations.

290. Labor serves as the best purge of all abominations. Labor generates the potent factor of sweat, which has even been brought forward as a means for the propagation of man. Perspiration has been analyzed very little; it seldom has been studied in comparison with man's personality, and it has been little observed in relation to the various elements. Even an inexperienced observer will notice the many different varieties of perspiration. It is actually easy to notice that a fiery nature is not given to a quantity of perspiration, and, in any case, it alkalizes it. On the other hand, earth and water natures are strongly saturated with perspiration. Thus, it can be observed with what wisdom one of the earliest evolutions of man was indicated.

291. One should not be diverted from the various stages of human evolution. Much may appear strange from our point of view, but let us bear in mind that all conditions have

relatively changed. Then we shall arrive at an aspect which, though alien, is not too strange. It is fallacious to imagine all the lives in the worlds according to our contemporary understanding. We so easily forget yesterday, and so meagerly imagine tomorrow, that many of our judgments are like autumn leaves. It is fitting to feel one's insignificance before every cosmic law. However, fiery wings are bestowed for the approach to the Fiery World.

292. The trouble everywhere and always is that as soon as circumstances improve somewhat, a dark hand tries to cast small shaggy balls in the way. One can distinctly see how small harmful fissures appear. But in a furnace where the pressure is great even a small fissure allows the escape of destructive gas. Amidst life, one can witness experiments in higher chemistry. Hence it is so important just to observe.

293. Healing through suggestion has been called fiery striving. True, this method of healing is now being developed more extensively. Therefore one should avert possible harm from ignorant application of the fiery energy. Suggestion can arrest pain, but if those who employ suggestion do not know the origin of the illness, these suggestions can be likened to harmful narcotics. It is another matter when suggestion is applied by an experienced physician; he not only alleviates the reflex of pain but also traces the flow of the illness and can suggest to the corresponding organs that they resume their normal functions. A wise physician will also not neglect astrology. One may laugh all one wishes, but a scientifically cast horoscope will aid in diagnosing sickness itself and determining contributing circumstances. One should pay full attention to astrochemistry and understand the power of suggestion. If suggestion utilizes fiery energy, how deep and powerful an influence is exerted by Fire! One must do away with the custom of narrow command and forbiddance now used by hypnotists. Only a knowledge of the organism and of all circumstances permits the physician to apply his command to all the affected parts. The weakened organs can be considerably restored by guiding and coordinating them with the fire of the heart. Every physician must develop within himself the power of suggestion.

294. It is quite senseless when a physician allows an ignorant hypnotist access to his patient. A crude force cannot follow the complex course of the disease. It is not a question merely of putting the patient to sleep, all conditions should be correlated and the complex channels of the disease traced. Each word, each intonation of the suggestion has a fiery significance. Therefore, only an enlightened mind can encompass the laws and methods of suggestion. Only such a mind will realize the complete responsibility for influencing the fiery energy.

295. You know that during suggestion one should not wave the arms or stare at the patient. In general, it is not necessary even to look into the patient's eyes, but one should project the will from heart to heart. Only afterwards should one proceed in applying one's will from the center, in the needed direction. It is absolutely useless for the patient under suggestion to know what is taking place. In fact, the preparations for suggestion often set up an undesirable counteraction. Besides, although the patient may

believe that he is ready to submit to the treatment, his Manas will resist the intrusion. The longer both consciousnesses are mutually balanced, the more potent the suggestion will be. However, the experiment should not be announced in advance; each treatment should take place unexpectedly. But physical conditions must be favorable. The temperature should be average, moderate, without the irritation induced by heat or cold. The air must be pure, and it is advisable to have a light aroma of roses or eucalyptus. One should arrange inconspicuously that the patient be comfortably reclining in an armchair. A bed is less suitable. Everything sudden or noisy should be shunned in order to avoid the possibility of a shock. It must not be forgotten that during suggestion the subtle body is in a state of great tension and attempts to leave the body. Therefore, one should with all possible caution forbid its leaving the body. Naturally, all commands should be mental and not oral. Western hypnotists scoff at the idea of a mental command; they think that words and fingers can dominate the will. But let us leave to them their occidental blunders. In certain primitive tribes the patient was smitten on the forehead with a club. Such an act also subjugated the will. But where there is the Teaching of the Heart and of Fire the methods must be different.

296. Of course there are people who will say that a blow with a club, being a direct method, is therefore permissible, but that fiery action is something concealed and inadmissible. By such reasoning each one who thinks about good is already dangerous, but the murderer is only a reflection of the social order. Not a few people think in this manner and in so doing obstruct all that is subtle. But the club is no longer useful; the subtlest solutions and respect for the human heart are necessary.

297. Gypsies usually accompany remedies with an incantation, in the belief that only thus will the remedy be effective. And so Our Himalayan traditions are maintained through many generations of migrants. Truly, if we compare the effect of medicines taken willingly or with repugnance, the difference will be astounding. Even the most potent medicines can produce almost contrary effects if they are accompanied by a corresponding suggestion. One can write a significant book on the relativity of physical influences. One can gather facts from various fields to prove that among the decisive factors the physical are the least important. Thus, step by step, one should trace the movement of Agni. One need not enter at once into complex formulas, but can proceed from the striking evidences of each day. If nature healers understand wherein the dominant principle of success is contained, an educated physician should discern even better the determining factors. Upon this path the past and future will meet.

298. Agni is eternal! The fiery energy is imperishable! Folk sayings often speak of eternal joys and sorrows. The indestructibility of joy and sorrow sent into space has been observed very scientifically. Many bear the sorrow of another, and many grasp at joy that does not belong to them. Thus, one must always remember about eternal sowings. Thought, if not powerful, can be engulfed by the currents of space; but the substance of sorrow or joy is almost as indestructible as the fiery seed. It is useful to impregnate space with joy, and very dangerous to strew the heavens with sorrow. But where can one find the store of joy? Certainly not in the bazaar, but near the ray of Light,

in the joy of Hierarchy. The increase of sorrow is one of the causes of fiery epidemics, but when physiology shall teach men about the debilitating consequences of sorrow, the quest for joy will begin. Gradually the rock of joy will be affirmed and an exalted solemnity will begin, recognized as the most healthful factor. Not without reason have we pointed out the benefits of the presence of healthy people. Joy is the health of the spirit.

299. One must develop the ability to understand an alien mood. This is not thought-reading, but straight-knowledge of the nature of a neighbor. It is easier to observe what is in the distance when we know what is close by. Many stand upon the threshold of such straight-knowledge, but are prevented from understanding their surroundings by a spasm of selfhood.

300. Fleeting pilgrims—thus are called those who are cognizant of the great paths. Only through a realization of the brevity of the earthly path is it possible to comprehend the grandeur of Infinity and learn the process of perfecting the spirit. Security has no existence whatsoever, and the illusion of security is a most pernicious specter. Yet, without relying upon the physical world, one should learn to value every crumb of it. Let each movement of Fire recall to us the power that maintains the balance. If the planet is equilibrated by the inner Fire, each being also will find support in the fire of the heart.

301. One need not be surprised at flashes of light before one's closed eyes. The prophets said, "O Lord, I behold no darkness!" This is not a symbol of devotion, but a scientific evidence of the kindling of the centers. One constantly finds references to these lights. One should seek for them not only in antiquity but should also inquire about them among the blind and children. A poet could write a song on how heaven reveals itself to closed eyes.

302. It is useful to take photographs not only at different hours but also during diverse cosmic tensions. When, if not during the moment of tension, can one espy the spots of absolute darkness? When, if not during the imbalance of the elements, can one obtain the most complex impressions? Our own fluctuation is reflected upon the film, but one can also secure impressions of various subtle manifestations. This can begin with the simplest conditions, because it is necessary to work in varied circumstances.

303. Dreams about the future are widespread. Prophecies are disseminated by the thousands, and people in various countries are becoming accustomed to definite dates. In this way the course of evolution is being affirmed. So, too, the awesome dates are being called to mind. One might say that never before has humanity had to so cast its lot. It is impossible to violate free will more than is now being done. You yourself see how the dates are being brought to mind in the most unusual ways, but blind are those who do not wish to see. You yourself also see how difficult it is to establish a solemn unity, even as a salutary remedy. Yet you also see how a great many destructions may be mitigated. Where there would have been a blow, only a slight shock occurs. But do not rest in the belief of a secure existence. Everything is unstable; the Ladder of

Hierarchy alone is firm.

304. People love to discuss evolution and involution, but avoid applying these concepts to themselves. Not following their own evolution, people attract similarly insignificant satellites from the Subtle World! The Subtle World is really striving toward the earthly one, but in full conformity. Consequently, if people would strive toward evolution, they would attract evolving beings. Thus, the betterment of world conditions would be in the hands of humanity itself. Thus, each striving for the Good creates a response not only in the Subtle World but also in the Fiery World. If for some reason such striving remains unexpressed, it nevertheless remains in space in full measure. The potential of Good is like a pillar of light. A carpenter, shoemaker, or physician can think equally of the Good. Constancy and steadfastness in Good is already a conquest. Some may regard the time spent in the Ashram as imprisonment, but with the development of the spirit it will be the most salutary of all sojourns. You know how time flies, and in this flight one becomes accustomed to Infinity.

305. Of course, an outflow of energy can even cause dizziness, especially when the transmissions are projected to remote distances; then a kind of inertia sets in. Gravitation is felt so strongly that it is better not to be in an upright position.

306. One can observe in daily life much that pertains to the customs of the Subtle and Fiery Worlds. Humanity can be divided into two types: one never leaves dirt behind, and when preparing to depart brings everything into order and cleans everything up lest someone else be burdened with the rubbish; the other does not take any consequences into consideration and leaves heaps of dirt behind. You may be sure that the second is far from the Fiery World. You may be equally certain that the first is of a fiery nature and is a purifier, like Fire itself. One should also observe the way a man passes by small wayside stops. One who is aware of his mission hurries on, though he is well-disposed toward everything he encounters. The other contrives to devise some confusion at each stop, disturbing the surroundings. The first is experienced, having passed through many incarnations, and understands that a night's lodging is not his Father's house. The second cannot discern true values and is ready to tarry at each chance bazaar on his way. Thus people constantly reveal their natures. Only an experienced traveler knows that a night's lodging is not a destination and understands how carefully one must treat things which may be of use for the caravan that follows. He will not use up all the firewood, but will think of others. He will not pollute the well, because of its usefulness to others. Thus, one can observe where is Light and where is darkness.

307. Can one imagine people as thinking only of that which is useful? Of course one can; harmful and undisciplined thoughts are primarily useless. One can accustom oneself to useful thoughts, and such an exercise will be the best preparation for the Fiery World. The habit of thoughts for Good is not attained quickly; still, it leads to fiery realization. Thus, not in the manifestation of a special world, but through the quality of daily labor do we approach the Fiery World.

308. Self-perfectment is Light. Self-indulgence is darkness. One can so build one's life that each day will, as it were, be the end. But one can so illumine one's life that each hour will be a beginning. Thus one can rebuild one's earthly existence beneath one's very eyes. Only in this way will the questions of the future and the understanding of fiery perfectment become perceptible. Daring should be found to reconstruct one's life in accordance with new accumulations. To die in the bed of one's grandfather is to be relegated to a medieval status. We even advise that these beds be taken to a museum; this will also be more hygienic. However, we should not limit tomorrow by the measurements of yesterday; if we do, how can we approach a comprehension of the Fiery World, which was like hellfire to our grandfathers. And now, when due reverence is tendered to Light and the grandeur of Fire, we can have spiritually a very rich tomorrow.

309. For two weeks you have felt the subterranean shocks. Imagine how Earth is developing a state of mobility. No human ingenuity can stay the elements, but if you have a clear conception of the Subtle and Fiery Worlds, no earthly convulsion can veil the inalienable, radiant tomorrow.

310. From the East, the White Eagle—thus We reveal a new consciousness. Nothing is possible without the East. The history of mankind was created either by the East or for the East. It is impossible to imagine the immensity of the structure of culture, whose Temple is so vast.

311. Advise the young scholar to collect everything regarding Fire from the most ancient teachings. Let the Puranas of India, the fragments of the Teachings of Egypt, Chaldea, China, Persia, and absolutely all teachings of the classic philosophy not be overlooked. Of course, the Bible, the Kabbalah, and the Teaching of Christ, all will yield plentiful material. Likewise, the assertions of the most recent times will add to the valuable definitions of Agni. Such a compilation has never been made. Yet can one advance toward the future without gathering the signs of millennia?

312. Evidence from the most recent researches should be valued. When people begin to soar into the highest strata and penetrate into subterranean caves, synthetic conclusions may be expected. Do not neglect observations on the effects of the lower strata of the atmosphere. In fact, one should take into consideration literally the whole of relativity, which can only enrich one's deductions. It is necessary that amidst all this relativity we find uses even for half-burned slag. Wherever Fire has been active, everything can provide valuable observations.

313. No one can rightly form an opinion about cosmogony without having studied the fiery element. It would be comparable to an architect's beginning to build a stone structure without having studied the nature of stone and the resistance of building materials. But the contemporary state of minds is so remote from a salutary synthesis!

314. The subterranean tension is not over. We succeed in breaking up the shocks into light tremors. In general, one should remember this strategy of splitting up evil. Often it

is impossible to avoid the accumulated tension of malice. Then, there remains only to split up this tension of darkness.

315. The Chinese method of healing by means of a puncture of the corresponding centers, of which you recently read, is not curing but only a temporary relief. The ancient Egyptians produced the same reaction by pressing upon the corresponding centers. And even nowadays cupping glasses and hot poultices are in the same category. Thus, throughout life one should eliminate irritation by means of corresponding complements. The Teaching of Old China also contained the process of healing by means of heightening the vitality. Precisely China has valued ginseng and a prolonged use of musk. Therefore, it is not to be wondered at if the latest medical research discovers aspects of the higher vitality. Likewise, one can notice the fieriness of the manifestations of vitality. May the best of physicians learn how to discern the fiery origin of the vegetable and animal lifegivers. Such experiments should not be deferred; when fiery epidemics threaten, let us not forget that like cures like.

316. Why wonder that the development of vision demands moderate lighting? It is quite clear that sharp light does not permit the increase of inner light. Yet only striving for self-perfection provides a solid foundation. Therefore, in ancient times the initiations into the Mysteries were accompanied by prolonged stays in darkness, until the eye overcame the obstacles of darkness by its inner sight.

317. Not only is human unemployment reaching dangerous proportions but the idleness of nature must also attract notice eventually. One need only note how quickly flourishing vegetation is replaced by dead sands. The creeping death of Earth's crust should be called suicide, not mismanagement. Sands, glaciers, landslides do not presage a brilliant future. It is impossible to hasten the healing of nature, even if people turn to a healthy direction of thought. It will require decades to restore to health Earth's destroyed crust. But for such especially beneficent measures human cooperation is needed. But do we see signs of such mutual labor? Do not destruction and discord prevail in human minds? Is not every effort toward unity met by derision? People do not wish to think of the reality of the future. We speak of the great Agni, yet scarcely a thousand minds dare to think about its undeferrability.

318. One should pay attention to impending events. One should realize that humanity is entering a period of continuous warfare. Such wars vary, but their sole basis is the same—hostility everywhere and in everything. No one reflects upon what a devastating conflagration is created when multitudes of people consolidate a circle of destruction around the entire planet. This is that very serpent which is more devastating than avalanches and glaciers. Do not think that this is a bugbear. No, each day brings evidences of destruction. The eternal skeleton does not slumber, but frivolity attempts to divert everyone's eyes from the conflagration.

319. Wars of arms, wars of trade, wars of unemployment, wars of knowledge, wars of religion—multiform are the wars, and earthly boundaries have already lost their

significance! Planetary life is divided by innumerable boundaries.

320. Millefolium, or "Thousand Leaves," was the name of an ancient decoction of wild field herbs. Its significance lay in the belief that the field flora is in itself already a collective panacea. Of course such a combination of plant forces is very noteworthy; for who better than Nature can match up conformable neighbors! The proportions and methods of adaptation rest in the hands of man. Verily, each symphony of vegetation astonishes one by its consonance. Creativeness is rich, both externally and internally, but, as a rule, people cruelly violate this precious veil of the Mother of the World. For the sake of plunder they prefer the bony grin of the death's-head on the sand. Political economy should be based upon an understanding of the values of nature and their wise use; otherwise the state will rest on sand. Thus, in everything one can study the golden mean, the very path of justice. People themselves are horrified when a disruption of the fundamentals takes place. They are disturbed by albinos; yet this is only a violation of the fiery principle. One can witness similar disturbances in all kingdoms of nature. They are not only an abomination, they are infectious and mutually harmful. One must continually return to medical counsels, but is not the fiery element a mighty healing power? Fire is the affirmation of life.

321. One must persuade people to conserve their own treasures. The most miserly person on Earth is often a planetary squanderer. The New World, if and when it arrives, will manifest love for the treasures of nature, and they will provide the best emulsion of vital essence. Multitudes will have to spread out from the cities into nature, but surely not to sand dunes! In every part of the world oceans of sand have been formed. Similarly, the consciousness of mankind has crumbled into grains of malice. Every desert was once a flowering meadow. Not nature, but men themselves destroyed the flowers. Let thought about Fire compel people to ponder upon thrift.

322. Many desire to know details of the Subtle World, but many will be sorely perplexed. The entire perceptibility of the Subtle World is relative, depending upon the development of the consciousness. One can be enraptured by the light, or one may find oneself in fog. One can build beautiful structures by willpower, or one may remain on piles of rubbish. One can instantaneously assimilate the language of the spirit, or one may remain deaf and dumb. To each in accordance with his deeds. Each perceives in accordance with his consciousness. The Subtle World is a state of true justice. One can observe that a consciousness, even though simple, progresses if illumined by love. The bazaar-colored emotions of Earth-dwellers bear little resemblance to love. Love often remains unrealized. But in the Subtle World love is the key to all locks. For many people imagination is an unattainable abstraction, but in the Subtle World each grain of the accumulations of imagination is a path to possibilities. For Earth-dwellers, offense, bitterness, and vengeance constitute the bases of the bile and liver; but in the Subtle World, even for an average consciousness, these infamies fall away as worthless husks. Therefore We emphatically repeat about the fiery consciousness, in order that one be directed immediately into the higher spheres. One should indeed strive by all lofty means toward the fiery consciousness.

323. Your judgment is correct in regard to the need for an exodus from the festering cities and for a proportionate distribution of the population of the planet. If humanity is fundamentally a fire-bearer, is it possible not to understand how very necessary is the wise distribution of this element? It must be understood that the illness of the planet depends to a great extent upon human balance. One should not abandon vast spaces and gather in fratricidal congestion on infected and blood-soaked sites. Not by accident did the ancient chieftains found their camps on virgin sites. Today, science itself favors the normal peopling of free spaces. None will be forgotten or excluded, and the very forces of nature, called into cooperation, will render healthful Earth's diseased condition. Then only may one hope that labor will be valued, and that, instead of hired laborers, co-workers will be born. People's thinking will also undergo a reformation when the focus of thought is directed to an even distribution of labor over the entire face of Earth. One should regard this as a guarantee of the only solution. Otherwise people will only shake off the yoke, not finding the Truth that dwells in their hearts. Fiery is this Truth!

324. Certainly it may be asked why in antiquity the danger of overcrowding did not arise. In the first place, the population was comparatively small; furthermore, let us not forget the fate of Atlantis, Babylon, and other once congested places which lie in ruins. Humanity remembers only a few of these burial grounds, but the cosmic laws have acted more than once. Hence, one should not be astonished that cosmic tension is increasing alongside the infection of the lower strata.

325. When we speak of the Fiery World we should not avoid earthly solutions. The fiery state so greatly surpasses the earthly that the best earthly balance is required in order to permit communion with Fire. Many earthly conditions must be reconciled in order that thought may comprehend the fiery body. Let priests become more scholarly, and scholars more spiritual. Through these attempts, even though modest, there may be erected an important abutment for the necessary bridge. This concept of a bridge has been ordained since antiquity, but now it has become imperative.

326. Certain agitators hope that by continuously overthrowing everything they can insure their own property. These thoughts are highly indicative of plunder and dismemberment. It is quite inadmissible to think of attracting the fiery element for the purpose of plunder and destruction. I repeat, these are the ways of ignorance, which must be abandoned. Let him who has cut down a tree immediately plant another in its place. Let the gardener reap with one hand, sow with the other. The simple rules against plunder must be among the first lessons taught at school. The teacher must prepare the spirit for the most fiery assimilations. Only by constantly affirming the ways of the future can one prepare the warriors of the spirit.

327. Someone wished to know about the highest worlds, but he lived like a pig. Undermining the roots is not consistent with upward striving. For pigs—the pigsty.

328. The Teaching must primarily inspire one upward. Thus, it is easier to speak of Fire,

which must be understood as the very highest. It is instructive to ask the smallest children how they picture Fire to themselves. The most surprising answers may be received, but they will be full of significance. Only adults consign Fire to a servile position.

329. Conciseness of formulas is the decree of Fire. One should become accustomed to the sacred conciseness. One should not regard it as easily attainable. In it are expressed goal-fitness, solicitude, reverence, and an astute power. Not a lengthy formula is sent, but its essence. One can concentrate power in a single word and thus multiply the effect. Not a torrent, but lightning, is the symbol of the command. Much inner work is needed to produce the most concise and most convincing. Hence, ancient conjurations consisted of short invocations. One may accompany such an arrow with a gesture of the hand, but such a gesture is not essential, although it may be a powerful impetus for oneself.

330. Music is needed for all fiery sowings. One should choose good music; it unifies our emotions. But one should not absent-mindedly let the music just pass by one's ears. People often have before them a great phenomenon, and yet they fail to hear the loudest and fail to perceive the brightest. People often isolate themselves completely from their surroundings, but fail to realize that precisely this state is very valuable if wisely induced.

331. It is the Teacher's duty to follow the quality of the pupil's thought. Not twists of the mind, but tendency of thought gives evidence of progress. This understanding of another's thought is not supernatural, but is derived from many movements and glances. With only a little attention the Teacher will perceive the fires of the eyes. These flashes are quite significant and give a wise physician the entire record of the internal condition.

332. One should not only look forward to the advent of the densified subtle body but one should strive with all one's forces to become conscious of the Subtle World. Not only is the Subtle World to be realized but we must be filled with daring so that we may gain a perception of the fiery forces. We should become accustomed to the thought that sooner or later we are destined to reach the Fiery Shores. Thus, let us learn to cast the largest net in order to obtain the best catch. Not only in dreams but actually in the midst of daily labor we must direct our thoughts to the distant fiery manifestations. Otherwise, upon finding ourselves in the Subtle World, we will still have difficulty in cognizing the fiery radiance. Not only the eye, but consciousness itself must become accustomed to light. People suffer most from an inability to direct themselves forward. A limited consciousness only looks back, and therefore often begins to regress. "The Kingdom of Heaven, the Fiery Kingdom, is taken by storm"—this truth was pronounced long ago, but we have forgotten it and have dismissed each daring aspiration. Many precious indications have been confounded. People have distorted the concept of humility, so needed in relation to Hierarchy. For their own convenience people have made naught of it. Indolence was not ordained, for one must strive with all daring and labor toward Fire, the Beautiful. There is no earthly object of such value that the Fiery World should be

renounced for it.

333. All earthly senses, when transmuted, ascend to the Fiery World. Not only do sight and hearing exist spiritually but even taste has its new application. Without taste it is impossible to understand many chemical combinations. And in the process of creation all the senses are needed as means of correlation. Therefore, it is necessary to refine the senses while on Earth. With due reason a certain hermit made his daily food of herbs and leaves in order to refine his sense of taste. And when a passer-by asked his reason for this, he answered, "In order to love thee better." Thus, each subtlety is of use in the realization of the fundamentals.

334. As though we had been there, let us speak about the Subtle and Fiery Worlds. Let these very talks be subjected to special derision; nevertheless, consciousnesses striving in this same direction will appear. In this way we shall discover those to whom the heart in tremor whispers of the Fiery World, the World of Beauty.

335. Can knowledge of the future be regarded as sorcery? Can cognition of the inevitable be magic? Each religion, as a link with the Highest, finds words to express the ineffable transition into the Subtle World. The earthly consciousness retains possession of all its senses, which are found in the Subtle World though in transmuted form. The precise moment of transition into the Subtle World is accompanied by a sensation of dizziness, as during fainting or at the beginning of a fit of epilepsy. The sensations that follow depend entirely upon the preparedness of the consciousness, or rather upon the fiery ego. If the consciousness has been obscured or dimmed, the senses cannot be carried over into the new condition. In this case a kind of oblivion or drowsy roaming about occurs. This state is not a pleasant one. I do not, of course, refer to the dark state of criminals and the depraved—the nature of their torment is indescribable! But it is preferable to speak of the luminous possibilities. Thus, if Agni has been awakened during life through knowledge or heroic feeling, it will immediately accomplish the great transmutation. Like a veritable torch, it will indicate the way; like radiant helium it will carry one up into the predestined sphere. Though so imperceptible in earthly life, Agni becomes the guiding principle in the Subtle World. And not only does it light the way in the Subtle World, it acts as a guide to the Fiery Beings. Without Agni it is impossible to commune with the Light of the Fiery World. Lacking the manifested fire, the roaming spirits are stricken blind. We behold by Fire, and we ascend by Flame. There are no other propellants, and therefore blessed be the Fire-conscious!

336. If each cell contains an entire universe, then the prototype of the Creator is to be found in each human being, throughout Infinity. How necessary it is to learn to reverence the Holy Spirit! One may give It the most exalted names. One may even suffuse one's heart with It namelessly, when all names pour forth as from an overflowing chalice. But defamation is inadmissible, for it severs the thread of Light. The affirmation of Guruship is necessary, as a natural step toward the realization of Agni.

337. Why do the Fiery Beings seldom appear to Earth-dwellers? For this also there is a

scientific explanation. The Sublime One said, "Touch me not." Thus simply was pronounced the essence of relation between the Fiery World and the earthly one. To the earthly senses the Fiery World is like a powerful dynamo. The earthly body is consumed by contact with a Fiery Being; proximity alone is enough to stop the heart of the incarnate one. A lighted torch should not be brought into an inflammable dwelling. Even the most mundane physician knows how much electric force a human heart can withstand, and the intensity of common electricity is not to be compared with that of the fiery forces. The manifestation of Fohat itself may not always be visible. How rarely, then, can the Radiant Guests appear! Being undisciplined, people either become terrified or try to touch, and thus are consumed. Let us not forget that fear can burn away the heart. Even in white magic, during positive invocations, the invoker encloses himself in a circle in order to protect himself from the fiery currents. Of course, the heart that recognizes Fire can gradually assimilate it.

338. It is difficult to turn from Earth to the Fiery World. But it is equally difficult to approach the earthly spheres from the Subtle World. Such plunges may be compared to the work of divers. As the diver must wear a heavy diver's suit in order to resist the pressure of the ocean, so he who approaches Earth must also sheathe himself in a dense body. The state of the newborn babe is wisely designed, because it can thus gradually assume the burdens of Earth. More than one period of seven years is necessary to master earthly existence. Therefore one should carefully protect the children.

339. The dark ones do not slumber. They maintain a far greater unity with their Hierarchy than do the so-called warriors of Light. The dark ones know that their only salvation lies in darkness, but the fireflies flit about a great deal, argue much, and love their Hierarchy but little.

340. Follow Me. Strive to Me. Only thus can you understand the future. What could be preferred to the Forces of Light? One's faith can be renewed as an immutable force. Faith that does not guide one's entire life is worthless. I indicate the countries that have lost their path; the machine is still in motion, but without a regeneration of the consciousness there is nothing on which to exist. New consciousness can come only from the spirit. The new force can be strengthened only through knowledge of the higher worlds. The accumulation of such knowledge will strengthen life. One may reject the most essential if one fails to consider the future! One must accept all transitions as improvements. A single flight of thought can transport us across the abyss. Even that which seems most inevitable depends upon the quality of thought. The affirmation of thought can even alter the return to Earth. The Subtle World is regarded generally as a passive state, but it need not be merely passive; it can be active as well. If it has been said, "As in heaven, so on earth," this means that there, also, conditions exist for higher achievements. We should not judge only by average measures. If the average period between incarnations is approximately seven hundred years, there can also be spans of seven or even three years. Karmic conditions themselves must yield to the hammer of the will. Thought itself is the best fiery guardian. Thought is unconsumable! Even on

Earth, a man suffused with faith and thought loses weight. Thought also leads to the higher worlds. When thrown off balance, a man requests a moment's respite. This respite affords an accumulation of will. Without will there is no faith. Thus We arm people with weapons of Light.

341. From the Subtle World earthly outlines are usually only dimly perceptible. The cause lies not only in the density of the earthly atmosphere but also in a reluctance to observe. He who desires to see, can see. Even in earthly twilights, one must strain the sight, in other words, infuse thought into one's vision.

342. During his journeys Apollonius of Tyana would sometimes say to his disciples, "Let us tarry here. This place is pleasing to me." From these words his pupils knew that a magnet was concealed there or that the Teacher intended to bury a magnet there. The sensing of magnets is accomplished by means of a particular current connected with the power of Agni. In the course of time science may investigate these magnetic waves, for they are not exhausted for centuries. Magnets have been set like milestones in places of special significance. When a ploughman carries with him a bit of his native soil, he recalls, as it were, the ancient custom of bringing a handful of earth as an irrefutable token. And now you also know how some commemorative soil was brought. Its destiny is not simple; an evil one wished to scatter it, but a benign hand intentionally concealed the treasure and it remained forgotten. Still, the thought attached to this offering exists and is more effective than one might think—thus thought lives on. An object magnetized by thought, verily, has power. Thus, without superstition, but quite scientifically, one should study the stratifications of thought—they are the work of Fire.

343. Societies for psychic research could be of importance, but they confine themselves to the lower strata. They are satisfied with necromancy, although they could regenerate the spiritual aspects of life. We do not condemn these societies, for they had to begin with the lowly and insignificant, but after half a century there should be evidence of some striving toward the higher worlds. However, this is scarcely apparent.

344. At times it is useful to sit calmly, directing one's spirit to Infinity. It is like a shower from the far-off worlds. We ourselves must attract the currents, otherwise they may glide by without leaving a trace. Thought attracts positive currents like a magnet and repels negative ones like a shield.

345. The Guru may ask his disciple, "What are you doing, what do you desire, what torments you, what gives you joy?" These questions will not indicate that the Guru is unaware of his disciple's state of mind. On the contrary, with complete knowledge the Guru wishes to see what the pupil himself regards as most important. Through lack of experience the pupil may indicate the most insignificant of all circumstances. Hence, the Teacher does not inquire merely out of politeness, but as a test of the consciousness of his disciple. Therefore one should carefully weigh one's replies to the Teacher. Not the so-called amenities, but a constant broadening of consciousness is the Teacher's concern.

346. The pupil must also remember about divisibility of the spirit. One must strive in the consciousness so as to realize the presence of the Teacher in spirit. Those who envision the nearness of the Teacher are not quite wrong. This is better than light-mindedly to forget entirely about the Teacher. Those who memorize the words of the Teaching are not so wrong. In school, passages of texts are learned by heart to strengthen the memory. So, also, when the Teaching burns within the heart, it is affirmed by brief irrevocable formulas. For some, it is easier to assimilate precise expressions. Do not prevent each one from following the path of his own karma. It is better not to force when one's individual fires are evident.

347. One desires the easiest way; another prefers the most difficult. One cannot speak, but stands firmly on guard; another is eloquent and flies after his words. Some can sense the most important manifestations, but others choose to dwell with failure. One could enumerate these differences endlessly, but only the presence of the fire of the heart will vindicate the characteristics of the personality. Thus, we shall not tire of repeating about multiformity. The gardener knows how to combine his plants, that is why he is the master of the garden.

348. It is apparent that people desire to have a change of existing conditions. A ruler asked that a contented man be found. Finally after long quests one was discovered—he was deaf, dumb, and blind!

349. Technocracy should be regarded as a device of the dark ones. The dark ones have often led people on to mechanical solutions, thereby hoping to occupy the attention of humanity, only to divert it from spiritual growth. Yet the problems of life can be solved only by the expansion of consciousness. It can be seen how mechanical hypotheses easily ensnare the hopes of humanity. Such also was the Maya of the ancients, which could be interrupted by the slightest shock.

350. Hygiene of thought must be applied on both the spiritual and earthly planes. One must carry out experiments, strengthened by fiery medicines, upon the processes of thinking. One should pay attention to the action of phosphorus or of the evaporation of eucalyptus upon thinking. One should verify the extent to which thinking is improved by musk. One should gather all data in regard to various resinous oils. Finally, one must remember all the combinations that are closest to the activity of Fire. These experiments should be carried out with persons of strong fiery thinking. Such experiments will remind one not only about vitamins but also about Agni. The efforts of physicians to concentrate not only upon internal remedies but also on the reactions of the sense of smell will produce the needed results. People are gravely sick. The dark forces endeavor to seduce with all kinds of narcotics, but the narrow boundaries of life are not broadened by stupefying the intellect. Just now spiritual vigilance is needed. One must grow to love this vigilance as a state fitting to man.

351. Many small circles are scattered throughout the planet. The black lodges know

what to do. But the servants of Light, by their disorganization, often even harm each other. The black lodges are not approached by strangers, but the servants of Light, through good nature, or rather ignorance, often are ready to embrace the most dangerous traitor. One must eject indifference, which paralyzes the best forces. Truly one can become exhausted not so much by enemies as by the indifference of friends. How is it possible to understand fieriness when one is indolent and indifferent? The qualities of Fire are the antitheses of indifference. One must beware of the oppressiveness of such inert people, although occasionally one can put them to shame and at least rouse indignation in them. A deathlike withdrawal of the spirit is a departure from life.

352. Let us not be grieved at the sight of indifference; it only proves the conclusion that it is inadmissible to remain in such a disgraceful, wretched condition. Even in an hour of exhaustion We still do not discontinue the work of unification. At times one cannot even bring together people who are quite close to each other. It matters not; let them remain temporarily in separate homes, but let them at least refrain from quenching the fires. Thus, one must be vigilant that fires be not extinguished.

353. A certain Guru remained out of sight in his cave. And when his disciples asked him to show himself, he replied, "Foolish ones—is it not for your sake that I have hidden myself? For I do not wish to cause discord among you by my appearance. But when you accept me as one who does not exist, perhaps your own fires will burn the more intensely." Even through such means does the Guru show concern about the kindling of the fires so that the heart may be aflame!

354. Very often the question has arisen as to which thought is the more effective, the uttered or unuttered one. Indeed, it may seem that the application of verbal formulas might add strength. People attracted by externals imagine that a framework of words will enhance the effectiveness of the thought. This, however, is but conventionality, and words will not help the essence. The wordless thought is far more powerful, manifesting a purer degree of Fire. One can observe that an unuttered thought remains entirely free from the condition of constraint brought by language. It approaches the fiery tongue and it multiplies its own power. We send fiery thoughts; they are fierily understood. This understanding may be called straight-knowledge, but its origin may be called the language of Fire. We receive, as it were, a radiogram from the Subtle World, but from its higher, fiery spheres. The Fiery World is primarily within us, if only we discern its abode! Thus, when one doubts whether communion with the Fiery World is possible, one should remember its presence everywhere. However, a current must be established through the heart and not the brain. One can find contact with the Subtle World continuously, but the Fiery World requires an especially good frame of mind. Verbal husks will alienate rather than bring us closer to the Fiery World.

355. Rhythm or melody? Correctly speaking, it is rhythm which creates vibrations. As you know, the music of the spheres consists primarily of rhythm. The Fire is in the rhythm, but not in the context of the melody. Of course there may be happy

coincidences when melody becomes rhythm. One should thoroughly understand the connection between rhythm and Fire.

356. Doubt is the main entrance for the dark ones. When doubt begins to stir, the Fire becomes low; and the front door swings wide open for the black whisperer. One must augment harmony and find joy even in a hen laying an egg. Thus, in great and small, we outdo the enemy.

357. There are many who would like to ask certain questions but are embarrassed. For example, they would greatly like to know if, on approaching the Fiery World, their health will suffer. In answer one may recall a philanthropist who discontinued his almsgiving for fear of infection from contact with the poor. Of course he was not a true philanthropist. Likewise, he who fears the Fiery World is no Fire-bearer. Hence, let us regard the Fiery World as something primordial, inalienable, manifest in courage and joy of heart.

358. Pythagoras forbade all raillery among his disciples, because it, above everything, disturbs solemnity. He who greets the sun with a hymn does not notice the small spots. In this command is contained the affirmation of the Beautiful. Let the dark ones retain for themselves the fate of mockery. Those who need jesters will leave no memory of themselves among the wise. His insistence on the solemnity of hymns reveals Pythagoras as a Fire-bearer. Let us take an example from such Fire-bearers, who have traversed their assigned earthly path in beauty.

359. They will say, to quarrel is forbidden; to deride is forbidden; to betray is forbidden; to slander is forbidden; to strike another is forbidden; to be arrogant is forbidden; to serve one's selfishness is forbidden; to exercise prerogatives is forbidden—what kind of life is this? Let us add—to leave dirt behind one is also forbidden; for each one who leaves dirt behind will have to carry it out himself.

360. And still another question secretly troubles certain people. They want to know whether the Teaching hinders the reading of the Sacred Books? There is no need for concern. We especially advise the attentive reading of these Scriptures. We constantly direct the attention of people to the need of familiarizing themselves with Books of Genesis. Is not the Fiery World mentioned therein? Mentioned so beautifully and concisely—"We shall not die, but change" and "As in heaven, so on earth." Such principles could only be pronounced by an Initiate. These Sacred Books can provide a wealth of information about the manifestations of Fire. Hence, one should urge the assiduous reading of these Scriptures. So, too, the chronicles of the lives of the saints can bring an understanding of the Fiery World. The affirmation of these manifestations after many centuries must inspire the questing scientists. I repeat, it is sad to observe the separation of science from the highest foundations of Existence. In connection with history, at least, scientists are duty-bound to pay attention and respect to the Tablets of the past. Yet, not only scientists but even artists nurtured upon imagination avoid concentrating on the treasures of the Scriptures. As if such knowledge were inferior to other knowledge! But one thing is amazing—that those who question Us about the

Sacred Books find no time to read them despite Our advice. He who is aflame in heart will not tarry because of an unsolved question.

361. Those who plan their diet for a long time ahead act unwisely. Being fuel, food should be determined primarily by requirements. But these requirements are manifested in accordance with cosmic currents. The manifestation of certain cosmic currents may almost eliminate the need of filling the stomach, or the contrary. During a tension of the currents food is especially harmful. It can cause illnesses of the liver and kidneys, and intestinal cramps.

362. You have read about the epidemic of hearing voices. The organism acts like a radio receiver. Such acute sensitivity could have been of use, but the trouble is that while certain precise cosmic dates draw near, human consciousness lags far behind. Therefore, instead of a beneficial result, there is a harmful one, contributing to obsession. Many such abnormalities occur also in other domains when the consciousness, strangled by mechanization, drowns in madness.

363. During a difficult period, a solemn attitude is essential. One should not think that if one remains alive, the period has not affected him. One should be far-sighted.

364. One should discern which qualities become more pronounced through realization of the Fiery World. Among these, justice is especially evident. It is impossible in words to convey this quality, which, when straight-knowledge is evidenced, is regarded as the greatest. Beyond earthly laws, the just ones know where the truth is. The law leads to many injustices, but he who is conscious of the Fiery World knows where the truth lies; in spite of the obvious he senses reality. Thus, the fiery consciousness transforms life. Fiery martyrdom also bestows the higher knowledge. So, too, we can discern other qualities of the spirit which grow under the fiery shower. Moderation without Fire becomes mediocrity, but the Golden Path intensified by Fire is the best exemplification of moderation. Similarly, courage without Fire becomes recklessness, but courage resplendent with the fires of the heart becomes an impregnable wall. Indeed, patience, compassion, and friendship will take on different colors in the fiery Light. But only according to action, and through testing, can the Teacher ascertain the degree of fieriness. Words are the least suitable for such assurances. How many words cleanse the thresholds of prisons, but few are the jailers who can boast of being just. Also, how many words there are about patience! Yet the first failure produces the most intolerant cannibals. Of course, one need not explain how verbal courage turns into great cowardice. But he who wishes to approach the Fire must watch all his motives.

365. Mountains of scientific deductions are piling up, yet it is difficult to find people who are not shackled thereby. The Greek philosophers knew these shackled souls. They understood how limitedly man can act when he has been left on a small bit of ground. He is like a stork on one leg! Such conflicts would be difficult for a stork, who knows his nest in a certain tree and stands on one leg. But the knowledge of Fire demands two legs, in other words, two natures.

366. I have a long list of people who are harming themselves. How can one draw their attention to all the rejected opportunities? The least rejection can generate enormous consequences. The time will come when the list will be disclosed, and the astonishment will be great.

367. One should remember about harmful objects. People are sometimes willing to acknowledge a certain significance in teraphim fashioned for the purpose of influencing people. But, after all, many objects carry upon them accumulations of influences. Not rare are the objects made in an hour of hatred, fatigue, terror, or despair; they will carry these sendings with them into the world. And if they fall into the hands of an owner who is under the same astrochemical conditions, they will act in accordance with the message with which they have been suffused. Sociologists are trying to improve working conditions. This is right, but in addition the spiritual level of the workers should be raised. It does not matter whether they create great things or small, the poisonous saliva can saturate them equally. For natural magnetism there is no need of special black magic. Black fire fills every evil heart, therefore let us be very observant in regard to objects. One may recall that Apollonius of Tyana never touched objects that were unfamiliar to him. First he looked at them carefully, especially when they were ancient. When one of his disciples wanted to put a ring on his finger, the Teacher warned him against touching poison. A deadly poison was discovered concealed in the ring. And Apollonius added, "Such poison is less deadly than the poison of the heart." One should not regard the sayings of the sages as remote symbols. Often they have a literal meaning, which must be remembered and applied. We do not go to a shop to purchase clothing infected with smallpox; yet this infection will be only a one-thousandth part of the contagion present. How often have I stated that the accumulations of thought are far more virulent than poisons! Just as fire deposits a patina upon a vessel, so is the fire of thought irremovable when it saturates the surface of an object. Among purifiers eucalyptus is useful, for it contains much fire. All living fire is also useful. Much infection has been destroyed around bonfires.

368. Why, even in the Subtle World, do many perceive so little of the Fiery World? Their eyes are poorly adjusted. During the periods of earthly incarnation they paid no heed to the Fiery World; they derided it; they denied all the higher fires; they refused it recognition and were ashamed of every thought about the fundamentals of Existence. With such denial they crossed over into the Subtle World. Could their eyes perceive a radiance which does not exist for their consciousness? Each receives in accordance with his merits. And these merits are not difficult to attain, if only they would not be blocked by negation. The Subtle World grants its gifts in accordance with the consciousness. But if the snout is bent groundward, will not a boar be the next attainment?

369. You explained quite correctly the curing of the case of tuberculosis, known to you. In fact, many cases of disease, especially among women, come from the kindling of the centers. But this conflagration can be quenched by giving a useful direction to the

consciousness. It is possible that the fiery consciousness had been knocking for a long time, but the sparks of Fohat penetrated the region of the Chalice without being utilized. It is in this way that the conflagration starts, and tuberculosis is the most common result of unassimilated Fire. To assimilate in consciousness means also to assimilate physically. This connection of consciousness with the body is especially noticeable in the example of Fire, which causes a quite apparent physical deterioration if the Fire is not realized. Therefore, during illness, especially catarrhal ones, it is useful to perform a fiery pranayama. This pranayama is very simple—the usual inhaling through the nose and exhaling through the mouth while directing the prana to the seat of the disease. But for intensification of the action one should keep in mind that the Fire of Space is being inhaled and the consumed Ur, exhaled. Thus, Fire is again the remedy, and the physician can alleviate the condition of the patient by assuring him of how easy it is to attract the basic energy. Fortunately, sickness strengthens one's attitude toward faith, and a seriously ill patient will accept the reality of Fire more readily.

370. The state of sickness increases the work of the spirit. The physician can successfully advise many things that will provide a beneficial course for the ailment and strengthen the consciousness of spirit. It is very important to strengthen a certain state of spirit. To this end, during rituals and incantations certain vociferations were used to accentuate, as it were, the moment of the descent of power.

371. The intensified assimilation of fires demands a certain tranquility. It is impossible to absorb the higher energy while atop a volcano. Therefore it is necessary to affirm in the words of Solomon, "And this too shall pass!"

372. The epidemic of tetanus belongs to the fiery illnesses. It can be asserted that such an epidemic can spread as widely as cancer. The condition may be alleviated by mountain air, but the chief requirement will be the assimilation of the fiery energy. Any shock can cause either cancer or tetanus; this indicates that the organism may be fundamentally unbalanced, so that even the slightest shock induces disease by opening all entrances. He who spoke of the treasure of consciousness was a great physician. One should urgently introduce fiery prophylaxis. Today you have heard of cancer, tomorrow perhaps of tetanus, the day after, cramps of the larynx, then bubonic plague, after that a new brain disease; thus a veritable chorus of terrors will thunder out, while people ponder about the cause. Of course, they would rather ascribe it to gasoline than to the action of Fire, which is neither understood nor accepted by them.

373. The fiery understanding of obsession is called "Urumiya." Man is not the only one to possess this straight-knowledge; certain animals close to man sense this dreadful state. Horses and dogs in particular sense and resent the proximity of obsessed persons. In ancient China there was a special breed of dogs, highly prized, which was very sensitive and useful in detecting the obsessed. In ancient times it was also a custom to exhibit the horses and dogs before guests, observing at the same time the reaction of the animals. Many envoys were put through this test. One should observe that cats also sense obsession, but usually quite inversely. Obsession induces

happiness in them. For example, when a cat senses an obsessed person or his impelling presence, it does not hide, but walks around mewling happily, whereas a dog bristles up and either tries to hide or to attack such a person. One ought to develop Urumiya in oneself, not only for protection but also for the purpose of expelling the obsessor. Very often a single conversation about the significance of Agni begins to act upon the obsessor. Fearing fire, the very mention of the fiery energy angers him and forces him to retreat.

374. Urumiya also relates to the science of Fire. The mastery of directing Fire lies not in the field of mechanics but in the realization of higher energy, acquired through experience in the Subtle World. A new arrow will not fly by verbal command; fire is needed, for which space does not exist. True, even powerful arrows can be repelled by the black fire when there is a coincidence of actions. Then it is better to wait or defend oneself.

375. The seed of the spirit and the divisibility of spirit provide the explanation regarding the monad. The seed of the spirit is indispensable to life. The divisibility of spirit makes possible both the enrichment and the dissipation of the monad. One can consciously divide one's spirit for the good of the world and send forth its separate parts for achievement. From this, only enrichment results. But ignorance may dissipate the treasure and remain, together with a dormant seed. From this, soullessness results. Actually, the parts of the spirit dissipated in ignorance may become obsessing agents, and then, woe to the sleeping heart! Thus, in order to avoid returning again to the divisibility of spirit, let us remember that the seed of the spirit can sleep or can be radiant in vigilance. Only by this light is the magnet of the heart created, which attracts to its bosom the released parts of spirit. There is a vast difference between setting free and losing. Thus, one can remember that the slumbering seed of the spirit, though it maintains life, admits all the qualities of soullessness.

376. Also, let us make an end to the confused conception of a group soul. The spirit of concordance is expressed with especial force in animals before individuality has been actualized. But it is incorrect to call the concordant soul a group soul. Translations and commentaries have produced this confusion. Plato's conception of twin souls not only was closer to the truth but was expressed beautifully. Thus, let us not use this erroneous term group soul; let us replace it with the term spiritual concordance. Also among men such concordance is a valuable achievement; it builds individuality. Let us not complicate what can be readily understood. Before a long journey it is necessary to provide oneself with only the most essential. It would be unfortunate to load oneself with elaborate laces and forget the key to the gates of our Father's house. Our Father is not in need of laces and furbelows. Remember the simplest paths of the Light of Agni. Of course, read books, for one should know the paths of former thoughts, but for the future provide yourself with the lamp of Agni.

377. The tensions are many, and one can learn to rejoice at achievement. Achievement is impossible in a state of depression. Depression is death, like a purse full of holes!

Through depression the most precious spills out, and it is therefore correct to call depression “death.” As a man arises from sleep for labor, so does he open the door to achievement. We must light the fires with special brightness when we walk toward victory. Remember this especially in the days of oppression. It is nothing other than the bowstring for the arrow.

378. The pure heart senses where there is tension, and will succeed in surmounting oppression and the enemies.

379. One should speak about the Fiery World even to very young children. But first one should tell them that a void does not exist and that there is no loneliness. Thus one can approach the subject of Protector and Guide. Children will become accustomed to the thought that nothing is secret. Such a foundation will provide them with a real protection against fear. It is especially harmful when parents, in ignorance, try to convince the child not to be afraid because nothing is there. Such a seed of negation can cloud the child’s entire life and break down its consciousness. The child is fully aware that everywhere something exists. It sees many images, even fiery ones. It is visited by unknown children, who come to play, and adults. Ignorant physicians will try to drown this perceptivity in bromides—like binding wings with lead. But poisons will not help! Only a sensible explanation of reality will bring health to children. One should listen equally attentively to each fragment of truth. The lama says, “One should pray each day, otherwise it is better not to pray at all.” And fundamentally you know that this is so. Actually, one should preserve the higher vibrations, while not losing the connecting rhythm. You know the value of constant rhythmic work. You know to what an extent such great exertion opens the Gates.

380. Since Hatha Yoga demands certain bodily exercises, the question may be raised as to whether such exercises are also needed for other Yogas? Neither Arhats nor Great Spiritual Toilers practiced these. Verily, theirs are the trials of the spirit, which not only subdue the body but take the place of all exercises of the flesh. Only the avowal of spirit can replace all else.

381. Among the minor narcotics beware especially of bromine. It is an extinguisher of the fires, yet is very often used in various compounds. Valerian, on the other hand, kindles the fires. Treatment with narcotics is like curing by use of snake venom. The Atlanteans used snake venom, but one can imagine of course how often such treatment was fatal. For public health one must take care that foods should not be contaminated. Over-fermented cheese and other foodstuffs filled with the poison of decomposition must not be used. Fire requires pure fuel.

382. I do not hide the fact that the pressure is great. One may remain silent about it, but it is better for the already tempered spirit to be aware and to send forth thoughts for the Good. Worthless is the sophistry that is satisfied in uttering, “My small thoughts are useless.” Every thought is needed, if it is a thought.

383. It is difficult to dissociate within oneself the three fundamental principles. Of course, the fiery fragments can be disconnected. Should this be so? Only submergence into the darkness of chaos pushes aside the entire Fiery Image. Thought about the three principles can enrich one's conception of the three vehicles, but it is one thing to begin to think and quite another to continue and to develop one's thinking. The cosmic aspect of Being would seem a simple thought, yet what assiduous and consecutive effort must be applied to give it beauty. In connection with guidance you can notice one and the same condition in every case. It is not sufficient to direct the pupil, one must lead him to an attainment. Even within a household can one be certain that an errand will be executed thoroughly? How often a man goes to make a purchase and returns with his pockets unexpectedly empty! You already have seen many who, after starting out judiciously, turn away from the path and set fire to all their acquisitions. The harm of such burnings is great, not only for oneself but for those linked to one by karma. One can imagine how dreadful it is to renounce an already assimilated grain of Truth! Such a destructive rending results usually from chaotic thinking. Such co-workers are useless even for market errands—setting out to buy a turban they surprisingly can buy a single slipper. Therefore, only right and unwavering thinking can overpower the darkness of chaos.

384. Let each wavering put us to shame! How dangerous it is to stumble when one is carrying fire!

385. An aviator, having attained a record altitude, is still filled with dissatisfaction. He then resolves to try for greater heights. Dissatisfaction is the gateway to Infinity. Dissatisfaction should be valued to the full extent. Pleasure is neighbor to contentment, whereas joy is wings to Infinity. The fiery Teaching must preserve each kindling of the fires and guard against all extinguishers. Satisfaction is the sign of mediocrity and ignorance. Not satisfaction, but joy in eternal labor is the destiny of the great and ascending one. Nowadays fools may laugh when We speak of eternal ascent. Even the grave will not spare the fool from Eternity. Only a puerile brain could fail to understand that the earthly garment is not consummation. The fires summon to the uncognized, and even the blind see these lights. Do not fail to ask the blind about the fires. Some of them see fiery signs and understand their connection with the heart. Thus, the calls of dissatisfaction lead to the Fiery World.

386. Among the prophylactics against cancer and other fiery ailments one may advise valerian. I often speak of this tonic and preventive remedy, but any prophylaxis must be systematic—every evening without fail, like the daily course of the sun.

387. System, rhythm, have a determining significance. In biographies one can perceive how rhythm has strengthened the mind and Fire. In fact, at the present time rhythm is much spoken of, but it is not applied in life. Thinking is very chaotic and life is disorderly. The ancients in their pranayama exercises introduced a certain rhythm, but now everything is permitted, and man is the slave of everything. The Yoga of Fire should be another reminder about the significance of man.

388. It is very bad to cross over into the Subtle World filled with the black fires of malice; this results in blindness. Besides blindness, such malice deprives one of means of communication, in other words, of the language of the spirit. When We speak about the inadmissibility of malice, We offer the best advice; for malice is not a human attribute, it is the lowest form of ignorance. Through malice man degrades himself to an animal state, with all its consequences. Therefore, if a man filled with malice passes into the Subtle World, it will be especially difficult for him to rise. If all kinds of passion impede the ascent, malice, like a red-hot iron, burns away all accumulations. The beings in the middle spheres of the Subtle World will not find a way to perform a purification until the self-blinded can find a fragment of broken spiritual consciousness. The advice about good will must be repeated often to various people. Let children also hear it.

389. Good will is not weak will. Quite often people, having deprived themselves of one attribute, have lost many other needed qualities with it. One should not confound shameful obsolete survivals with valuable achievements. Thus, malice is unworthy, but indignation of spirit is that uprising of elements which is found in the highest Teachings. Spiritual battle has nothing in common with malice. Thus, Light pierces darkness, but not through malice.

390. Blindness in the Subtle World is dreadful. Imagine yourself entering a half-darkened house, in the corners of which lurk indistinguishable images, all intermingled, and surrounded by indistinct spots. Even where no particular monsters exist, he who is blind and malicious will see horrible shapes. Actually, instead of Fiery Beings, he will vaguely discern two or three sparks which will have no meaning for him. Thus, one should lift oneself away from earthly concepts up to the far-off worlds.

391. People often harm themselves by refusing even to think of the Subtle World, or by believing it to be something inconceivable. One must conceive the Subtle World as the most perfected state of our worthiest feelings. Only thus can one prepare oneself for a better abode in the Subtle World.

392. Let us turn once again to the consequences of malice. When a half-blind mole gropes his way about the underground of the Subtle World, he may stumble into discharges of Fohat. These strong discharges, which are like lightning, are very painful. You have seen the electric armor of the spiritual battle. The striving of the psychic energy shakes the entire being. One cannot touch or even approach such a living apparatus. In conformity with such tension the entire surrounding sphere is charged. Destruction and extreme pain will repel each dark one who approaches. Thus, it should be repeated once more that malice plunges one into darkness, and darkness is full of dangerous surprises.

393. Sometimes in the hour of danger the Teacher gives protection, taking the danger upon Himself. He covers, as it were, the massed darkness with His hands. At such times one must observe particular caution. A powerful tension is near. During this time it is

best to feel a special gratitude to the Teacher. Above all, this feeling, coupled with solemnity, preserves harmony and the right vibration with the Teacher. The shield of Light is not always at one's disposal. The ignorant assume that the world owes them a living, but the rational know how difficult it is to build out of chaos, and so bring their stone for the structure.

394. Only the foolish fall into despair. Every hour brings its lesson, and therefore one must be grateful for each experience. Night permits observation of far-off worlds and remote distances. Likewise, each hour of the day is filled with possibilities for observation. One must be grateful for such accumulations. Science seeks a solution in the glands, but does not yet dare to think about the fiery energy.

395. One should observe cosmic manifestations in connection with life on Earth. Many analogies will be apparent. I praise those who observe what others overlook. The present time is severe. One can read in various Puranas about dates. If some scientists can calculate eclipses and earthquakes, other scientists can calculate other dates—the transition from Kali Yuga to Satya Yuga has been described with considerable accuracy, and the gravity of the time has been indicated.

396. When I indicate the beneficialness of gratitude, I do not mean that someone is in need of it, but that in itself it contains the chemism of bliss. One must analyze the chemism of various emotions; such observations will help in finding psychic energy. Not vitamins so much as the fiery energy must occupy the imagination. The revelation of the essence of human existence cannot be regarded as something occult! One should attract many minds to these researches; they will also observe in passing other useful peculiarities of feelings. Thus, one should first establish the direction of evolution. There cannot be two directions of progress. There can be but one true direction, and all other efforts will be errant. This should be remembered, because many confuse individuality with the general stimulus of the epoch. If a given epoch must strengthen in the consciousness the power of psychic energy, no machine can screen the imperative advance of the world.

397. The ability to discern the true direction is a great and fiery quality. One can understand that such a quality is not easily strengthened. It demands not only discussion but the most attentive study of life. No one believes that one can leap, at one bound, from animal consciousness to straight-knowledge. Animal instinct is the germ of straight-knowledge, but great is the abyss between a dog that senses its master, and a man who is aware of the Fiery World! To sense the Fiery World while in the earthly body is already enlightenment.

398. Furthermore, one should understand it broadly when I speak of caution. The most dangerous thing is to strive in only one direction. One may save one's leg but break one's neck. Therefore preconceived judgments are most harmful for striving. People readily follow a preconceived plan and thereby bar themselves from a better destiny.

399. Evolution is independent and voluntary, this is a fundamental law. It is not only the basic elements of karma but also the Fiery World which constitute a manifestation of conscious evolution. It is impossible to force people to evolve spiritually. A sleeping heart cannot be forced toward good. One can point out, one can set milestones, but to break the consciousness means to kill the root of the future tree. Millions of years may seem long, but neither years nor centuries exist. People have divided existence into seconds and have drowned themselves in zeros. Therefore the psychology of the Subtle World is so important, since there hours are not needed and only results are important. People are often indignant at the ordainments of the Teaching, exclaiming, "Why does not the book give the final formulas?" But such a demand proves an ignorance of the foundations. The Teaching gives the precise direction and kindles the fires along the entire path of labor. One can proceed by these beacons. One may find solutions already cosmically ripe. One may hear exact hints, but the spirit must by its own will combine them into a mosaic. To affirm the path is the Ordainment of the Great Architect. As in legends, we must put our ears to the ground lest we miss a single step or whisper. Though people read much they apply but little. Yet the dates are so close!

400. People do not think about dates, they rely upon the mechanism of a clock. Of course, Cosmos is filled with mechanics, but among prime movers the first place is occupied by Agni.

401. He who said that the flashes of light are nothing but directed thoughts was not far from the truth. Indeed, spatial thoughts are like electrical discharges and can produce considerable light effects. Colored sparks also depend upon the quality of energy which evokes these discharges. We can project thoughts which can not only create luminous signs but can also produce bodily sensations. The transmutation of thought into sensation only proves that thought is energy. Thus, one should become accustomed to thought-energy, from early childhood. But for this the school must teach about the substance of spirit. One can observe to what a great extent humanity has departed from spiritual principle in the last few years. Many books that should have directed people precisely toward the spiritual life, on the contrary, failed even to attract people's attention. But it cannot continue thus. By all methods one must remind people of the essence of spirit. The existence of numerous sects is of no help, and leads people into aimless wanderings. The nature of Kali Yuga is characterized by a division of the entire organism into its component parts. But the Blessed Mother arises at dawn in order to gather these scattered parts of the one Being. The Mother of the World attracts the attention of nations and awaits the Star of the Morning.

402. Unexpectedness paralyzes all human senses. Hearing, sight, smell, and also touch are lost. But this is not the result of fear, only of turning away from a preconceived path. Actually, of all the elements fire offers the greatest amount of unexpectedness. People limit their consciousness to merely a few formulas of Agni. Therefore, all other varieties of the element of fire are simply not contained in the consciousness. This means that there is much still to be assimilated, and the unexpected can thus be turned into the expected. One should also deal similarly with hitherto unfamiliar manifestations of life.

One should arm oneself spiritually in order that nothing in the Subtle World may surprise one. Many hope to meet relatives and a Guide; even films, devoid of spirit, have disclosed impressions of such meetings more than once. But in all worlds it is best to rely upon one's own consciousness and strength. Therefore one should eliminate every possibility of shocking the narrow consciousness. One must free oneself from being shocked by the unexpected. There are numerous unexpected concepts, forms, and combinations which make the consciousness shudder, but the more we admit and imagine, the less we are bound. Thus, develop your imagination on a world-wide scope. People refuse to believe that the unexpected, in other words, ignorance produces a paralysis of the nerves. Though it be ever so brief, such a reaction arrests the work of Fire. Wherever possible, one should accustom oneself to the concept of unexpectedness. This advice should be remembered especially.

403. The man who asserts that religion obstructs his understanding slanders religion and thus blasphemes against the spirit. Contentment is no adornment.

404. Perhaps the seventh vitamin is Fire. It has often been clearly stated that pure air provides far more essential nourishment than city air. But by purity one should understand a particular fiery saturation. People in the mountains can live longer without food and without needing sleep. The nourishment of spirit, or Agni, can satisfy them without the need of heavy foods. Studies should be made of the nourishment by prana on heights.

405. The idea of having at least a half-hour daily for thought is good. I do not mean some special concentration. It is useful to think about the best aspect of everything that is taking place. Even small signs reflecting the best in life afford a glimpse of Light. They also stimulate the flow of gratitude and magnanimity. Such fires are equivalent to a dose of musk. Thought about the best generates aspiring tension of the nerves. The nerves should also be given work, but only Good will strengthen the nerves.

406. Magnetization of water has now been virtually abandoned, yet not so long ago it was used for purposes of both light and darkness. The significance of such magnetization is apparent, and indicates once again the fieriness of such a process. As a precautionary measure a goblet containing an unknown beverage was covered with the hand, in the belief that the skin would reflect symptoms of poisonous ingredients. Also, for magnetization, iron and lithium waters were used, but all sulphuric admixtures were avoided. In the most ancient writings there are references to the transmission of thought through water and chrism. Milk was not used for magnetization because of its organic constituents. This was an error, for the milk of healthy cows is well suited for this purpose. But in ancient times people feared rabies and preferred to avoid magnetizing milk.

407. The Arhat possesses the ability to prevent his feelings from becoming blunted. This rare ability is acquired by Him only through fiery tension. This may be termed an adamant asceticism. It attracts the hearts of the people. He about whom you recently

read knew these intense poignancies of feeling. Everyone who approached Him felt his unfailing freshness of heart. This continuous acuteness is attained not by a special technique, but by a simple opening of the heart. He never pitied himself, and this trait was not an intellectual one, but had become his second nature. Yet, because of the deadening influence of daily routine, how many priests have lost that which they had accumulated! Daily routine is the great testing stone. It opens the Gates of Eternity and affirms Fire.

408. The Great Architect builds eternally. It is senseless to suppose that certain parts of the Universe are completed and remain static. A great deal is made of the term evolution, but people have absolutely no conception of this process in its actuality. There has been much argument about the social structure, but it always has been presumed that human society exists in something inflexible and finite. The stories of the Deluge and of the glacial period are regarded almost as merely symbolic. And it is not proper even to speak of Atlantis, despite the testimonies of the Greek writers. One can see how the human consciousness evades everything that threatens its established comfort. Likewise, the concept of evolution is turned into an abstraction, thus not disturbing the consciousness of the petrified heart in the least. But does not the heavenly vault evoke thoughts about eternal motion? Only through such evolutionary concepts can one absorb the beauty of the earthly pilgrimage as the sojourn for ascent. The very briefness of the path should not disturb one, on the contrary, it should give one joy, as does the rotation of the sun. It is urgently necessary to expound to what extent evolution is incessantly in the hands of the Great Architect of the Universe. One should feel that the planet is in space, just as seamen know that the vast ocean is beneath their ship. At first seamen are terrified by this suspension over an abyss, but reality and experience accustom them to this truth. Every inhabitant of the planet is on a similar ship—below him is the abyss. The seamen cannot depend entirely upon their ship and scientific calculations, if they could there would be no shipwrecks. Astronomy knows a few heavenly bodies, but it does not know the starting point of the comets, and it does not anticipate the gigantic meteors. Only upon their obvious appearance are people notified. The destruction of entire worlds is sometimes noticed, but more often it occurs without attracting any attention. Astronomy is a night watchman! But what about the events taking place by day? Thus, we observe only approximately half of that which is evident. How much that is unexpected is concealed from the sleeping heart!

409. Record all unusual events. Only by such records can one preserve many remarkable manifestations; otherwise they vanish in the dusk of indifference. What if your most precious biographies had not been set down? Now you would not know them, and many inspirations would not have been kindled in your hearts. Thus, do not be ashamed to write down, however briefly, that which seems to you of special significance. Do not weigh whether it is small or big, but judge it by its unusualness. Indeed, unusualness will yield many observations of the Fiery World. Each spark of it is in itself significant.

410. Who can boast that he has attained the full measure of striving? Verily, no such

madman exists. Each heart understands where the benign path of fiery acceleration lies. The blessed striving must be frequently called to mind in a human way. How beautiful it is to be constantly aflame! There is no dungeon such that the fire of the heart cannot illumine it. Thus, be aflame with beauty!

411. The language of the spirit is essential for the Subtle World. Its essence lies in the subtle nature, but it is possible to become accustomed to it even while in the earthly state. Such orientation is a useful fiery test. The school must discover the resourcefulness of pupils by a test of giving one word, and later on comes the task of understanding at one glance. The latter experiment will be closest to the Subtle World. In addition one can develop a sense of relativity by addressing one's interlocutor according to his nature. Thus, in an earthly conversation each one adopts the best language for his companion, taking into consideration his state of consciousness. Every schoolteacher knows how multiform must be his language in order to make friends of his pupils. But besides the school, in any home one learns to discern the thoughts of the mistress of the house. Thus, in the midst of daily life, characteristics of a subtle order are manifested. One has only to take note of them, to penetrate into them, and to expand these observations. But for this, one should be imbued with reverence for the future and learn to love the principal factor of the Subtle World—Agni. I insist on the expression, "to love fiercely," only thus can one assimilate this element which is so difficult for Earth. Our discourses should first of all lead to an understanding of the Subtle World and, as its apotheosis, bring one fearlessly to the radiance of the Fiery World. We rejoice when, amidst the earthly sojourn, the dimensions of the Subtle World are established. Through this, we bring Earth to a closer cooperation with the far-off worlds, in other words, we participate in the process of evolution.

412. Nowadays negations are the order of the day; yet no one will cross into the Subtle World without fear, unless he purifies himself by bathing in the sphere of straight-knowledge. Not long ago such a way of thinking would have been called poetic and no one would have paid any attention to it. But now it is already understood that the formula of synthesis will be of great help. At a time of hasty departure the farewell to travelers consists of one most urgent word; therefore, We send the word—Agni.

413. Thoughts are like mushrooms in the forest; they must be gathered. When one goes for mushrooms, one does not look for nuts. Thus, at each hour one must know what is most immediate. Let us assimilate varied manifestations, but let us remember the immediate and find the short path to it. This will be Adamant.

414. I affirm that at present one should gather all one's strength and courage. Throughout the entire world the forces of darkness are attacking. Is it possible that the good forces will be found fighting among themselves? The manifestation of heartache actually arises from the thoughts being sent. The physician may call it spasms of the aorta, without taking into account certain important external causes. Can one see only the effects without discerning their causes?

415. Truly it is difficult to understand why persons serving the same goal disparage each other. Straight-knowledge, even in a small degree, should be developed. But mutual disparagement is one of the most shameful sins. I know of no better definition of it than sin, so destructive is the work of mutual annihilation. This can be explained as a certain aspect of obsession, but shame to those who, after having approached the knowledge of the fundamental principles, stoop to such a base state. Let the belittling and the destroying ones ponder upon their own consciousness. They are far from the fires of the heart.

416. "Be silent, O strings, that a new melody may come to me," says a hymn of the Greek Mysteries. Such rebirth of spiritual harmony is not a "void," as it is sometimes called. To open the heart does not mean to devastate it; on the contrary, when the last reverberation of the chord dies out, let the striving of the spirit immediately become more acute, in order to reach a more exalted harmony.

417. One should often evaluate quietude, which can fortify the fires. One can imagine an astral whirlwind that can shake even the staunchest flame. This agitation does not come from within the flame itself, but from without. Hence, we must be very cautious, for the pressure is great.

418. People often experience an unexplainable state of exultation or depression. They attribute this to their stomachs rather than to the approach of good or dark forces. Yet these manifestations occur frequently and can be intense. People often experience a touch or pricks. They ascribe such manifestations to cobwebs or dust, but it never occurs to them that the entities of the Subtle World may thus contact them. Similarly, people often hear movements and rustling, but they think of mice or centipedes in order to drive away all thought about manifestations of a distant world. The same people will complain that the Subtle World does not manifest itself. But subtle movements are not like blows of a hammer! As with everything else, the approach of the Subtle World should be acknowledged and fearlessly studied. We must not condemn that to which we did not even give attention. Yet if some people are so fortunate as to behold a Fiery Being, they will think first of all about a demon. Such is the corruption of the contemporary consciousness! Such crass ignorance is called skepticism, critical judgment, or erudition, when it would be far more accurate to call it plain stupidity.

419. The spiritualization of thought is a true fiery quality. It is like the tempering of the blade in preparation for battle. It is one thing to have a fleeting thought, which, however useful, only skims over the consciousness and is quickly dispersed in space. But it is of much deeper significance when the thought is firmly enveloped in the heart. One can regard this process even from the physical point of view alone. Therefore it is useful at the inception of a thought to give oneself the following command, "I will place this thought upon my heart!" This advice will give much discipline to the thinking beginner. Moreover, whatever is consciously deposited in the heart remains in the Chalice.

420. Sparks and other manifestations of light produce much of the connective tissue

with the Subtle World. One can even notice streams of sparks issuing from the mouth and eyes when the fiery tension is strong. It can be asked whether these are electrical phenomena. In answer one must say they are rather phenomena of Fohat, which are related to the energy of the Fiery World. Thus, those who have eyes and ears not clogged with the dross of ignorance can observe much not only of the Subtle but also of the Fiery World. One must not, in self-depreciation, think that for us on Earth the Fiery World is inaccessible. Teachings relate that certain persons of no especial learning instantaneously and directly approached the most Fiery Summits. Every religion speaks of such assertions.

421. Vows of the most diverse nature have been sanctioned by various teachings. Each vow is quite useful from the standpoint of discipline. It is difficult for people to believe how necessary for future achievements are such exercises of discipline. A vow cuts short many paths of dissoluteness. Indiscriminating and irresponsible dissoluteness results in the most deplorable consequences in the Subtle World. It is like a child's playing with fire. One should keep constantly in mind the danger of dissoluteness. In the Subtle World it is difficult and painful to begin tardily ridding oneself of dissoluteness. It is better to test oneself here by various useful vows. People often find themselves in ridiculous situations when they take vows zealously only in time of danger. The ancients showed a better understanding of this in their vows in the Name of the Most High, thus strengthening their exalted and solemn state of mind. This was not superstition or bargaining with the Higher Forces, but the transport of a spirit which had attained a new freedom.

422. You were right in recalling the useful Burmese custom of reminding those who are seriously ill or dying of their best deeds. Even from a medical point of view such reminders undoubtedly are beneficial. As to the spiritual side, they of course prove how many wise customs still exist among the most diverse nations. These customs are born of a profound knowledge. They prove the connection with the present world, vitally indicating how attentively one should regard the customs of nations.

423. Equally wise reminders can be found in songs. The Koreans sing about three travelers who beheld heaven. One saw it as granular, the second saw it as if in drops, and the third beheld it aflame. But the first had dust in his eyes, the second had caught a chill, and the third had a bright and warm night's lodging. Thus did people understand the three essences and wisely characterized them. One traveler was not afraid of the Fiery Heaven, and Fire guarded him amidst the darkness.

Earthly fetters obscure the eyes, and the Subtle World makes a wayfarer tremble if he has not cognized Fire.

424. A man ought not think that nothing has occurred anywhere during the day just because nothing has happened to him. On the contrary, when the constellations are adverse, scorpions may emerge from unsuspected holes. A tiger may roar, but scorpions can sting silently. Let us gather in thought around the Teacher.

425. One should direct one's entire consciousness into the future. It is seldom that one finds within oneself the courage to admit the undesirability of turning back to the past. The evidence of daring yearning for the future indicates that the spirit is ready for fiery cognitions. Only such an enlightened consciousness will continue its thought-creativity also in the Subtle World. Only such irrepressible thought-creativity and striving for distant flights will afford the fiery approach. All the terror of the legions of darkness cannot overcome an intense striving to the future. Though the dark ones approach, Light will not lose its guiding power. So, also, useful deeds are necessary to help our near ones. One should not consider these beneficent counsels as moral precepts beyond the pale of life. They sustain us, directing us along the shorter paths.

426. The ability to draw a circle around the area covered by the dark and crawling ones can help in affirming one's dauntless outlook. One can stave off the approach of the dark ones by repeating My Name as a Mantram. Thus, we can understand why humanity is responsible for uttered words. If the utterance of a benign concept results in a calm state, the opposite will irritate, worry, and demean that which exists. People saturate the world with the most malicious words; will not rivers of evil flow from them? One must have lost respect for human dignity not to acknowledge that the consequences of evil speech are terrible. It is said continuously that malevolence bears fruit after a century. The historian can verify the harvest from such black seeds.

427. Not many aspire to Our conscious life, but fortunately the minority creates. Hence, Our Abode will not be disturbed by crowds of dark ones. They will say that they have had no instruction, but none of them have any desire to study, even if it takes only seven years. People are loath to face long periods, because they do not know how to think about Infinity.

428. Slander is especially harmful for the slanderers themselves. This truth should be remembered by people who have bad habits. A thought corresponding to reality forms a vehicle for an elemental. Everything worthy, austere, vital, gravitates toward creative thought, and will beneficently sustain its creator. But the devices of slander will attract brooding elementals, who, failing to find a vital foundation, will precipitate themselves upon the slanderer. Therefore, when I warn people not to succumb to the vileness of slander, again I do not advance a moral precept but point to very painful consequences. It is most disagreeable to find oneself in the Subtle World in the midst of raging elementals. Terrible is such a maelstrom filled with the fragments of one's own malicious thoughts. All these creatures clutch at one and hang on, acquiring an actual physical weight. Thoughts, like drops of energy, attract small elementals. The character of these germs of the spirit is most varied: depending upon their substance, almost imperceptible embryos can achieve, under the nurture of thought, diverse manifestations. They can form the basis of minerals and even of plants. But one can imagine quite clearly how those thoughts that are void of any vital bases litter the lower strata of Earth. Meteoric dust is imperceptible to the eye, but it results in very substantial sediments. Hence, one can imagine how vast the dust of thought is and, being the effect of energy, how very

substantial! The consequences of this debris of thought cause the illness of the planet.

Sowers of evil and slander, can you realize what a suffocating dungeon you prepare for yourselves? Evil thoughts will find their sire. Such a dark sire cannot escape from his own engenderings. Despite everything, someone will probably think this an invented scarecrow rather than acknowledge that thought is eternal energy.

429. Mind has been symbolized by the sign of Fire. Fiery thinking is the descent of knowledge from the Fiery World. Such a descent marked the great epochs, called the Days of the Mother of the World. Even in the history of Earth, one can trace several such epochs. Will not the future bring such a Day of Light if people shall realize the uselessness of evil?

430. The inhalation of fire is practiced by certain yogis and is a purifying action. One should not understand this literally. One cannot inhale flames, but fiery emanations are useful. For such inhalation, the yogi chooses a quiet place, keeping his spine erect. Before him the yogi makes a fire of deodar wood, or, if deodar is unavailable, twigs of balu, so arranged that the smoke does not reach him. Then the yogi performs the usual pranayama, but in such a way that the emanations of the resin reach his breathing. There are two results—first, a purification of the body; second, the strengthening of the Agni energy. Nothing so helps the kindling of Agni as the properties of deodar. As you know, insects cannot endure the strength of deodar resin. You also know that imperfect entities cannot approach a fire of this wood. Usually, deodars prefer a volcanic soil to grow in; in this way a significant kinship is manifested. Volcanic soil in general merits study, along with its vegetation. Not only has the inhalation of fire been practiced by the yogis but also lying on deodar planks so that the spine comes in contact with the heart of the wood. Various records of antiquity indicate how ardently people have sought the fiery element. Experiments are necessary in order to understand the value of deodar. The significance of Fire should be remembered in order to understand volcanic soil.

In the south of India sandalwood has also been used for fiery inhalation.

431. It can be observed that the manifestations of the Subtle and Fiery Worlds are unexpected. What, then, does it mean that by expectation we often, as it were, impede a manifestation? By this is proved the difference between physical and fiery energies. Physical energies often underlie so-called expectations. They begin to fall into forced ideas, and thus, instead of helping, obstruct the subtle approach. Through their effort of expectation people unconsciously begin to prescribe even the form and place of the vision, and thus harmful cross-currents are bound to result.

432. It may also be asked, Why do visions coincide with special moments of life? Is this the result of a Guidance that is aware of the approach of the crucial hour, or is it due to an exalted spiritual attitude, which permits one to see what otherwise would remain unseen? It is both. But besides our own state of consciousness, certain cosmic currents approach which transform the earthly strata. Undoubtedly, not only astral chemisms act

upon us but also certain higher energy, the origin of which is infinite. Neti, Neti, the Ineffable, guides us, and often we are touched by the Highest Power.

433. How is it possible to ascertain the verity of the Teaching? A multitude of good words may cover up something mediocre; but Truth, we know, does not fear examination. On the contrary, when observed, Truth draws nearer and shines forth. Therefore, each investigator of the Teaching may be advised, "Approach with all force; observe by thorough measures; investigate by all methods; cognize with all daring; reveal indefatigability, and be aflame with each discovery of Truth." The Teaching cannot be fallible. It cannot deviate from the paths of usefulness and good. One should not believe only in assertions. Faith is the realization of Truth, tempered in the fire of the heart. The Teaching is infinite, otherwise the very concept of Infinity would not exist. One should strive toward Truth. Truth does not reject—it directs. In the Teaching there can be no distorted concepts. Regard the path of the Teaching as the affirmation of that which is beyond doubt. One should not approach Truth along a meandering path. One must proceed by testing each word, each statement, and each dictate. If the Teaching is a true one, each step to it will be enlightening and broadening. Disparagement, denial, abasement are poor guides! More than once you will hear from a speaker the conceited remark that the only correct Teaching is the one known to him. It is then good to remind the conceited one about the grandeur of Infinity, of the millions of years of life on Earth, of the billions of worlds—let him meditate upon the vastness of Truth and the soundness of its fitting recognition. One could agree with the method of skepticism if only something would result from it. As a rule it corrodes the creative principle. An indefatigable spirit is needed to advance along a constant progression. Only such expansion and containment will bring real tolerance toward anything that is futile, this is learned through relativism. Thus, say to him who has doubts about the Teaching, "Test it, be aflame in your heart, and broaden your spirit!"

434. The realization of the Teaching as a necklace of Light provides a precious thread upward. Let the billions of worlds stay the disconcerted from the danger of rejection.

435. Falsehood and darkness fill the end of Kali Yuga. One must realize this in order not to lose one's strength. It is impossible to avoid the dark days, and only a knowledge of their cause will give one the patience to survive them. People do not want to simplify the path to Truth; and encumbrances like technocracy only serve to reveal the dark chains of lower matter. Blasphemies, in all their virulence, also reveal the darkness of negation in contrast to the realization of Light. You can read about these signs in the Puranas, therefore the fulfillment of all the other predictions can be anticipated. We all must now adapt ourselves to the fiery element—this also is affirmed in the Puranas. I consider that it is time to call people to the understanding of Be-ness.

436. Whence come the waves of sudden joy or anguish? They are regarded as unfounded, whereas causes underlie everything. I advise you to record such waves, which otherwise might be forgotten. With each move every man produces a significant experiment, yet he lightly rejects these flashes of cognition. Joy and anguish are not

without cause, and records of these moods will remind one when earthly communications bring confirmation of them. The fiery mail is confirmed by earthly messages. Of course, many causes, not only earthly but also from the Subtle World, may not reach us, but still one can perceive significant coordination between events and feelings. Thus, experiences are accumulated which constitute a convincing whole. Verily, man's greatest experiments were performed in the laboratories of life!

437. Let us write down, and tell the physician, about obsession. Indeed, there may be cases where the obsessor gains such control over the body of the obsessed as almost to dislodge him. One can also encounter cases where the obsessor is so empowered by the vital force of the obsessed that the expulsion of the obsessor will cause death. He has so usurped the psychic energy of the obsessed that the latter loses his vitality upon separation. Therefore expulsion must always be carried out most cautiously. At first one watches the diet of the patient and observes his psychic energy. If a decline of vitality is noticed the weakened heart must not be strained. Expulsion is generally easiest during an attack of fury. The aroused energy helps to overcome the possible decline of heart action, which might otherwise end in complete prostration.

438. As with everything, fiery self-disinfection is the best prophylaxis. Precisely Fire protects against obsession. Precisely Agni is the panacea for cancer, tuberculosis, and all other diseases. But until people assimilate the significance of Agni, one must have recourse to vegetable and mineral expedients. The simplest, most natural, and most essential property of everyone seems to be the most neglected. You know to what an extent those who remembered about psychic energy escaped many illnesses. You saw it and became convinced. During the approach of fiery energies it is necessary that people be not ashamed to acknowledge the fiery principle in themselves. This will be the cultivation of Agni.

439. It is even impossible to imagine humanity's future direction if it does not purify itself through Fire! Striving toward the Fiery World will afford the first glimpses of Agni. Many ignominious actions will fall away like husks, at a single thought about the Fiery World. No sermons from without can enable one to attain that improvement of health which is created by a single spark from within. But it is difficult to impel the consciousness according to a higher measure. We will tirelessly urge the consciousness toward this first gleam of enlightenment; what follows will be much easier.

440. The bringing of fire is the ancient symbol of the purification of the spirit. The seed of the spirit itself cannot be defiled, but a ship can become covered with barnacles, which hinder its course. The Fiery Mother understands when the necessity of cleaning the seed approaches. The new sowing can be accomplished only with pure seeds. One must help when the time comes for the Sower to go out into the field.

441. The final dates are often accompanied by spatial ringing. This ringing proves that the current of energy is like a string that reverberates upon contacting a countercurrent. Indeed, each such ringing indicates tension. During such ringing one should first of all

reject all futile thinking, in order the more harmoniously to unite with the guiding current. Perhaps earthly events produce such tension. Perhaps also the events of the Subtle World are approaching, and one must be ready to receive them. But when the ear is open to the ringing of the far-off currents, then the consciousness is also expanded for the appraisal of events. Thus Agni works and transmutes all that exists.

442. One of the most difficult qualities is to be able to refrain from divulging that which is not predestined to be divulged, in order to avoid inflicting harm. The example of Aeschylus is instructive. The elements precipitate themselves upon him who forces them out of the state of conformity. It is impossible to save such a light-minded traitor. You know that similar betrayals are committed in small matters as well as great, and many of them not from malice but from thoughtlessness. It does not matter how the cage of a savage beast came to be open.

443. The most difficult yet indispensable discipline is comprised in actions for the good of the world. It is not easy to watch oneself in order to reject egoistic thoughts and actions. But when the entire personality is consecrated to the world, discipline is not only easy but is even not felt. To find a starting point for renunciation means to construct a straight path to the Fiery World. The affirmation of personality with all its astrochemical implications is not egoism, which stifles the aspirations toward ascent itself. Egoism is of Earth. It does not exist in the Fiery World. Its remains in the Subtle World are like heavy chains. It is not difficult to perceive how the meaning of egoism ends with the earthly state, it is not applicable to the subtle ascent. Earth-dwellers, finding themselves in the Subtle World, are especially amazed at the absence of egoism in its higher spheres. Nothing so greatly helps to put an end to earthly accounts as the liberation from egoism. Being conscious of the Fiery World reveals in the simplest way how worthless are the tortures engendered by egoism. The Light of the Fiery World acts as a great disinfectant. The crystals of Fohat are so greatly concentrated in this radiance that each approach to this power purifies our psychic energy. I consider that self-discipline directed to the General Good is the most immediate means for great achievements.

444. Let the tormentors think that they torture you severely. Let them even revel in these thoughts, but let them at times think what it means to harm their fellow man. It is not easy to free oneself of such millstones about one's neck!

445. The Teacher must remember that each one carries his own load. It is impossible to make all equal. One cannot demand the same speed from all, and one must encourage each one who knows how to bear his burden. It is not easy for the Teacher, and no one should think that an Arhat rests. When we approach the preordained dates, is it possible to imagine a pleasant respite in the earthly sense?

446. It is correct to surmise that improvement in the chemical influences of the luminaries does not eliminate established causes. Much may have been sown, but lightning does not destroy all the crops. Thus, one should not leave off sowing, nor should one lean too heavily on a staff when walking rapidly. The ability to proceed is a

habit retained from former experiences.

447. The chakras, the fiery wheels, call to mind the countless circles of conception and completion. One can picture how the equilibrium of the worlds is founded upon fiery chakras. They contact and interpenetrate each other, and form inseverable links. Similarly, one can imagine how the chakras of man determine his fiery nature and bring the human entity into the totality of other fiery formations. People already have at their disposal rays that are not recorded upon the flesh; so, also, rays will be discovered that can capture the fiery centers on a film. This will demonstrate how the chakras of man correspond to the fiery formations of space. The figure of the fiery man merges into the rhythm of space. Thus, it can be physically demonstrated to what a great extent is everything that exists subject to the one law of rhythm. Of course, to succeed in such instructive experiments it is necessary to develop the fiery chakras in oneself. They exist in every organism, potentially, but soulless beings cannot project on a screen even a faint glimmer from the extinguished fires.

448. One should not think that actions as such are lower than the feeling of love. One should sharply divide rhythmic actions from egoistic actions, which do not respond to the rhythm of Cosmos. Egoism is self-isolation or revolt against cooperation. Even great minds often failed to discern where was the egoism of flesh and where the action of lofty cooperation. How can the chakras glow in the presence of egoism of the flesh?

449. I affirm the futility of communications with the middle spheres of the Subtle World. They only irritate the entities there by various reminiscences, and the earthly fluids disturb them. Moreover, people learn nothing from them. The rhythm of space is expressed in the higher spheres.

450. It is difficult to imagine that the records about the Fiery World can have a place in the midst of such a battle! There is no human imagination that can picture the chaos of the cosmic battle! The continuity of the battle is beyond the strength of human nature. People cannot even grasp consciously how the encounters of such powerful energies are taking place over and above daily life.

451. The approach of the fiery and subtle beings is characterized by a tremor of the heart and a sensation of cold or heat. But, then, if we are continually surrounded by beings of the Subtle World, why do we sense them only occasionally? Herein is comprised the law and the quality of thought. If these beings approach us—in other words, think of us—we sense them not only with our fiery centers but even physically. It is customary to speak of the hair standing on end from fright, but this is not fright; it is a particular reaction of energy, somewhat similar to electricity. At the basis of such a feeling also lies thought. Not suggestion, but the qualities of thought give rise to these feelings. Even a physical glance makes a man turn his head. How much more powerfully, then, must the fiery energy of the higher worlds act! It means that there is before us an entire series of useful experiments and observations as to how and on which centers the fiery energy of the Higher World acts. One should note also that a

sensation of cold is experienced at times, and likewise one should observe whether a similar sensation is felt near an electrical machine in motion. The study of external reactions to thought must occupy the attention of scientists.

452. Not only do thoughts themselves produce physical manifestations but condensation of the energy which is sent produces powerful reactions. You definitely know about the sensations from the manifestation of light. The oppressive feeling from the black stars or the feeling of calmness from the blue ones is quite distinct. You also know that such sensations do not emanate from you, but are received from space. The world of thought is the heritage of the future. Investigations of thought also will lead to psychic energy. One can begin the observations from various points of view. Therefore I direct your attention to different approaches to the same subject of light-bearing thought.

453. The Yogi of India says to the scientist studying the question of self-preservation: Truly, it is high time to study the fiery nature of man. It should have been understood long ago that it is not only the will but the fiery energy which surrounds man with a salutary veil. One should indeed study this in laboratories, but such laboratories must be different from those dealing with soil fertilization. It is high time for scientists to realize that for subtle experiments subtle conditions are needed. Likewise, it is time to recognize that these conditions are not created through mechanical disinfection. Each experiment requires fiery spiritual purification. In fact, much may be achieved amidst nature and in temples where the emanations are not so defiled. But in ordinary laboratories, which are not even ventilated, and where the dust is full of poisonous deposits, little can be achieved. Not without reason did healers ask before healing, "Have you faith?" And then the result was especially successful. But not only was the healer evoking faith, the kindling of the fire of the centers was also needed. When the fiery chakras began to rotate, considerable purification took place. Thus, let the physician pay attention not only to the will but also to the basic psycho-fiery energy. Let him remember that the surrounding atmosphere has a tremendous importance. It would seem unfitting to call attention to this, yet after millions of years of earthly existence, people still pay as little attention to the quality of their surroundings as they probably did in the times of the cave dwellers.

454. More than once during successful research work progress has been interrupted by petty difficulties. Among these difficulties repugnance, so called, has a special significance. It arises from many conditions, both external and karmic. It is difficult to describe in words this feeling which shuts, as it were, the fiery centers, thus depriving them of power. Undoubtedly repugnance is akin to fear. But for ascent one must overcome repugnance. In ancient Mysteries there was a special ritual for the conquering of repugnance.

455. One may stress further that people should not be astonished that they themselves must place the final stone in the mosaic. This law is the more just since usually there is scarcely the desire to set even the first given stones. Much has been given and much is not applied. It has been stated clearly that many mechanical formulas must be

reanimated by fiery energy. But, as before, people call this occultism and fear even to think about such experiments.

456. Walking on water or sitting upon water, like walking on fire, are remarkable proofs of thought-power. Let us recall, for example, how sitting upon water is achieved. True, the body has to be purified by a strict vegetable diet and a transport of the spirit. But in addition one should know how to swim and to float upon the water, in order the better to protect oneself from the serpent of doubt. Selecting some shallow, quiet waters, the yogi prepares a light wooden support on which he sits, so constructed that the water reaches to his waist. Then he concentrates by means of the rhythm of paranayama and lifts his thought toward the supremely Ineffable. Thus several days can be spent, alternately resting and again drawing near to this spiritual exaltation. And when the thought frees itself from earthly attraction the human body loses its weight. Thus the yogi rises upon the water and the wooden support floats away. But should the thought remain at the original level the position of the body will remain unchanged. In addition one may notice luminous emanations of the body, which, according to an ancient saying, link man to heaven. The only deciding factor in these experiments is the quality of thought. It is impossible for an impious man to sit upon the water, just as immunity from fire cannot be attained without a certain rhythm and exaltation. Who can determine how much time is required for a preliminary discipline of body and spirit sufficient to attain such an apotheosis of thought? It should be said that the degrees of patience, perseverance, and determination vary infinitely, and, besides, certain influences of cosmic conditions are also very necessary. Nor should one laugh on hearing that the conditions are more favorable around full moon.

457. There is a parable about the trial by difficulties, in which it is shown that people always try to choose the easiest way, whereas that which seems easiest turns out to be the most difficult. Examples both amusing and tragic can be cited. It is justly pointed out that the cleverest person may enumerate to himself all the details of an easy achievement, but forget just the one which turns out to be the most difficult. By body alone we cannot escape fire and water. One should remember about flaming thought.

458. If people could only realize how much they lose mentally, when they could be continuously acquiring! But darkness does not permit the imagination to flourish. However, it is difficult to remember about imagination when we are already in the Subtle World. There we must apply it, not generate it.

459. It must be understood that every success is based on the quality of thought. One should understand that We can vouch for success when thought flies to Us.

460. One should not laugh at the fact that certain yogis make use of a bamboo reed or a roll of papyrus during levitation. Certainly it is possible to achieve similar results without these physical aids. But if someone requires a feather in his hand for levitation let us not deprive him of this small assistance. The essential is not to be found in the feather or in the roll, but in thought, in fiery energy. There are many symbols which can evoke energy,

and everyone can look for the nearest conductor. Thus, the gypsies require water or melted wax, but the essence lies in their psychic energy, which is very strong in this race. It is easy to derive instructive observations from them. Unfortunately, one must watch carefully their scrupulousness. Very often the increase of energy, which is an atavistic accumulation, is connected with a mediocre consciousness. But the physician and scientist must investigate all possibilities. Similarly, many northern races can provide interesting material, especially in Norway, Karelia, Scotland, and among the Eskimos. Of course, even primitive glimpses of this energy are useful to the scientist.

461. Meteoric microbes should not be surprising. The assertion that life is in everything merely expands the horizon. If a microbe can come flying out of space, then how many other new observations are to be expected! The very fieriness of space affords new conclusions about Fire as a vital substance. One must urge the scientists to live in greater harmony, lest precious observations be dispersed through hostility and denial.

462. Why is it so difficult to correlate observations from the different fields of science? The time is approaching when complete accord between scientists from the most diverse branches of science will be required. It will be necessary to combine new rediscoveries of ancient cultures with mechanical and physical observations. Skeletons of giants will be found together with objects which will require the most manifold observations. And finally, the ancient knowledge of the firmament will be needed in connection with strange changes on our planet. Sound unity is needed, in order to expand the horizon of new investigators.

463. How can one explain the imbalance between heat and cold? One should not fear to speak about the fiery waves; through them one can be reminded of the fiery peril. Many are the current predictions which, coming from entirely different directions, point to the same dates. It is not by accident that strangers begin to repeat the same words. However, one should refrain from fishing in a puddle of denials.

464. Torpor, as well as repugnance, must be overcome. Many fail to take notice of this pernicious fellow traveler. Yet one can clearly trace how not only some unknown causes but seemingly the most innocuous everyday objects intercept the current of the fiery energy. Not only repulsion but a certain kind of unnoticeable torpor arrests the tension of work. The most common object obscures, as it were, the receptivity of brain and heart. Sometimes the pattern of a fabric, the rhythm of a song, the flash of a knife, the tinkle of metal, or a multitude of similar fragmentary emotions throw us out of the usual trend of aspiration. Whence comes this torpor? When and where were these reverberations and flashes perhaps decisive factors in our existence? Let us not deny the cumulations of the past; this is one more evidence of past existences. One should regard these recollections very soberly, and even record them as an exercise in observation. But one should not be spiritually encumbered by these fragments of the past. One may also encounter objects which can give impetus to one's striving; one may rejoice at such companions of bygone paths, but even they must not engage our attention too long. Forward, forward, ever forward! Each moment of torpor is a loss of progressive motion.

How often it has been said that motion is a shield against the hostile arrows! Thus, proceed fierily. Let your fire be a beacon for your companions. One should remember that one must give light through thought.

465. One should abstain from derision as from the most noisome vermin. No mockery fails to turn back upon us. The most inexorable boomerang is the humiliation of one's neighbor. It can be said that Fire is covered by a veil of dust when in the proximity of mockery. One should take serious account of the meaning of abuse and mockery. Mockery causes stoning to death. And the mother of mockery is meanness.

466. The epidemic dryness of the throat indicates not only dryness of the atmosphere but also fiery tension. There is a heavy accumulation of many signs, but surprisingly little attention is paid to them. On the contrary, with the superficiality of ignorance, the strangest explanations are given of them. The shallowness of these explanations indicates that people prefer to remain with their illusions rather than deal with reality.

467. He who dies through his insistence that there is no life after death actually furnishes a typical example of the independent action of psychic energy. He practically commands himself to cease living and achieves the results of his command. There are many similar cases, but no one pays attention to these striking examples, which are open for general observation.

468. The manifestation of the loss of cooperation makes people quite helpless. The loss of concordance of rhythm destroys all possibilities of new achievements. You yourself see what difficulties are engendered through disunion. Such a state is very dangerous.

469. The beauty, light, and splendor, of the Fiery World are affirmed by each approach to it. Moreover, a special rapture is awakened by the feeling of unity. The fiery light leads to a mutual attraction, in other words to a true unity. The flesh, on the contrary, gives the impulse for each disunity. This property of the physical world impedes the embracing of the transport of unity upon this dusty and foggy surface. Therefore, one should direct one's thoughts the more to the Fiery World, in order to reinoculate oneself with the feeling of unity, already depleted. One should recharge, as it were, the magnet that has remained unused. The knowledge of how to utilize a magnet is necessary even in daily life. Likewise, the potency of Fire that has been left unused merges into the depths and becomes inaccessible. One must call it back by all the best recollections of it and by the worthiest imagination. Verily, for the fiery splendor a purified imagination is needed. One should understand that the dense forms cannot give any idea of the Fiery World. But an instantaneous illumination can remain forever as an ineffable feeling based upon unity.

470. One can note in all Teachings that under common terrestrial symbols are concealed the great concepts of the Fiery World. Must a city be necessarily terrestrial? Or must a cow necessarily call to mind only terrestrial herds? Or need milk be only from earthly kine and serpents only of Earth? One can find a great many such reminders in all Teachings. The reason for this lies both in the indescribability of concepts of the Fiery

World and in the fact that writers and readers knew the stipulated definitions, which have been forgotten in the course of time.

471. When, after brilliant epochs, people fell into the horrors of flesh, the best terms were forgotten or were transferred to other concepts. One should not forget the earthly vicissitudes, and one should profit by these examples. The mechanical concepts are basically so ineffectual that one should prayerfully turn to the seed of the spirit, which glows brighter than all the electric lamps. One should not regard the reminder about Fire as a mere fairy tale. Many among you will think of Fire only as a torment of the conscience. But the Fiery World is cognized through joy!

472. Poor is the master craftsman who does not make use of all the riches of nature. For the skillful carver, a bent tree is a precious treasure. A good weaver uses each spot for the embellishment of his carpet. The goldsmith rejoices at each unusual alloy of metals. Only the mediocre craftsman will deplore everything unusual. Only an impoverished imagination is satisfied with the limits set by others. The true master develops great acuteness and resourcefulness in himself. The blessed spell of his craft frees the master worker from discouragement. Even the night does not bring darkness for the master, but only a variety of forms of the one Fire. No one can entice a master toward aimless speculations, because he knows the inexhaustibility of the essence of being. In the name of this unity, the master gathers each blossom and constructs an eternal harmony. He regrets the waste of any material. But people far from mastery lose the best treasures. They repeat the best prayers and invocations, but these broken and unrealized rhythms are carried away like dust. The fragments of knowledge are turned into the dust of a dead desert. The human heart knows about Fire, but the reason tries to obscure this evident wisdom. People say, "He was consumed with wrath; he withered from envy; he was aflame with desire." In a multitude of expressions, precise and clear, people show knowledge of the significance of Fire. But these people are not master artisans, and are always ready thoughtlessly to scatter the pearls they themselves so need! One cannot understand the human prodigality which destroys the treasures of Light. People do not deny themselves a single opportunity for negation. They are ready to extinguish all fires around them, only to proclaim that there is no Fire within them. Yet to extinguish fires and admit the darkness is the horror of ignorance.

473. You notice how much stronger are the lights of space than the radiance of sunshine. In darkness, it is difficult to estimate lights, but by comparing them with the light of the sun one can have an idea of the splendor of the Fiery World. It must be understood that earthly eyes cannot bear the supreme radiance, therefore We prepare them for the Fiery World by sparks and lights. One should not, like a pig, keep one's eyes directed only toward the ground.

474. You notice that at times We do not pronounce names, but replace them with symbols. Referring to a warrior, We imply the collective concept of all warring forces. Thus, one must not burden people even by pronouncing their names.

475. Communions in spirit constitute a considerable part of earthly existence and doubtless belong to the fiery nature. Not only do they occur during sleep but during our waking state we also feel many reflexes from such communions. No one, not even the coarsest person, would dare to deny that at times he has felt certain contacts or thought-suggestions from outside. The Teacher may point out that such contacts may be received from many sources either along the line of the thread of Hierarchy, or from the Subtle World, or from earthly inhabitants. It is very characteristic that a thought coming from the outside is forgotten quite easily. Not without reason did the ancient wisdom advise drinking a draught of cold water after such thoughts, as though a molten substance were in need of cooling to retain its form. This ancient advice is not without foundation. Thought coming from outside seemingly sets the centers aflame and should be engraved, as it were, in order that it be transformed into conventional energy. The same applies to dreams and visions. We not only receive fiery impulses from outside, but our subtle body exerts its entire fiery essence in order to condense the perceptions and intensify the conviction. It can be observed how the fiery perception collects all the most characteristic details. At times one is surprised at the degree of observation and the easy flexibility of the fiery eye, as compared to the earthly one. One can write down many dreams and sensations which will reveal the sharpness of the collected details. Often the fiery creativeness condenses details. It does not lie, but combines all the homogeneous parts. Therefore We strongly advise that close attention be paid to the fiery sensations; in them lies truth—molded by Fire, the genius. It may take decades to perceive through intellect what fiery illumination effects almost instantaneously.

476. The fiery consciousness affords that invincible optimism which leads to Truth. In its essence Truth itself is positive. There is no negation where Fire creates. One must accept the conditions of the world according to the level of the fiery consciousness. The conditions of life often impede the fiery consciousness. It is difficult to be reconciled with the conventionality of the garb of constructiveness. Dealing with many details in the course of life impedes the fiery receptivity. But for him who has even once contacted the Fiery World, all the husks become negligible. Thus, one must be guided along the higher level, not being disturbed by the imperfection of one's surroundings. As for those who are not good, all good measures must be applied. Fiery realization is not selfhood.

477. It is quite natural that the fiery perception will precede an earthquake, which is in itself the result of fiery tension and discharge. The hypothesis that meteors cause earthquakes is too narrow, there are many causes which produce destruction in the firmament.

478. Fiery breathing exists, because the fiery body is alive. Seldom is it possible to observe the flashes of fiery breathing in the earthly body, yet a purified body can sometimes feel such sighs. They may be felt either in the crown of the head, in the heart, or in other centers; one can feel something like an expansion of these centers, as it were. This can even cause dizziness or nausea, because the physical world cannot easily adapt itself to such a manifestation of the Fiery World. Among the causes of enlargement of the heart may be included fiery breathing. Often the heart expands, but

loses the rhythm and thus cannot contract normally. In levitation fiery breathing is of great importance; it takes the body out of physical conditions. Here again we are concerned with thought as a fiery product. You yourselves know that during levitation the body loses weight. You must also remember that the thought about levitation did not occur—it was only the entire being striving toward Hierarchy. Yoga constantly advises: “Think only of the Highest, so far as your consciousness can encompass. Imagine this Highest to be the best Aspect. Imagine this Highest to be in the Ineffable Light. Strain your consciousness as if toward something completely tangible. Manifest the best disposition. Gather all treasures of the Good, for the Voice of the Silence said, ‘In good we ascend!’” You see once more how clear were the ancient counsels, for application in life. One can constantly advise scientists to reread attentively the ancient Teaching.

479. Who would believe that the human organism reacts not only to planetary disturbances but also to currents of the entire solar system? Yet it would be unwise to deny this and deprive man of cooperation with the far-off worlds. Our task is to remind men that as the highest expression of the manifested world they can be centers for uniting the worlds. Only by inculcating this thought can men be directed toward true advance.

480. To hold back humanity from higher thinking is similar to murder. This is not exaggeration, for coarseness and the lowering of the level of thought lead ultimately to disillusion and annihilation. Thus, when it is stated that a thought of Light is like a pillar of a temple, it may be understood that fiery illumination bestows eternal life.

481. The conditions of the world have not improved. Not without reason are you full of expectancy. The abscess is coming to a head. We are on vigil, and he who is with Us is saved. But to be with Us means to know the Teaching; to know, means to apply.

482. In Tibet horses are fed on leopard flesh in order to make them fierce. The Kshatriyas of Rajputana depend upon a meat diet to maintain their warlike spirit. These two examples alone show the significance of meat-eating. People do not slaughter a vast number of cattle from a sense of refinement. Like troglodytes, they are ready to devour bears. One must realize that the mass slaughter of animals is carried on in full consciousness. People know that vegetables or fruit give more vital energy than a cup of blood, yet they prefer being served with bloody meat, greatly relishing this coarseness. There is no other name for this frenzy of blood consumption. People are perfectly aware that a handful of wheat or barley is sufficient to sustain life, but their animal instinct tries to drag their minds back to a bestial state. Do not beasts try to tear each other's throats? Does not darkness impel people to the lowest actions? Let us not forget that mass killings, whether in war or in the slaughterhouse, equally pollute the atmosphere and violate the Subtle World. It must be realized that every conscious killing shakes the entire surrounding atmosphere. Moreover, these actions strengthen the forces of darkness and chaos, breaking the rhythm. One must avoid disturbing the Subtle World in any way. We can allow a diet of vegetables, farinaceous food, and milk, also eggs, the very freshest and in a liquid state. You know how repulsive the very sight of meat

becomes to the organism accustomed to a vegetable diet. Thus, in practice one must accustom oneself to refinement and remember that even an elephant increases his strength through plants alone. One should not think that people eat meat because of poverty. With the least effort one can obtain a vegetable diet; besides, many very nourishing herbs and roots are not utilized. One could learn much from certain animals, they know far more about natural foods than man, the meat-eater. Do not be concerned if the lover of blood scoffs at vegetable food; only remember him, because he is from darkness. Many are indifferent to meat and are compelled to it only by ugly home conditions. We do not mean them. We deplore the conscious vampires and necrophagi. Hence, be simpler and more refined in your diet.

483. Let the thought-creativity of the Subtle World remind us of what kind of amplifier is revealed to us. Verily, he who passes over in righteousness multiplies the righteousness, and he who passes over in evil becomes a source of evil. Thus we can multiply our energies without limit. It is therefore our duty to refine our organism in order that it be a worthy receptacle. And these actions can be performed in palaces as well as in huts. Only consciousness of the grandeur of the revealed Fiery World leads to the path of unity.

484. In regard to the question of nutrition, it should be noted that it is necessary to have some raw vegetables or fruit each day; raw milk is likewise preferable if the cow is known, and also bread of a somewhat coarse flour. Thus one can obtain sufficient vitamins without increasing the obvious superfluity of food. Hence, one should not burden oneself with the thought of food, because such thought often obscures many valuable strivings. He who has found the balance between physical and spiritual demands already stands at the border of understanding the Higher World.

485. Testing the quality of thought in relation to various physical circumstances will give one a fiery understanding of many things. If we compare the thinking of a miner in a deep shaft with that of an aviator at the highest altitude of his flight, we will find a remarkable difference in the trend of thought, in both method and intensity. It would be worthwhile to observe the thinking of a bent reaper and that of a horseman. Thoughts of one and the same order are reflected quite differently in them. Physical conditions act like an accompaniment to the melody of the spirit. During construction, one must exercise one's entire imagination in order to find the consonances of so many diverse conditions. The fiery collective consciousness of peoples presents an instructive spectacle.

486. When I advise caution I have in mind varying conditions. The state of health is bound up with many cosmic causes. Thus, one should not look for causes only in colds or indigestion. The chemism of the luminaries is analogous to substantial doses of medicines and mixtures which can perceptibly affect the organism. Similarly, nervous pains may be traceable not only to obsession but also to reaction to the currents of space. Why be surprised at the large number of nervous diseases? More than once have I indicated the horror of such epidemics. They are contagious and under many

forms have one common basis—precisely, affliction of the subtle body. Now one can understand once again why it is so necessary to study the fiery energy without delay.

487. Historic acts of great significance were often carried out in accordance with directions given in visions. The Invisible Government has pronounced its decisions more often than people suspect. The Higher Beings or departed relatives bring the message of imminent dates. One can only deplore the concealment of such visions and visitations, that is, unless secrecy has been enjoined. The fiery seal upon the lips is very lasting. However, one may disclose the truth to posterity in memoirs that will sustain many hearts. You yourselves already know of an entire succession of historic events which were based on warnings and indications. Thus, one can note a series of events from antiquity to our days which were seemingly links of one guiding thought. It is right to collect these fiery revelations; in them will be disclosed an entire interworld system. One must probe historical facts deeply, in order still more consciously to understand the wisdom of the construction. I advise the recording of all known historic events that took place or were connected with higher visions. During such work many more facts will be found, because a striving thought is like a magnet.

488. Many are familiar with a vague inner tremor having apparently no visible cause. No one will consider that he may be touched by the current of some powerful thought. Perhaps his receiver is not attuned to this rhythm, but the energy itself shakes his solar plexus. Thus, many fiery sensations glide over people's bodies, as if asking to be noticed.

489. Warnings should be given in schools that until the thirtieth year not all the centers are ready for higher manifestations. It is necessary that the youth should know how wise it is to prepare the body and spirit for the labor of ascent. It is necessary that teachers be leaders in life. It is necessary that the abstract become real and strengthen all of life. Many pure spirits are ready to join in conscious labor, but they seek for the right approach. Let teachers bear in mind that the path of negation is most destructive.

490. It cannot be doubted that the expenditure of inner energy is far greater during mental than during physical labor. This statement should be laid in the foundation of culture. Also, it is time to realize that vitamins and many other substances gain force only when coming in contact with the fiery energy of man. Let this belated discovery also testify to the power of human fiery energy. Striving along the path of discovery of the qualities of human psychic energy will provide the structure of life. One should attentively observe the degree to which man himself transmutes even the most powerful substances. Let us compare the effects of medicine taken with faith and medicine taken with repulsion. We have often witnessed how, under the influence of suggestion, a medicine had an opposite effect; how water acquired the most powerful properties of medicinal compounds. But it was not an outside will that produced these transformations. The will only directed the fiery energy, and in the furnace of Fire the transformation took place. It must be understood that we ourselves affirm our power through the understanding of fiery energy. One cannot express it more powerfully than

to say that man is created in the image of the Highest; thus the presence of the higher energies is indicated. But it has not been said that man can make use of these energies only by means of artificial exercises. Energies are inherent in human nature; this means that they must act under the natural conditions of existence. Thus, we return again to the structure of life. If magic denotes artificiality of conditions, it is indeed unsuitable for the regeneration of life. The natural cultivation of the spirit and realization of the Fiery World will be the simplest solution for the aspiration of mankind. It is also said correctly that luxury is the antipode of beauty. Luxury is a form of magic, but where there is beauty no magic is needed.

491. Mediocrity arises from the failure of man to realize his inherent forces. Mediocrity is contagious; it exists for generations; it kills the being on the threshold of life. In mediocrity is affirmed a general condition in which the personality and human achievements are annihilated. Constructiveness is especially abhorrent to mediocrity. In fact, to mediocrity the Fiery World is a most frightening bugbear.

492. There are many events, but you must learn to discern amidst this multitude of dissenting voices the one plan for achieving the New World. A great many people prefer not to realize that they can take part in world construction. Let them carry stones for the Temple—invisible to them.

493. You have heard of many earthquakes and of innumerable meteorites which fall upon Earth, but earthquakes are recorded rather relatively. In certain zones they are recorded with extreme accuracy, but oceanic tremors remain only approximately recorded, although they may prove to be particularly dangerous. Likewise, there is approximation in connection with the fall of meteorites. It is true that many meteorites fall into water, but the fall is conditioned by magnetism. Thus, iron and other metals attract meteorites, especially when the deposits are in their natural state and are not void of cosmic magnetism. The conditions of cosmic magnetizations are successfully expressed in the so-called metal and water diviners. The existence of such people has been known since ancient times. Fortunately, contemporary science does not deny these facts. Thus, science has already established one of the properties of fiery energy. But it is most remarkable that these people sense precisely the subterranean waters and metals. Such a diviner will not react to a tank of water or a house constructed of steel. This magnetism is directed along the fiery channel and responds primarily to the natural state of a substance. This is also the core of all fiery communions. Naturalness and directness constitute the essence of fiery energy. One may never think of Fire, one may never perceive Fire, and thus shut off one's access to the Fiery World. I repeat that in the Subtle World it is difficult and painful to cognize Fire if in the earthly state at least some way of approach has not been found to the Higher World. Wisely it is said, "He who wishes to go to his ancestors will go to them." But by this only the lower state is defined. Why be deprived of the predestined beautiful spheres?

494. Exhaustion and hunger provide examples of the power of fiery energy. Compare a man dying of starvation who is aware of his inevitable end and a man who uses hunger

as a cure. Note how long the second will preserve his strength and how quickly the first declines. Only fiery energy which is brought into play sustains the second, who wishes to be cured. Also note an experiment with fatigue—the one who can bring Agni into action does not feel any fatigue, but he who notices his fatigue droops. People call such actions “autosuggestion,” but on what does this autosuggestion work? It calls forth fiery energy; it sets into motion the stilled wheels of Fire, and they alone bring such victories to the nerve centers. Earthly food can be reduced to small portions; the body will not require more when Agni is aflame. One should not think that such fiery transports are peculiar only to certain Rishis. Everyone who is conscious of the power of Agni can quite naturally draw upon this inexhaustible energy. The main thing is to begin with small things, watching one’s inner impulses. No special laboratories are required to check oneself in various circumstances of life.

495. The Teacher knows how to understand the essence of the disciple’s character. Unfit is the Teacher who wants to equalize all disciples; in this he demeans himself and commits an irreparable misdeed, violating the karma of those who have come to him.

496. Justice is primarily observation. One should take into consideration all the qualities of the disciple and estimate the extent to which he is able to assimilate new advantages. Each lack of assimilation of an advantage leads to horrible distortions of life. The criterion will be the development of fiery energy. A man aflame in heart will never become a parasite. Such an understanding of parasitism will redeem the entire trend of thought. There will be no parasites, there will be no idlers.

497. The history of denials reveals that men have rebelled most of all against manifestations of the Fiery World. This may have been terror at facing the unknown. Perhaps it was the usual revolt of ignorance. Perhaps it was the reflection of chaos being suggested to our mind as disparagement of everything. But one thing is apparent, in all domains of life people have tried to deny everything connected with fiery energies. The number of martyrs to the Fiery World exceeds the number of those who suffered for Truth. Parallel with the history of martyrdom one must write the history of denials. One must investigate, in the domain of religion and also among scientific discoveries, how every inch of fiery understanding has been gained by fighting ignorance with the greatest courage. Nothing has required so much self-sacrifice as the affirmation of the Fiery World. Even the most ordinary manifestation of light calls forth an explosion of suspicion. The most obvious manifestation will be explained in the most absurd manner. Precisely, Fire as the highest element is a most difficult realization for the human consciousness. In addition to ignorance there are many causes for this. People who have surrounded themselves with darkness will cross over into the Subtle World in darkness. Fiery glimpses are so insignificant to them, and the desire for ascent so unimportant, that Light remains inaccessible. So they walk about in darkness, fighting against the Light.

498. The fiery eye projects a ray of light if it focuses its attention upon a significant object. Even though this ray is not always outwardly visible it nevertheless attracts the

attention of those nearby by its magnetism. Such magnetizations pertain to the Fiery World. This is not suggestion affecting the will, it is magnetic guidance, quite in keeping with the laws of the common magnet. Thus do the great laws permeate life, and it is fortunate when they are directed toward Good.

499. Is not fear of Fire caused by the fact that only its destructive aspect is apparent to the physical eye, whereas its fiery creativeness is not realized in the physical state? One must with especial conviction disclose to people that by reason of their very nature they have a unique path to Fire. Can the physician who has an aversion to his patient be a good physician? Or will the warrior whose spirit trembles with fear be victorious? Hence, we shall set before us the highest task, and in this way we shall not notice the steps of transition. Each element primarily precludes fear. To overcome fear momentarily does not mean to eradicate it. We must not be like small children, who are courageous today but may tremble with fear over an empty phantom tomorrow. Nor must we be like the pampered ones who seek daring adventure today but on the morrow will bury themselves in downy pillows. Let us not be under the threat of tomorrow, for of all the elements precisely Agni will not tolerate fear. We must comprehend Agni not as a destroyer but as a creator! In these two aspects of Agni lies the true touchstone of our nature.

500. It is especially difficult to explain to people that in the midst of days of extreme gravity there may be no outstanding events, and that the most propitious astrological dates may even be accompanied by misfortune. People will regard such comparisons as indicating the absurdity of astrological laws. They forget that the harvest is gathered after the sowing. Perhaps the best astrochemical currents can relatively lessen the scope of effects, but each effect has its inexorable cause. Therefore, in the midst of grave days one must exert extreme caution, solemnity, and magnanimity.

501. Think of Fire with the greatest benignity. One must coordinate one's spirit with the tension of the element. It can be seen that in different places the fiery tension is manifested differently. Only utter ignoramuses fail to notice this manifestation.

502. Waking dreams represent the action of fiery energy upon the Chalice. These are not forms of illness; they act as messengers of the approach of fiery energy. The circumstances of the Subtle World begin to reveal themselves similarly. They may proceed beneficently, but during a condensation of the fiery atmosphere they can cause insanity. The best cure lies in explaining the cause of this manifestation, in other words, in a cognizance of Agni Yoga. Obvious need compels Us to offer Our Counsels for wide application. Until quite recently the possibility of epidemics of waking dreams would have been regarded as absurd. But now, even the average physicians in hospitals are confronted with the necessity of studying the mass manifestations of such unusual symptoms. Likewise, other incomprehensible symptoms of the new conditions of the organism will begin to disclose themselves in life. Is it possible that people do not wish to prepare themselves for the new conditions? Such ignorance recalls the story of the child who had the faculty of seeing in the dark, but whose mother asked a physician to

cure the child of this peculiarity. The evidences of the work of the fiery centers have become more frequent among people. It is unwise to reject these gifts which will furnish the solution for the immediate future.

503. Prevision of events represents a very important scheme of our fiery perceptions. Sometimes one may foresee proximate and even daily actions; but often, as if over a long distance current, we are able to perceive the most remote events. Many causes condition such irregularities. There is no harm if the fiery prevision warns us about tomorrow; and there will be no gap if the distant future arises before the third eye. The fiery force knows no distance; it is like an observer on a summit who sees where the paths on the earth below meet. Since the Universal Government foresees the distant future, our weak eyes can catch glimpses of these fiery decisions. With what solemnity and thoughtfulness one should receive these illuminations! One should not discuss them immediately and in the earthly fashion; one must cherish them as an entrusted sacred treasure!

504. Precisely—"Vanquish the godless!" One can rejoice when this decree is both understood and applied. One must have a well-developed consciousness to comprehend actual godlessness and to understand the weapon of Light with which darkness is struck. One can rejoice when darkness intensifies the light. Even darkness itself creates invisible light. It has been said that for the Yogi the moon shines by day and the sun by night. Gather about yourself so much Light that there can be no room for darkness.

505. Freedom from fear will not come through convincing oneself in each separate instance. On the contrary, such suggestions drive the feeling of fear inward, permitting it to return with full force at the first opportunity. Moreover, the terror will increase in proportion to the pressure of the artificial suggestion. Imprisoned fear is a very dangerous convict, and it is essential to rid oneself of fear—so declare all Teachings. Fear can be eradicated by comparisons. Point out the terror of facing ferocious beasts to the man who is threatened by fire, and he will say, "I would know how to escape wild beasts, but how can I escape this blaze?" Thus, collect all the possible causes of fear, and one after another they will fall away like dry leaves. Likewise, one should call forth complete relativity in order to become accustomed to the boundlessness of the Fiery World. The attraction to the earthly crust creates the illusion of security; this explains the attachment of human beings to the earthly world. It is quite true that precisely here one should absorb many feelings and lay a foundation of receptivity, in order to tread the fiery waves more easily. For this reason earthly specialization is not as valuable as the qualities of receptivity and containment. It is not surprising that the dividing lines of the strata of the Subtle World do not coincide with those of conventional classifications on Earth. One may find oneself in the Subtle World among the most unexpected assortment of neighbors. Such a surprise threatens only those who cross over with a load of earthly survivals. But he who has refined his spiritual criteria will find the fulfillment of his expectations.

506. One may rejoice when the beauty of the outlines of the Subtle World is apprehended. One may convince people that thought-creativity can mold not only personal forms but also those capable of attracting and enrapturing the best hearts. The ability to create by means of thought is also developed on Earth; but how lofty will be such creativity when people shall realize that they are creating not for Earth, but for spheres of supreme grandeur!

507. Let us be like arrows striving heavenward from a fiery bowstring. In each earthly object let thought find the spiritual essence which will create a beautiful vision in Infinity. Thus, let us be ashamed to send vile thoughts into the World of Beauty. Each day should reveal a prototype of beautiful enhancements. People are ashamed to speak vile words into a loud-speaker. Why, then, should one fill space with vile thoughts? Let the fact of the world conflagration remind one again about the quality of thought.

508. Yes, yes, yes, the seeds of good remain in the spirit, but not sufficient attention is given to them. People remember about accumulations; but, not having preserved their spiritual understanding, they strive to accumulate earthly objects. In the depths of their spirits men know about flights into the Infinite, but, having forgotten the significance of the far-off worlds, they wander aimlessly about on the earthly crust. One should not speak against earthly objects, which are products of creation; one should not speak against travels, which can be the highest schooling—the entire earthly existence must be comprehended from the level of the Higher World. Can one perform only useful actions in earthly life? Of course one can. It is easy to imagine an entire life as a continuous stream of usefulness to others. Santana is not a meaningless rolling of stones. It is like a stream feeding the adjoining fields, like a brook bringing cleanliness to the hearth, like rain making the sown seeds come up. Thus, one need not be a special sage to imagine a life useful in all domains. When the fiery waves shall compel people to seek safety in the towers of the spirit, they will regret with loathing each useless incarnation. In consternation they will try to gather crumbs of positive thinking. What is the use of offering advices not to dissipate precious energy! One must think about the approach of very unusual times. Neither cruelty, nor robbery, nor treason, nor falsehood will help one to withstand the fiery waves. Not shame so much as suffering will compel quests for salvation.

509. The ability to discriminate between the great and the small is forged in the same fire of the heart. Do not think that writings bring only great things. One must discern the source of these writings! There are not a few false, though attractive statements that are concocted about the destruction of the world. One should call forth one's observation, to discern how the reptiles of darkness crawl in to defile the thinking. Dirt does not come from light.

510. I speak again about understanding the hour of achievement. I shall not weary of reiterating that one must think loftily in order to rise above the dust.

511. He who thinks of modesty and humility is by virtue of this neither modest nor

humble. Natural virtues do not require forced considerations. Much vanity has originated from such forced pseudo-modesty and pseudo-humbleness. In all qualities connected with fieriness, directness is needed. If a man has not acquired reverence for Hierarchy, no command can make him feel the beauty of this striving; external conditions will shatter the seed of striving. It is a great fallacy for people who have begun to think of the Supreme to alter the outer conditions of their lives. A shoemaker known to you could have abandoned his craft, but he preferred to affirm himself in the rhythm of the past in which his highest thoughts had been generated. This is not inflexibility, but a due regard for the precious rhythm already established. One can observe that external conditions can give the impulse to thought. This consideration is very useful during fiery achievements. A musician does not part with his instrument even when traveling. The reason for this lies not only in mechanical technique but, consciously or unconsciously, the virtuoso thus preserves an already established rhythm. Continuity of work is needed for the coordination of the centers just as much as is pranayama. But an experienced workman does not ponder over the use made of his work. Work for him is food; he cannot live without it. Let the physician cite examples of this. In connection with Agni, disorderly, unrhythmic work is especially harmful, and it is necessary that a rhythm should become habitual without forcing. Then one may expect Agni to become indeed a self-acting armor. The quality of self-initiated action is a fiery achievement. It does not come from outside, but only together with the broadening of consciousness. Without the affirmation of consciousness, self-initiated activity cannot be established.

Courage does not come by order. It grows from within, giving the sensation of being the core of the spiral. If courage once takes root, nothing can eradicate it. It is beautiful to realize the existence of a process whereby qualities may be acquired which grow like a mighty tree.

512. The fire on the mountain indicates the tension of the atmosphere. Not without reason do people call these fires “messengers.” The tension reveals itself in a silvery light. Many will deny even such an obvious manifestation. Many may mention hallucinations, forgetting that such actual details as the illumination of a cloud could not be imaginary. It is astonishing to see that even the simplest manifestations of a fiery order may be denied. Nor could the motion of the fire be foreseen in an illusion. Truly, these fires are messengers.

513. A neophyte asked a Rishi who spoke to him about Agni, “If I constantly repeat the word Agni, will I have any benefit from it?” The Rishi answered, “Of course. You have been so far removed from this concept that even through sound your nature will cling to the great foundation of Existence.” In the same way We repeat about the various qualities and analogies of the great Agni. May the people accept this sound in the Chalice! Let them be so saturated with its reverberations that they accept it as inalienable to them. If, during the transition between existences, they even pronounce “Agni,” it will be of help to them, because they will not be hostile toward Fire. The Subtle World will help to sensitize the understanding of the higher principles, but they cannot be approached with hostility and denial. The aim of the first book about the Fiery World is

to affirm and accustom people to an understanding of Agni. Let them see how diversely Fire has been understood, from ancient times up to the present contemporary understanding. May the sparks of these fires of the heart recall to mind many mysterious manifestations and the recounting of legends by the old people. One must absorb into one's consciousness an attractive constructive image. One should admit it as one's own possession which will lead to the heights. Therefore, even the repetition of the sound, Agni, is useful.

514. Humanity truly represents, as it were, the cement of the planet; it helps to hold together the parts threatened by chaos. An unpopulated world easily disintegrates. But man must not pride himself on this mission, he must feel himself to be a guard on watch. Verily, only he who is fortified by the armor of Agni can the more fully consummate his destiny. Agni must not be in a state of inaction. The element of fire is the most active, most speedy, and most spatial, and it is manifested in the midst of the tension of thought. Does not man preserve the planet by thought? The most precious substances are created by thought. Compare breadth of thought with insipidity. I attest that people can gather a treasure of thought, which, in rhythm with the Cosmos, will create the New Era.

515. Nations hope to make up for the lack of Agni by crude violence; but no force, crude and low, can kindle the Fire of Light. One can observe an unprecedented obduracy coincident with the decline of Agni in the hearts of men. Is it not apparent that no force will assist one in finding psychic energy? Moreover, all violence, personal as well as national, retards men's discovery of psychic energy. This means that instead of urgent cooperation for discovering Agni, people employ force for the destruction of the planet. This is deplorable and unworthy!

Let them not ask for My Manifestation where hatred and lack of understanding prevail!
We are on Great Vigil!

516. Some people must memorize useful counsels, whereas others know the fundamentals of life in their hearts; both kinds need a Teacher. The first must learn, but the latter should affirm themselves. Some understand the best means for human relations from their earliest years, whereas others must pass through a tiresome schooling in order to avoid destructive actions. Both need the Teaching as a reminder of the conditions of existence. It is astonishing to what a degree some remember instances from their past lives, whereas others have completely lost all memories of their former accumulations. A karmic cause does not completely explain such a marked difference in the understanding of life. Truly, the deciding factor in such understanding lies not in the circumstances of former lives, but in the acceptance of Agni. People call such wisdom a talent, but it is no special talent to keep Agni alight. Only the kindling of the centers produces uninterrupted vigilance of consciousness. Even a partial manifestation of Agni already preserves the accumulations inviolate. Agni is no violator, but our friend. It must be explained that the ascent of the spirit is indeed a manifestation of Agni.

517. One should not be distressed by writings that reflect human hatred; the darkness is vast! One can evoke the most radiant forces, yet the dark ones will obscure even the best manifestations. The dark ones can only obscure. If they are asked how to improve things, they will become wrathful, for their goal is not to make things better, but worse. One can see how evil forces penetrate into life under various guises. One should not comfort oneself with the idea that the dark ones cannot approach; they will utilize every grain of dust to cover themselves. Where they themselves dare not approach, they toss in a scorpion. The dark ones have many inventions. Therefore one must become accustomed to great vigilance.

518. Healing through the currents of space is especially effective for the nerve centers. Therefore I advise that the organism be guarded from organic injury. The nerve centers, like fiery vessels, will readily accept the transmissions of Agni. But one should not obstruct such reactions, especially by irritation; like a shield of death it blocks all channels. You already know how I have warned of the fatal danger of irritation in life. Such embittered outcries are borne across the ocean, and he who is more magnanimous must realize his responsibility. Precisely, magnanimity will protect from irritation.

519. It is truly amazing when a mechanical giant attempts to strike the fiery heart, but instead carries the stones for his own tomb. This example is often repeated, but on each occasion one should rejoice over the victory of Agni. People plead for a miracle, but numberless miracles are all around them. They have merely to cleanse their eyes of irritation.

520. The vulnerability resulting from injury to the aura is terrible. One can imagine how one breach in the aura leads to the mutilation of its entire structure. Drowsiness, which can be noted when the aura is rent, originates from the consistently increased activity of the fiery energy when directed toward external radiations. During the process of restoration, the organism, and especially the heart action, is in a state of depression. For this reason I deem caution necessary in one's actions as well as during the counterblows. During the battle why should one burden the hearts of friends? One could perform numerous experiments revealing how the violation of the radiations has actually been reflected upon the heart. People accept with reluctance advice about observing caution in regard to their own radiations; but even prior to their being photographed, science is already aware of the existence of these radiations from every object. One should have full respect for the human organism and understand that each shock harms the astral body primarily. Besides, if organisms have worked together for a long time in unity, they can injure each other even more severely. And such injury will be not only of each other, but also will be reflected upon others near to them. One should therefore most assiduously eliminate all conflicts. One can visualize a dark legion which makes an onslaught upon each break in the aura. It is dreadful to feed such vermin with the inner layers of radiations. The protective net alone blocks the attack of the dark forces. Each breach in the aura also threatens one with obsession. Let us therefore be even more cautious.

521. A sigh was formerly regarded as a response to God. Concentration of the fiery energy produces this spasm. Notice that murderers and sinister criminals do not sigh. This tension occurs in connection with higher emotions. One could write a book about the sigh, and it would be shown to be very close to prayer. All the benevolent reflexes can be singled out in the same way. There is no reason to regard them as moral abstractions; it is better to accept them as foundations of health.

522. Does having no cares befit humanity? Some confuse having no cares with reliance upon Hierarchy. They hold that because they have been incarnated here someone must be made responsible for them. But the Great Service is great solicitude. One cannot imagine a day or an hour when a man may be without care, that is to say, can dispense with thinking. Thus, care must not be regarded as an arid burden, but rather as a distinguishing quality of man. Among the privileges of the Bodhisattvas, solicitude for everything that exists is the gem of their crown. Likewise, solicitude should be welcomed as the kindling of Fire. Not petty reflections, but a most solicitous thought strikes sparks of light from the heart. It is unwise to avoid cares, for one must make haste with the fires of the spirit. Those who fear cares reveal but meager accumulations. The experienced wayfarer says, "Burden me with care when I enter the Beautiful Garden." Man, who has received the gift of thinking, has accepted not the least of these responsibilities. It has been said that the smile of a rich man is of slight value, but the poor man who has retained his smile will become the companion of God. So does the folk understanding value a smile amidst cares. My advice is that you realize that the number of cares cannot be lessened. Only thus do we realize that joy is a special wisdom.

523. Nothing can confuse the traveler who already has caught sight of his home. What, then, can impede the consciousness striving toward the Fiery World? Nothing can prohibit a man from setting himself the greatest task. Only thus can care be illuminated and thought be filled with solemnity. Only thus can the real values be elected, enabling one to go toward Hierarchy without hindrance.

524. To doubt the evidence of the Fiery World means to arrest the momentum; therefore do not look back. Let the movement develop a progressive flow of attraction, like a current. As a falling object can develop a terrific speed, so can an advancing movement generate a magnetic force which draws one in the designated direction. One does not go far by growling, but fiery thought will carry one over the unexpected. Know how to observe the growth of consciousness. Certainly it is more difficult than observing the growth of hair or grass. But the haystack indicates the growth of the grass. So, also, the consciousness can yield precious stores.

525. The welfare of nations is molded around a single personality. There are numerous examples of this throughout history, in the most diverse regions. Many will attribute this evident manifestation to the personality itself. But thus think the short-sighted; those who are far-sighted understand that such synthesis is nothing but the manifestation of the power of Hierarchy. Actually in all such manifestations the Hierarchy selects a focus

upon which a current can be directed. Besides, a personality of this order possesses a fire, realized or unrealized, which makes the communion easy. But also indispensable is a certain quality on the part of the people themselves—trust in and recognition of the power. Therefore, in different matters I so often reiterate about authority. This quality is needed as a link of the fiery machine. You yourselves see how nations progress by affirming a leader. You yourselves see that there is no other way. Thus, the link of Hierarchy must be realized. One should not be short-sighted.

526. Of course you have noticed the state between sleep and waking. It is especially remarkable that at the slightest movement a sort of dizziness is felt. But in a comfortable position one can feel a decrease in weight. This state is no illusion. In fact one can check the change in weight on scales. The dizziness itself is the effect of the predominance of the subtle body. The ancient Teaching says that as man returns to his earthly body, he senses momentarily the quality of the Subtle World. One can feel the same condition during ecstasy of the spirit and at the beginning of an epileptic fit. But the decrease in weight of a medium occurs differently; then external elementary energies participate. The manifestation of the Fiery World is especially close to us when the fiery body transforms our sensations amidst earthly conditions; therefore we can affirm that the conditions of the three worlds can also be manifested in earthly life.

527. One apparently simple manifestation merits attention: when ten men test their prowess separately they will find that the sum of their individual efforts is less than the total of their joint effort. This mysterious something is the crown of cooperation. Again we touch on the fiery domain. Only a combined rhythmic effort summons the fiery reserves. Is not such a calculable strengthening a proof of fiery energy? Let scientists collect even the most minute data about the manifestations of fiery energy. Let them observe this something not as a mystical but a real and growing concept.

528. Why was the fire of lightning considered by the priests of Egypt to possess special magnetism? Was it superstition or knowledge? Why is the knowledge of the priests regarded as so very well-founded? Yet the facts, proved by research, confirm the fieriness of these teachers of Egypt. Was it not by experimental methods that the Egyptian priests arrived at the magnetism of the fire of lightning? One can imagine a specially condensed state of fiery energy during such powerful discharges. Of course, such tension may be perilous, but, properly directed, it can produce a purification of energy.

529. A common error of people is to cease to study after leaving school. The Pythagoreans and similar philosophic schools of Greece, India, and China furnish sufficient examples of continuous study. Truly, limiting education to the prescribed schooling indicates ignorance. Obligatory learning is only the entrance to real knowledge. If we divide humanity into three categories—those who are altogether unschooled, those whose education is confined to compulsory schooling, and those who continue their education—the number of the last will prove astonishingly small. This primarily shows indifference toward future lives. In their decline of spirit, men are

indifferent even to their own future. There should remain a record that in the present significant year it is necessary to remind people about that which was useful a thousand years ago. In addition to elementary education one should further the education of adults. Several generations exist simultaneously on Earth, and they are all equally indifferent in striving to the future which they cannot evade. Such negligence is astonishing! Learning has become an empty shell. Yet for a simple holiday people like to dress in their best. Is it possible that they do not think it behooves them to secure an attire of Light for the solemn Abode in the Fiery World? One should rejoice not in bigotry, not in superstition, but with an illumined mind, and not only at the schools for children but also at the uniting of adults for continuous learning.

530. It is right to repeat about the sickness of the planet. It is right to understand the desert as the shame of humanity. It is right to direct one's thinking toward nature. It is right to turn one's thought to the task of cooperation with nature. It is right to recognize that to plunder nature is to squander the treasures of the people. It is right to rejoice at nature as the refuge from fiery epidemics. He who does not think about nature does not know the Abode of Spirit.

531. Human energy must come in contact with Cosmic Fire. Human energy is deeply immersed in the dense strata, and each piercing of these strata brings lofty enlightenment. Fire burns away all dross.

532. When the thought is striving forward and encounters the current of a hostile sending, a terrific shock results, which reacts upon the heart. I have already told you about the terrible hostile arrows. Besides these sendings the constantly increasing tremor of Earth also heightens the tension of the centers. Such a condition is unnatural, and only persistent striving toward the Fiery World will give humanity a different trend of thought.

533. Let us not rely upon the thought that nothing will overtake us. Such a conviction has a double-edged meaning. It is good to feel one's foundations, but each ignoring of the forces of the enemy is also unwise. It is better to assume that the enemy will approach and that fearlessness will sustain us in full strength.

534. Long ago I mentioned that a garden of offenses is unfit. One must show an understanding of the complete unworthiness of offenses. An offense is the most impeding state. It is like a hidden abscess. Buddha himself when noticing some kind of offense immediately sent away the disciple, saying, "Go and bathe in cold water."

535. The root of a thought, or its motivating cause, must be made evident to a refined consciousness. It is impossible to know all thoughts, because in the kaleidoscope of human fragmentary thoughts one becomes dizzy, and the mere scraps of unstable thinking are of no use. But it is useful to sense the motivating cause of each expression. Such fiery affirmation comes with the kindling of the centers. Man is beginning to know the purpose of words. The external expression is not important to the sensitive observer.

Sometimes the speaker himself finds it difficult to determine the primary reason for his own words. But a fiery heart knows how the spoken formula was born. No grimace or gestures will lead the third eye into error. Such straight-knowledge is not obtained easily. Many generations each add their mite to the consciousness. Understand that the affirmation of Fire is achieved by many incarnations. The root of thought will provide the way to the realization of other roots.

536. One can realize only with difficulty how greatly needed for the earthly plane is subtle construction. But many structures of the Subtle World are, as it were, actual teraphim for the future of Earth. Often the completion of such subtle teraphim is even more essential than the earthly structures. In them is laid, as it were, the root of constructive thinking. Therefore We rejoice when the prototype is already completed. Of course, one can rejoice only at a successful prototype.

537. The convulsions observed represent a significant manifestation. A refined organism mirrors the Macrocosm, and first of all reacts in striking concordance with the motion of the planet. A convulsion of the planet cannot fail to be reflected upon the fiery body. Not only earthquakes but all of the hidden internal convulsions of the planet will not pass unnoticed by the fiery heart. Furthermore, as a planetary convulsion is accompanied by pressure upon the poles, so the convulsion of the body may be accompanied by pressure on the Kundalini and the third eye. Energy can also stream from the extremities, just as there can be a contraction of the earthly crust during an internal convulsion—truly, man is a microcosm.

538. The perversion of human understanding has gone so far that a man infected with the imperil of irritation or malice is sometimes called a fiery being. Even malice people sometimes describe as inflamed. But since Agni is a connecting, all-pervading element, it is actually the principle of equilibrium. The human spirit has recourse to this element during ascent; even in a mechanical ascent use is made of the fiery principle. It should be explained that the inflammation of imperil in no wise corresponds to purified Agni. People themselves try to implant in their consciousness a disparaging meaning of many great manifestations. Indeed, it is a good exercise to occasionally spend a day without disparaging.

539. Thought about unity with Hierarchy is also an excellent purification. When all the reptiles of evil crawl out of their holes, there remains only striving upward. Let us then assemble all the expedients of equilibrium. Let us not think of weariness, which comes from yesterday; let us look to a morrow which is not filled with disparagement.

540. Anxiety is inevitable when the confusion of minds evokes the tremor of the lower strata. Let us not be concerned with these manifestations; we would be dead if we did not feel the present chaos. On the contrary, we should draw special strength by adhering to Hierarchy. If we assume that there is another way, we will be rent by the elements.

541. Earth still harbors the good robber and the cruel devotee. One would suppose that people, as the highest elements of Earth, would evolve far more rapidly than other elements of the planet. But a strange phenomenon is taking place—rejecting the ethics of spirit, people have encased themselves in a spiritual inertia. It seems that even the climate changes more rapidly than the human consciousness. Many inventions have appeared on this planet more than once. Bygone nations knew much, but the quality of thinking has progressed very little. And still people talk a great deal about a new race and a new humanity. But no Golem is to be the prototype of the new race. The quality of thinking will differ from that of past ages. The art of thinking must be completely and consciously regenerated, but without understanding the three worlds it is impossible to raise thinking to a new level. He who does not yearn for self-perfection will not think on a planetary scale. He who considers discussion of the Fiery World as superstition or paganism cannot revere the Image of the Saviour. One need not wonder that people become accustomed to honest thinking so slowly, for throughout their many incarnations they have been bereft of the best images of the heroes of mankind. People have continually seen that it was precisely the heroes who were tortured and killed before their very eyes. By such thinking one does not arrive at the concept of the new man.

542. In more ways than one it is possible to determine by experiment how the spirit helps even the development of muscles. I do not speak of Hatha Yoga, in which physical exercise is emphasized primarily. In other Yogas physical exercise has no such significance, but the spiritual development gives the muscles a special tone. Take two athletes—let one develop along physical methods alone and the other realize the power of the spirit. How much more will the latter excel!

543. Why should evil sometimes seem to be the victor? Only because of the instability of good. By a purely physiological method it can be proved that domination by evil is short-lived. Evil emerges together with imperil, but can at first produce only a strong flash; afterwards it begins to deteriorate and gradually destroys its own progenitor. This means that if Agni is even partially manifested, it will not cease to increase. Thus, when imperil begins to decompose, Agni, on the contrary, acquires its full strength. Therefore I advise that the first attack of evil be endured, in order to leave evil to its own destruction. Moreover, during the duel between evil and good—in other words between imperil and Agni—the latter will grow proportionately, as imperil putrefies its possessor. Thus should one observe the duel between the low and the high, but only a mature consciousness can encourage one to withstand evil. It is useful to remember this and to gather not only strength but also patience, in order to conquer that which is in itself doomed to annihilation. I affirm that the truth, “Light conquers darkness,” has even a physiological basis.

544. But who, then, will help gather useful examples? One can enumerate them, but too few physicians take the trouble to note, among the cases under their observation, the action and significance of Fire. I do not advise Our physician to make all experiments and observations on himself. He may become exhausted through overfatigue. He has a great number of examples around him.

545. The heart may ache when Hierarchy is commented upon in an unworthy manner. The heart is a center. Hierarchy is also a center. From the most cardinal, all is transmitted to the Supreme, and vice versa. When people are ignorant of something, they should not defile what is beyond their grasp. They should have enough humaneness to understand where the Ineffable begins. One cannot hope to continue to cast stones at the best Image. Some nitwits, filled with conceit, think that everything is permitted them. But when they lose their teeth, they should not be amazed but should look nearby for the causes.

546. To give is a divine attribute. The inexhaustibility of giving is found in varying degrees in all of nature. But fire is the element in which giving is most apparent. The very principle of Fire is transmutation and constant giving. Fire cannot exist without the sacrifice of giving; likewise the fiery seed of the spirit exists through giving. But the sacrifice is a true one only when it has become the very nature of a man. A mental and compulsive sacrifice is neither natural nor divine. Only when sacrifice becomes an inalienable attribute of life does it become inseparable from the consciousness. Thus, by its qualities Fire teaches us during ascent. Let each one who wishes to attain cognizance say to himself, "I will be like Agni." One must grow to love fiery sacrifice as the closest means of communion with the Fiery World. Without this self-sacrificial striving it is not easy to rise above the claws of evil. Like Fire, which is elusive, the consciousness becomes mobile when united with Agni. One must approach sacrifice not by the path of despondency but by that of fiery splendor. One cannot define Fire by any other term than splendor. Likewise, the Fiery World cannot be thought of as other than a manifestation of grandeur.

547. It can be sensed how at times the fiery sendings collide against a wall of darkness. Only in particular cases of the attack of the dark forces does this impediment become possible. During such an attack should one exhaust the reserves of Fire or should one choose another direction? You already know that the swelling of darkness is of short duration; therefore it is better to choose immediately a different direction for the transmission. The stronghold of darkness is like a cardboard bull; one has only to know its character.

548. If you feel special drowsiness or weariness, do not try to overcome it. It is best to be very careful with the store of fiery energy. Who knows how much and how often precious energy is sacrificed for the sake of those who are quite unaware of it? Though they assert that no fiery sendings exist, they themselves eagerly devour other people's strength.

549. Spatial thought engenders a certain substance which in a vortiginous movement becomes a generating center for various inceptions. It would be beautiful to realize that human thought contains such a powerful substance; still only the most lofty and intensified thought produces an energy that is sufficiently powerful. But a small thought—unrealized, erratic, and unstable—will not give a creative impulse, and can even inflict

harm. Lacking the correct coordination of attraction and repulsion, insignificant thoughts form, as it were, ugly conglomerates and pollute space. We call them spatial slime. Much energy is wasted in transmuting these stillborn monsters. One can imagine how greatly spatial production could be increased were it not for these progenies of men. In this matter let us not accuse only the primitive peoples. Their thinking is potentially not weak, but the average result of civilization is complete degeneration in quality of thought. Such degeneration produces the whole store of slimy products which threaten to turn the bliss of Agni into odium. Not rare are the instances of the harm of petty thoughts! So many of the best channels are clogged by chips only because humanity does not respect thought. Brainless superstition will undoubtedly rail against each reminder about the reality of thought; people will cite the contrast between nature and bliss, whereas the lower carnate strata are entirely incommensurable with the highest. Discipline of thought will inevitably lead up to the highest fiery spheres. Instead of becoming a source of infection man can become a purifier of space.

550. Petty thoughts not only clog space, they especially impede the transmission of thought to far-off distances. Every participant in thought-transmission knows how at times parts of the transmission are, as it were, corroded, as if a dark cloud obscures the precision of expression. In fact, these small, slimy, ugly creatures intercept the path of transmission. Singly, these little monsters are ineffectual because of their feebleness, but they form a slime sufficient to thicken space and thus intercept the currents. Therefore, to effect speedier thought-transmission humanity must be urged to desist from petty thoughts. Even a little carefulness in thinking will produce beneficial results. Moreover, the slime of petty thinking can be a source of epidemics.

551. In biographies it is highly instructive to trace the intervening circumstances which help to conclusively define a life task. It may be noted that many apparently accidental factors helped along in the predestined direction. As a matter of fact, not accident but many profound causes contributed to such achievement. In this can be seen the participation of the Subtle World. When the spirit chooses a definite task, it adapts itself to many assisting influences. Often there remain in the Subtle World allies and co-workers who control the contributory circumstances. Thus one can observe many scarcely perceptible impulses that lead to definite aims. One can only esteem such fireflies along with wayside guideposts!

552. When I advise continual striving toward Hierarchy, the full weight of such a Decree must be understood. Each one will readily accept it, but will forget it at the first occasion. He will remember the most minute details, but neglect the most important. The Guiding Image will be submerged in small fragments. But every Yogi knows the silver thread as the sole guiding star. When the heart forgets the most important, at least let the brain recall the words about the necessary salvation.

553. Throughout the entire world rises the sound of wailing. It is apparent that this cannot go on. The convulsions of the planet become more frequent. One should remember that these years are marked in all Teachings.

554. He who says that heroes are not needed expels himself from evolution. Observe that on the border of mediocrity, lack of faith, and egoism, lies self-annihilation. Decades may pass before the process of self-devouring becomes evident, but it grows from the very hour that Hierarchy is denied. It is impossible to imagine the affirmation of a progressive action without Hierarchy. One must repeat this most simple Teaching, because people are headed toward the abyss. The rays from the shoulders are causing pain not because of the convulsions of the planet but because of the raging of humanity. As waterspouts divide water into columns, so disunited humanity whirls about. It is a very significant year of the revolt of the human spirit. Fire can be held back only up to a certain point. Inevitably it will break through all manifested obstructions.

555. It is as easy to fall prey to obsession as it is difficult to effect cooperation with the Subtle World. In the first place, people as a rule give little thought to true cooperation; and in the second, they altogether refuse to admit the existence of the Subtle World. During obsession a most objectionable violation takes place, and rational cooperation is eliminated from the consciousness. Many dwellers in the Subtle World would like to offer their knowledge, but they are denied the opportunity because of various prejudices and fear. If you only knew what great turbulence now exists in the Subtle World when the new division of humanity rocks space! One should not assume that the present time is an ordinary one; it is unprecedented and can inaugurate a New Era. Nevertheless, create heroes—thus it is ordained.

556. One must have no small imagination to begin thinking of the Fiery World. One must be able to envision Hierarchy up to the Fiery World, and when the highest imagination has become exhausted, one will have to find all daring to turn to the great Fiery Images.

557. All killing is contrary to the fiery nature. Everyone who ponders about the Fiery World not only should not kill but is obligated to prevent the shedding of blood. He must understand that bloodshed not only creates confusion in certain strata of the Subtle World but is a violation of earthly nature. Among certain peoples sapping of trees in spring is prohibited for the same reasons. But if, since ancient times, people have understood the significance of the sap of trees, how can they fail to understand the significance of effused blood? The very passage into the Subtle World, if bloodless, saves one from the approach of those dark creatures which are immediately attracted to the emanations of blood. Besides these physical reasons, it is time to realize what it means to prematurely cut life short. The destruction of earthly enemies by murder means the creation of a powerful enemy in the Subtle World. More than once We have reminded about the meaning of karma, but if this word has no appeal to some, let us call it Divine Justice. Never burden the understanding of your companion with a persistent definition. The thought must be directed toward the essence of a concept, beyond its customary expression.

558. Premeditated murder is one thing, self-defense is another. When one is subjected to an attack by the dark forces, it is necessary to defend oneself. Thought about defense

is not murder. Each one can defend himself first of all by the strength of his spirit. Some strengthen their protective net, picturing it as a shield. But the fiery heart does not limit itself to a shield; it sends forth the spiral of Agni, which blunts the most malevolent arrows. Of course, courage and resourcefulness are needed for such action.

559. The resonance of nature is often sensed. The people of antiquity even divined the definite sound of peace or of confusion. But scientists can explain this manifestation by looking to fiery causes. Since the vortical waves of Fire resound, a sensitive ear can detect this great resonance even in complete silence. One may hear combinations of similar vibrations in the noises of Earth. It is said that Lao Tze often conversed with waterfalls. This is not a fairy tale, for he listened to the resonance of nature and sharpened the sensitiveness of his hearing to the point of discerning the qualities of the vibrations.

560. It must be remembered that Great Service brings one closer to cognition of the Great Goal. Comprehend it in its entire scope, to the best of your ability, in complete tension of the spirit. Beautiful is such tension when invisible co-workers gather around it. They strengthen the armor, protect from arrows, and illumine the path. Man can advance as if winged; he has gained numberless co-workers, and they are obedient to Hierarchy. Thus, above all physical considerations, let us at times lift our spirit toward the loftiest strongholds. This must be affirmed as the shield of the Great Service.

561. It is better to go to sleep with a prayer than with a curse. It is better to begin the day with a blessing than in bitterness. It is better to partake of food with a smile than with dread. It is better to enter upon a task with joy than with depression. Thus have spoken all the mothers of the world; thus have heard all the children of the world. Without Yoga, the simple heart knows what is needed for advance. It can be defined in any terms, but the significance of a joyous and solemn foundation is preserved throughout all time. The Yoga of Fire must strengthen the basis of ascent. The Agni Yogi is first of all not a hypochondriac; he summons all those who are strong and joyous of spirit. When joy keeps its glow even under the most difficult circumstances, the Agni Yogi is filled with impregnable strength. There, beyond the most difficult ascent, the Fiery World begins. The manifestation of the Fiery World is immutable. A Yogi knows that nothing can stop him from attaining the Fiery World. Thus, the first prayer of a mother and the very splendor of the fiery worlds are on the same thread of the heart.

562. When I permitted you to record Our Communions, I did not conceal from you that people would utter many evil words about the most lofty concepts. He who thinks about good must not be astonished when he is called a hypocrite, a necromancer, a murderer, and a liar. As if obsessed, people will apply the most unfitting epithets to him. Wherever there is no thought about good the evil tongue is always ready.

563. Today is a difficult day, therefore I shall narrate a tale. "A certain demon decided to tempt a pious woman. Dressing himself as a sadhu, the demon entered the hut of the woman, counting his beads. He asked for shelter, and the woman not only invited him in

and set food before him but asked him to join her in prayer. The demon, the better to succeed, decided to accede to all her requests. They began to pray. Then the woman asked him to tell her about the lives of the saints, and the demon began to recite like the best of sadhus. The woman rose to such ecstasy that she sprinkled the entire hut with holy water, and naturally sprinkled some over the demon himself. Then she proposed to the demon that they perform the pranayama together, and gradually she developed such power that finally the demon was unable to leave the hut and remained to serve the pious woman and to learn the best prayers. A Rishi, passing by the hut, looked in, and seeing the demon in prayer joined him in praise to Brahma. Thus all three sat around the hearth, chanting the best prayers. Thus a simple woman, through her devotion, impelled a demon and a Rishi to sing in praise together. But in the Highest Dwelling Places this cooperation occasioned no horror, only smiles. Thus even a demon can be compelled to join in prayer.”

564. Let us relate another tale about the heart. “Some people gathered together to boast of their prowess: some exhibited their muscular development; some boasted of taming wild beasts; one estimated strength by the hardness of his skull, another by his swiftness of foot—thus the various parts of the human body were extolled. But someone remembered the heart, which had remained unpraised. Then everyone began to think about how the strength of the heart could be estimated. Finally a newcomer said, ‘You have discussed various types of competition, but you have forgotten one near to the human heart—a competition in magnanimity. Let your teeth, fists, and skull be at rest, and vie with each other in magnanimity. It will speed the path of the heart to the Fiery World.’ It must be confessed that everyone became greatly concerned, for they did not know how to manifest magnanimity. And so the manifestation of love remained undiscussed, because even the gateway to it was not admitted to any place in the contest of prowess.” Verily, if magnanimity is found, then love will kindle the fires of the heart.

565. Often the divisibility of the heart has spurred the resourceful mind. Yet how can one divide that which is permeated with the one Fire? One can light many separate lamps from such Fire, but Fire itself cannot be divided. Thus, whole-hearted striving toward Hierarchy is undivided. I deem that many instabilities result from a lack of realization of the unity of Hierarchy. The time is coming when all the conditions of life will drive people to an understanding of the one Hierarchy. It has been wisely indicated that the greatest division will give the impetus for unity. Is not the present a time of the utmost disunity? Can humanity become still more divided? This is the dawn of the accomplishment of unity. The waning moon prepares for the coming of the new moon. Is not an infant upon it?

566. Let us pay especial attention to the battle in the Subtle World. Innumerable hordes are battling on all planes. A stout heart is needed to realize these forces. And even on Earth the shoulders can ache from these battles. One must warn people about the extent of their dependence upon the Subtle World. People often search for answers. Whence comes a seeming inner shock? Its cause may lie in some manifestation of the

Subtle World.

567. Each incongruity and imbalance is a sign of chaos. When these signs are apparent in the lower forms of nature, one may hope that upon transition into a higher state they may be transformed. But what of the highest earthly creations—men, if they turn out to be filled with the most chaotic instability? Yet in the course of many ages, it is amazing to see the increase of imbalance among various achievements. No one and nothing impels people to ponder over the value of balance. The Teachings of all peoples speak of the Golden Path, yet men themselves actually think about this least of all. Through its imbalance, its chaotic state, mankind has brought on a coming uprising of fire. But even on the very brink of danger people reject each useful advice about self-preservation. As before, they will toss about from the very old to the very new, even if it be illusory. How can it be explained to them that Agni Yoga is neither old nor new? An element that is perpetual and omnipresent is not subject to the demarcations of time. Fire is at the very threshold! One must call to mind how it is to be encountered, and one must understand that only Agni, psychic energy, can be the interpreter at the approach of Fire.

568. One can carry on useful observations of the refinement of sensitivity to fiery manifestations. It is useful to note how our palm or our forehead senses human radiations at a distance. Such sensitivity varies, as does thermoradiation. Closing one's eyes and ears, by degrees one can sense the radiation of human heat at a considerable distance. Such observation is an affirmative demonstration of man as the focus of fiery energy.

569. Insomnia may be actually the result of non-admittance into the Subtle World when the tension of conflict is too powerful. Habitual ability to project the subtle body may bring it forth immediately upon falling asleep. But when tension is excessive one cannot risk this; one might even fail to return. Therefore, during the battle of Light and darkness one must not fall into a bottomless whirlpool.

570. Mental sendings ordinarily contain some unusual expressions, which you have frequently noticed with surprise. An unusual expression is sometimes used for the purpose of ensuring better remembrance. This is a very ancient method. It is difficult to retain the usual words, which may slip by instead of penetrating the consciousness. The more unusual, the better assembled, the more definitive such a sending is, the better it is remembered. It is necessary to remind more than once of the far-off thought, which passes over the surface of the consciousness. One ought not reproach oneself for forgetfulness; on the contrary, these sliding thoughts projected from remote distances only prove that they come from outside and not from the inner consciousness. Also, in schools the receptivity to alien thoughts should be cultivated. People know so little how to listen or how to understand what they read that special hours should be assigned to the verification of what has been heard. How can one expect the fiery energy to be noticed if no attention is paid to even a loudly spoken word? More than once we have spoken of the development of the faculty of conscious non-hearing and non-seeing, this is quite different. In our normal state we must be highly receptive.

571. Here is another example of the influence of thought. True, in studying the scriptural records of all ages, one is struck by a seeming repetitious occurrence of identical thoughts. Not only do we find like expressions of the same thoughts but one may often find quite identical particular words. Yet it can be established that the writers not only did not know each other but could not possibly have read these writings. This manifestation can be observed in all domains of creativeness. Ignorance would suspect some form of concealed plagiarism, but anyone who has contacted true creative force knows that thought sent into space can impregnate the most varied receivers. Such manifestations should be studied. They can actually prove the possibility of the influence of psychic energy; besides, the same considerations may direct thought toward Hierarchy—in other words, to the shortest path.

572. One cannot fail to be amazed at the persistent refusal of people to envision the manifestation of the all-pervading fiery element. One can turn to the trite example of oxygen in its solid, liquid, gaseous and even etheric states. People will accept such action of substances quite calmly but never apply this striking example to the fiery element. Fire is lodged too strongly in people's minds in its coarsest form; but so utterly undeveloped is the human imagination that it cannot conceive the extension and refinement of the crude form into infinity. People will say, "Why don't we see the Fiery Beings?" Thus, they prefer to blame the Fiery World rather than ponder upon the state of their consciousness.

573. Pseudo-science impedes knowledge of the Universe. Thought cannot be limited by a mechanistic conception. Even the greatest mathematical minds have acknowledged something above mere formulas. But mediocrity has no flights of thought, and in its stupidity prefers to come up against a wall rather than look upward.

A certain teacher asked a pupil, "Where does stupidity dwell?" The boy answered, "When I do not know my lesson, you tap upon my forehead. Probably stupidity is there." One must understand why We now tap at the heart and not the forehead. The head has stored up many calculations, but the heart has been laggard in improving. Thus one must straighten out that which is backward.

574. Verily, the manifestation of the Great Sacrifice will sweep through all the world. It will be impressed upon the human hearts by striking evidences. Therefore, watch the signs keenly; they are numerous.

575. When people find themselves in the state of Preta-loka, they begin to regret that they did not discard their outworn rags earlier. The Fire of Space must consume painfully that which should have been dissolved by the light of Agni. One can get rid of unnecessary burdens long before the transition. One's own vital Agni can purify one of harmful filth. The ability to turn in time to Agni is a goal-fitting action prompted by the experience of the heart. The manifestation of the oneness of life may elicit the inquiry, "If life were to be endlessly prolonged, how could the cognizance of its many sides be

arrived at?" Indeed, if the body prevented penetration into the many strata of space, one would have to have recourse to the most artificial measures, which by their nature are contrary to free will. Only by direct fiery aspiration of the heart to Hierarchy, can one truly unite oneself with the higher spheres. One should not even divide Hierarchy according to personal criteria, but one should strive along the fiery thread to where the human word dissolves and is engulfed by radiance.

576. When I speak again of beauty, I wish to accustom you to the great beauty of the Fiery World. Everyone who loves the beautiful transforms thereby a portion of earthly life. Only by meticulous spiritual cognizance can one burn the unnecessary rags here in advance. Such burning does not take place in specially constructed bonfires in public squares, but in each day's smile of love. Only by degrees do we come to realize the beauty of the world of spirit. Our sojourns in the various strata are short, but on entering the Fiery World we can remain there. And when we come from there, we preserve the fiery solemnity wherever we are.

577. He who spends life pridefully is not of a fiery nature; he who spends it in self-disparagement is not of a fiery nature. Only simplicity is akin to Fire.

578. Even during earthly life people transform their appearance through their passions. How greatly is this quality of justice magnified in the Subtle World! You have already seen how the dwellers of the Subtle World are transformed—some become luminous, some become darkened and even disfigured to the most horrible extent. With very few exceptions no one on Earth cares to see in this self-transformation the law of justice. People do not realize that they must take the necessary precautions in time, at least for the sake of their own appearance. Each thought honeyed by a hypocritical smile flowers according to its merit in the Subtle World. And if Agni has not been called into action, the ugly grimace of the true personality is almost ineradicable. Moreover, few of those disfigured by malice have enough sense to turn toward the Light in time. According to the law of progression, they keep rolling down into the dark abysses until a sudden reversal takes place, often bringing out even resistance from the wicked one himself.

Not through fear of any punishment, but in anticipation of their own destiny, should people turn to purification. What each one metes out for himself is not severity but justice. The thought of purification must lead to the realization of Fire. The Fiery Baptism is the wisest teaching, but how can it descend upon one if the heart is not softened and dwells in cruelty? The mask of cruelty is dreadful; it cannot be wiped away, just as Addison's disease cannot be washed off the face. Cruelty is a ferocious disease! Even a beast attacks a cruel being. Thus, I call to mind those with faces that cannot be cleansed, that have forgotten the heart, the Fiery World, and the Hierarchy of Light.

579. Do not speak ill of those who have crossed into the Subtle World. Even of a wicked man one should not speak badly. He has already assumed his true visage. And to speak badly of him means to invoke a harmful enemy. Often evil grows, and one may bring upon oneself a giant of evil with all his co-workers. It is better to send the evil one a wish

that he be freed of his hideous mask—that will be wiser.

580. One must again recall that which should be familiar even to children. People often know and understand something, but later, when they arrive at the division of atoms, they are covered by the debris! They can only split, but no one can build a house in the wrath of destruction.

581. A mother told her son about a great saint, “Even the grain of sand beneath his foot becomes great.” It came to pass that this saint passed through the village. The boy followed his footsteps, took up a pinch of dust therefrom, sewed it in a bag and wore it around his neck. And as he recited his lessons in school, he always held this relic in his hand. The boy was filled thereby with such inspiration that his answers were always remarkable. One day when leaving the school his teacher praised him and asked what he always held in his hand. The boy replied, “Earth from beneath the feet of the saint who passed through our village.” The teacher commented, “This hallowed earth serves you better than gold.” A neighboring shopkeeper, hearing this, said to himself, “What a stupid boy to take only a pinch of this golden earth! I will await the passing of the holy man and collect all the earth from where he trod. Thus I can obtain the most profitable merchandise.” And the shopkeeper sat in his doorway and waited in vain for the coming of the saint. But he never came. Greed is not akin to the Fiery World.

582. Shamed be the land where teachers dwell in poverty and want. Shamed be those who know that their children are being taught by a man in want. Not to care for the teachers of its future generation is not only a disgrace to a nation but a mark of its ignorance. Can one entrust children to a depressed man? Can one ignore the emanation created by sorrow? Can one rest ignorant of the fact that a depressed spirit cannot inspire enthusiasm? Can one regard teaching as an insignificant profession? Can one expect an enlightened spirit in children if the school is a place of humiliation and affront? Can one perceive any construction during the gnashing of teeth? Can one expect the fires of the heart when the spirit is silent? Thus I say, thus I repeat that the nation that has forgotten its teachers has forgotten its future. Let us not lose an hour in directing thought toward the joy of the future. And let us make sure that the teacher be the most valued member of the country’s institutions. The time is coming when the spirit must be enlightened and made joyous through true knowledge. Fire is at the threshold!

583. One must mellow the hearts of teachers, then they will abide in constant awareness. The child’s heart recognizes what is aflame and what is extinguished. Not the given lesson, but the mutual aspiration of teacher and pupil reveals the world of wonders. To open the eyes of a pupil means to share with him the love of great creation. Who would dispute that one must have a firm foothold if one’s goal is far distant? The archer will affirm this. Thus let us learn to cherish everything that affirms the future. Fire is at the threshold!

584. It is praiseworthy that you revere the days of the Great Sacrifice. Let every human heart draw strength for achievement from the Chalice of the Saviour. Let us not emulate

savages, in hostility to one another. The time of crucifixion and killing must end. Hear ye! Apostles of Truth are needed, aspiring to the Baptism of Fire. Let malice cease, at least in the days of great suffering as happened when the Chalice was drained for the entire world! You should understand that the focus of All-Being is one. There cannot be two centers of rotation. Those are mad who deny the magnitude of Infinity! On this scale is the Ineffable Sacrifice measured. When an earthly body hastened to accept the Sacrifice for the regeneration of all the world, no human words could describe the reasons for this hallowed heroism. One may gather the most supreme expressions, but the heart alone, in the tremor of striving, understands this glorious beauty. Permit no slander or blasphemy, even from the ignorant. Each blasphemer plunges himself into the darkness of madness. Thus, teach the affirmation of the spirit's salvation, that there may be no touch of darkness in the days of the Fiery Chalice.

585. Not by accident do you receive in these Great Days news of treason and lies. What madness that the traitors are those who seem, as it were, the guardians of higher understanding! But the law of darkness is inexorable, and the devices of falsehood will not cease until the human heart becomes softened. If even the memory of the Great Sacrifice can instill only falsehood and treachery, then the Great Service is inaccessible. Let us turn away from darkness; even plants know enough to stretch out toward light.

586. To float against the current on a lotus was considered the symbol of Great Service in antiquity. The rapture of achievement admits no thought of the depth of the abyss or whether one will attain. The joy of spirit frees one from earthly fears. Only he who floats on a lotus knows this valor and joy. Thus, one need not think about sunken reefs when the spirit senses attainment.

587. During these Hallowed Days one should remember all toilers. One must not dwell in cruelty even for an hour when even now the Crown of Thorns still bleeds. Let us abide in righteousness.

588. Each abuse of the Saviour, the Teacher, and the Heroes plunges the world into savagery and precipitates chaos. How can it be explained that chaos is very near, that there is no need to cross an ocean to find it? It is also difficult to explain that savagery begins with the very smallest. When the treasure of solemnity is lost and the pearls of the heart's knowledge are scattered, what remains? One can remember how people mocked the Great Sacrifice. Has not the entire world answered for this savagery? One can see how it is reflected in degeneration. This degeneration is the worst of all. I say, "Blessed be all energies; but let there be no sinking into the miasma of dissolution." Thus let us remember all Great Days!

589. He centered in Himself all Light. He was imbued with renunciation of self and of earthly possessions. He knew the Palace of Spirit and the Temple of Fire. One cannot take earthly objects into Fire, and the Palace of Spirit cannot be made a treasury of gold. Thus one should follow the Great Example. One can sometimes compare the objects of today, but how can one evaluate the objects of the future? So, also, the Fiery

Images are incomparable and inaccessible to us at present. Therefore one should ponder deeply within one's heart, in order to glimpse the Fiery World through the help of the Great Examples. If but momentarily one could find oneself in the Lotus Boat, breasting the tide of all the waves of chaos! One can ask that in a really difficult hour one be permitted to experience the same rapture in the break up of chaos.

590. One may imagine the beauty of the conjoined service of multitudes of people when their hearts aspire in one ascent. We shall not say, "Impossible," or, "Denied." From Power one can borrow, and from Light one can become illumined. If one could only realize wherein lie Light and Power! Someone is already laughing boisterously at this, but he laughs in darkness. What can be more hideous than boisterous laughter in darkness! Yet Light will abide with him who seeks it.

591. Resurrection and immortality—do they not direct our thoughts toward the foundation of Being? But even these undeniable truths impel men toward disunity rather than cooperation. Many are the streams of Benefaction poured upon Earth. The manifestation of Benefaction occurs far more often than is generally supposed, yet the sacred gifts are accepted by men far more rarely than might be hoped. Thus is the law of free will peculiarly interpreted by Earth-dwellers. The dark forces try their utmost to prevent the manifestations of Benefaction. The self-will of people encourages various perversions. One should observe how at times benevolent thoughts flash out, to be extinguished as if by the pressure of a black hand. You were shown how even a powerful ray is subject to the schemes of the dark ones. Therefore I repeat about the unprecedented times. It is a fallacy for anyone to continue to regard the present time as normal. No self-hypnosis or reminiscing can help the ship in a storm; only the solid rock of the future can hold the anchor! So many raging voices are shrieking from out of space, intent on hindering the course of the ship! Therefore the black eagle struggles with such fierceness, but out of the Dawn comes the White One, and with him the streams of Benefaction!

592. Evil can be eradicated only by good. Such a truth is simple, and yet it remains not understood. The good in people is usually not operating and therefore remains inactive. They cannot imagine how good can expel evil, thus cutting short its existence. Good is the most active, vital, inexhaustible, invincible principle, but in its entire action it is devoid of cruelty. Therein, and also in its freedom from egoism and conceit, lies one of its most significant distinctions from evil. So if a religion and its emissaries display cruelty, it cannot be a religion that is a link with the Highest Good! How can one imagine a servant of religion as cruel? By his cruelty he would become the enemy of good. Moreover he would be indicating his ignorance with regard to the very Scripture of the religion. Good cannot sanction cruelty! But in affirming the sacred Teaching of active good one must ponder how to use one's entire time in the glorification of good. And such glorification will be not only a symbol, it will be the fire of the heart. If we want to advance we must apply active goodness. We must understand that we can replace a pit with a true temple. Step by step we must fill the abyss with strongholds of Light. We must put together the stones of good, over and above any personal moods. Let the small planet

burn itself out, but our Father's house has many mansions. Each action for good is an eternal achievement. When the dross of evil shall have long since disintegrated, the sites of good will flourish.

593. Also, let us pray that our eyes be opened to good. Many eyes, dust-blinded, do not fully discern the good. Because of their affliction they discern only coarse forms. One must manifest extreme tension in order to avoid crushing the seedling of good. However, the heart that has expelled cruelty recognizes all seeds of good and ends up with magnanimity and love.

594. One should understand and encompass with good. Much that is done through forgetfulness is not evil, but absence of memory often makes criminals of men. True, egoism which is not overcome prompts one to forget others. But a fiery consciousness will not forget the goal of life when it serves the good of the world. People often do not know how to think about the good of the world, regarding themselves as insignificant. This is wrong, because the spirit, the fiery seed, emanates from the One Fire and strives toward the Light Eternal. It does not matter where burns the torch that points out the way to the lost traveler!

595. Even plants and trees influence each other. Every gardener knows this reciprocal action, knows where grow mutual friends and where enemies. Then how much more pronounced must be these interactions in the animal kingdom and certainly among men! During an ordinary conversation at dinner the experienced eye of a hostess detects such mutual attractions and repulsions. The fiery heart senses such mutual interactions far more clearly, but these manifestations should be noted. It is not enough to sense them; they must be transferred to the consciousness, to be utilized ultimately for good. The ability to transfer sensations to the consciousness is acquired through experience. For a discerning experiment one should premise a thought in this direction. Much is impressed upon the consciousness through simple thinking. Also, nature should be regarded as a great guide. Does not the purple of the swelling buds recall the purple of the protective net of the aura? Thus, one can find in color and sound great analogies to the foundations of Life.

596. Pay attention to the obvious fallacy of man when through prejudice he attempts to conceal that which he has long known in his heart. An eternal conflict ensues which can react on the physical body. One cannot deny with impunity that which our being knows from all past experiences. How many eyes full of suffering are encountered on the way! Great is the torment after condemning the consciousness to darkness. Great is the despondency when the energy Fire is directed against itself. And often we see those closest to us concealing the ancient knowledge under cover of dead husks of fear. One must pity those who are sick in spirit.

597. And so, the greatest misconception lies in the fact that people prepare themselves for death instead of educating themselves for life. They have heard often enough that the very concept of death is vanquished. They have heard often enough of the need for

changing the seven sheaths. It has been sufficiently emphasized that these changes take place with the closest cooperation of Fire. This means that one should assist the fiery transmutations, since they are inevitable. Why spend ages and millenniums on that which can be accomplished far more quickly! We should prepare our consciousness for the fiery receptivity of our concentrated bodies. If something is subject to a fiery action, let this good be accomplished in the shortest possible time. Thinking about such transmutation in itself greatly helps our organism to assimilate this process into the consciousness. You already know that accepting something into the consciousness means a bodily assimilation also. In our general conceptions it is high time to become accustomed to the scope of the Fiery World. We are amazed at the difference between an idiot and a genius, but our imagination falls short in extending this divergence into infinity. Our imagination is equally uneducated in visualizing the closeness of the Fiery World, obscured solely by our body. Rarely do people see the highest spheres of the Subtle World, but those who are worthy to behold the splendor of the mountains and seas of the Subtle World, and the radiance of its flowers, can visualize the purity of the Fiery Kingdom! One can also imagine the omnipresence of the Fiery World, when even during physical existence one can project the subtle body to different places simultaneously. Thus let us become accustomed to the Fiery World as the only destiny of men.

598. The established facts of the simultaneous appearances of the subtle body in different places should do away with the ignorant prejudice that the Higher Beings cannot appear in various parts of the world at the same time. If even in the physical state one can know the divisibility of the spirit, then certainly in the fiery state, above all, there would be no limitation to one time, one place. When one succeeds, logically and intelligently, in visualizing the primary qualities of the Fiery World, one can immediately begin to assimilate its reality. What joy when Infinity ceases to be a void!

599. Insomnia was once again the reason for restraining the subtle body from excessive battle in the Subtle World. Drowsiness is often a sign of the projection of the subtle body, but the Guide must watch lest there be too great a subjection to excessive danger.

600. The Fiery World is reflected in the earthly consciousness as something contrary to all everyday concepts. Imagine a man who has slept through all sunrises; he knows only the sunset and the evening shadows. But if he is once awakened at dawn by an earthquake, he runs out of his house and stands astonished before the rising light, never hitherto seen. If a man cannot accept into his consciousness even so natural an occurrence, how can he assimilate the subtlest manifestations of Fire? People have acquainted themselves with only the most gross of the subtle and etheric energies, and the beautiful fiery signs are cast into the domain of superstition. It is terrible to observe that precisely ignorance comments upon superstition. It is difficult to imagine how repulsive is this obscuration of knowledge through dark stratagems! Chemistry and even elementary physics give an idea of the higher luminosity. But even such examples do not elevate thought. People want to dwell in evil, in other words, in ignorance. One should firmly remember that each allusion to the One Light will be the source of hostile

attacks.

601. Furthermore, let us not forget that the fiery body not only does not fear blows but they even intensify the fundamental power. The statement that blows only strengthen energy does not belittle the Fiery World. By means of simple experiments in physics one is able to demonstrate this principle. Thus, let us learn to show reverence for the Fiery World, from the simplest to the Highest.

602. Ahamkara is the high state of the fiery seed when it can already affirm itself without egoism. Thus the Fiery Gates are opened when not only is egoism burned away but a worthy evaluation of self is achieved. Only then can the spirit verily bring its sole heritage to the altar of Light. But on this long journey what happens to the enemies who wrought such torment through their discordances? When darkness takes over its own possessions, the remaining ones who are able to ascend are divided according to rays. Thus discord disappears and the feeling of enmity dissolves by itself. The spirits gather and rise to the abode of containment like waves of harmonious light. Thus is settled the question, most incomprehensible to man, about the unity of the seeds of Light in ascent to the Higher World. Enmity, so insoluble in the physical world, disintegrates by itself in the etheric, purified rays. Not only in the higher but already in the middle spheres of the Subtle World, the feeling of enmity withers because of its uselessness. One must understand these laws of the distribution of the rays. The realization of these laws alone will mitigate the malice of enmity even here. Also let us not forget that enmity throws the organism out of balance, leaving it a prey to various sicknesses and obsessions. Therefore I advise you to consider enmity from the viewpoint of prophylaxis. Why should one be sick, infect others, and be a prey to fits of madness when a single effort of spirit preserves the invulnerability of the organism?

603. It is astonishing that even recently the transmission of pictures was considered unrealizable. But now images are already transmitted over great distances; the word thunders through many spheres, even further than people imagine. The fiery worlds likewise have no impediments in transmission and communication. One should not be astonished at such fiery potencies when even the material world has already mastered the crude forms of the same possibilities. And how many achievements are knocking upon the doors of the human heart!

604. Can human language express that which is beyond earthly expression? Notwithstanding, people must think about the Fiery World. They should picture it as the most vital and most guiding; otherwise, in confused dreams, they will be unable to approach it as has been ordained. Reverence for the One Light is as natural as the idea of the One Father. People are alike in their fiery seed, but physical atavism places them at varying distances from Truth. But the higher fires stand above all divisions. Read about the most diverse visions of Fiery Beings in all countries of the world, and you will find in them the same signs and results. Verily, all distinctions between peoples fall away before the Higher World. People sense equally the breath of the Higher World. They are set equally atremor in heart and body. They understand the Voice of the Envoy of Light.

With difficulty they return to the common earthly state. Such manifestations, and the ecstasy of the spirit at contact with a Higher Being, are unforgettable to all alike. One should not forget that the most diverse peoples have beheld the Higher Beings in identical Images. Is this not a sign of the oneness of Light and of the Hierarchy of Good? Thus, one should accept the Fiery World with heart and mind. One must feel that all inspirations emanate therefrom. Honest creators and workers can bear witness that the best solutions come from without. Like a powerful dynamo, the Fiery World emits a shower of the best formulas. One should not only make use of them but also testify about them in the highest terms. Thus one can be united by the fires of the heart with the Supreme Light. This is not conceit, for Light knows no obstacles.

605. There is no salvation surer than that through devotion. One can forgive much where there is unswerving devotion. The man who is devoted in heart can be relied upon. It is cause for rejoicing when Hierarchy is upheld by devotion. At present it is especially needed. If yesterday's confusion seemed enormous, what can one say of tomorrow's? I have already prepared you for the growth of Armageddon, and you know that the black wings of darkness will not withstand the Fiery Sword. Be not astonished—the Battle increases!

606. Indeed, one must free oneself from egoism in order to transmute and affirm the radiant Ego. One may carry the transformed Ego to the altar of Light without fear of being burned. What, then, is subject to scorching if not egoism with all its appendages? Egoism, like a cancerous swelling is engendered by lack of Agni. Let us not forget that egoism attracts and fills itself with carnal lusts and begets evil. Around the bait of egoism flock the influences of family, clan, and nation. The very sediments of the physical and of the Subtle World seek to wind themselves about egoism; such a bristly ball is unsuitable for the Fiery World. But the tempered and conscious fiery Ego enters the Fiery World as a welcome guest. Thus, let us distinguish all that befits the Higher World. Let us not regard this attraction to the Higher World as an achievement. Let it be only a luminous duty. It is not fitting to consider the predestined assignment as a unique achievement. People should accustom themselves to the transmutation of the heart as a manifest path, known long ago.

607. Also, let us rejoice at such a path. Let the thought about transformation of the heart be a source of joy. Many sorrows and difficulties come from egoism. Many horrors arise from egoism. Many obstacles originate in egoism. One should cease to think about limitations. Since the fiery seed is bestowed, one should rejoice that we carry so great a pearl because of the trust of Hierarchy itself.

608. Do not falter at the sight of demons. Pity for them is sharper than a fiery sword. Through pity one can repel the most daring attack. A beast cannot withstand the look of compassion, whereas it attacks when it senses the trembling of fear. True, fear is evil, but an evil which intrinsically is insignificant because it is ignorance. You have had many occasions to convince yourself that the inventions of evil are begotten of ignorance. Thus, supply yourself with a coffer of compassion.

609. What crime is the most destructive to the monad of the criminal? Certainly treason. This crime abruptly alters the current already established, and a terrific counterblow results. A traitor cannot live long in the world of matter, and when he crosses into the Subtle World, being entirely without life-giving energy he is sucked into chaos and is doomed to disintegration. Treason is never impulsive. It is always premeditated, and thus its fate is aggravated. It must be understood that the return to chaos is, first of all, inexpressibly painful. In addition, the feeling of the primary seed remains, and facing the futility of hoping for a speedy transformation demands indescribable courage. But the traitor is devoid of courage. He is above all filled with conceit. Thus, people should be warned that even from a physical standpoint treason is intolerable. The traitor not only condemns himself but infects vast strata around him, generating storms of fire. One should not think that an unnatural human action will not react on the surroundings. It reacts first of all on children under seven, before the spirit has taken possession of the entire organism. During this early period the fiery tempests are especially dangerous; they impose a special nervousness upon the heart action of those who already carry the weight of heavy atavism. Thus the traitor not only betrays an individual, but at the same time outrages a whole generation and even affects the well-being of an entire country. Let each one who has pondered upon the Fiery World beware of treason even in thought. No treason is small—it is great in evil and is hostile to the Universe. Such evil is in itself a barrier to ascent.

610. It is instructive to observe from the scientific point of view the nature of the atmosphere surrounding an entity from Subtle or Fiery World, when it is condensed for a manifestation in the physical world. One may recall the draughts which precede manifestations; in one case one can sense a coolness as of mountains, even accompanied by fragrances, whereas in another case one can sense piercing cold and an unpleasant odor. In this way the strata of the worlds can be distinguished. But one might also discern various chemical compounds in the condensed atmosphere. Is this not a manifestation of the higher realities? Thus, spiritually and physically, it is possible to apprehend the magnitude of the Invisible Worlds. One must not only become accustomed to this beautiful reality, but must also adjust one's actions commensurately with the grandeur of Cosmos.

611. One may expect supernal manifestations in the life of the planet. Unprecedented is the time when events are poured cosmically into the Chalice of the Archangel!

612. If the Sublime Beings testify that they have not faced the supreme Origin of Origins, this should not be construed as a form of negation. On the contrary, this testimony of the sacred infinitude of the Supreme World only proves how unencompassable is the concept of Sublime Light. He is right who knows the path toward Light, but only the ignorant, in conceit, will presume that the brain can evaluate the Sublime. One must learn to comprehend the oneness of the path of ascent. In the radiance of the microcosm one can envision the parallel with the Infinite. One must learn to value each drop of dew reflecting the myriads of worlds. By way of experiment, one may reject all

negations. A manifestation of Hierarchy should be accepted exultantly. The directed consciousness can lead the spirit's eye to the string of pearls which loses itself in Infinity. One can understand the reverence for the concepts of concordance and co-measurement. One can raise the spirit toward Light and fly over masses of darkness. Does one not fly in dreams, and are not such flights inherent from childhood? The spirit remembers these qualities of other worlds. No earthly obstacles can deprive the human heart of the concept of flight, and the very same heart will teach reverence for the Origin of Origins.

613. Thought creates; the extent of thought in space is unencompassable. Thus, many experiments serve only partially to broaden the understanding of the power of thought. People are astonished at the inexplicable character of clairvoyance pertaining to the future, seldom realizing that the fire of thought kindles and constructs an image of the future. Thoughts of various times and content construct subtle worlds which are accessible to clairvoyance. Among many causes of evolution, thought-creativity has a primary significance. Therefore I so often repeat about the quality of thought.

614. Earthly events are much spoken about in the Subtle World, yet there is much which cannot be understood there. One must have compassion for such lack of understanding, just as on Earth. Precisely, as on Earth, so also in Heaven, one should not aggravate a situation by irritation. One should follow the Hierarch in full trust, just as the Hierarch follows his own Hierarch. This path of devotion should be loved. One must cleave to it whole-heartedly, so that any other mode of thought becomes impossible. Verily, by such devotion are worlds built. One may read about most beautiful examples of devotion, and thus will be narrated a story about heroes. One should even learn to live like the heroes. One should love the Fiery Sphere.

615. Special complexities arise due to the varying conditions of time in different worlds. True, one can see the very remote future, whereas an earthly date is deflected and appears quite different where no time exists. Moreover, our conventional days and nights assume differing aspects even upon other existing planets. But the Subtle World and the Fiery World even more are completely devoid of these conditions. This means that astrological signs may serve there, but even they are defined by different methods, because the chemism of the luminaries is refracted differently when Agni triumphs. But for us here it is difficult to imagine the conditions in higher worlds. The astral light is definitely affirmed according to the strata of the atmosphere; certain strata of the Subtle World dwell in twilight, because the light of their dwellers is faint. Few understand how the dwellers themselves can be like beacons of light. But precisely purified Agni serves as a beacon of light for all. Thus, thought about Materia Lucida serves as a beacon for achievement. Many ask themselves, "Will I shine?" Again, let us not forget that egoism is like a dark cobblestone upon the heart, but the pure Ego is like a radiant Adamant!

616. Thought-creativity cannot be definitely discerned on the earthly plane; herein lies its difference from the Fiery World. The Higher Beings perceive the effect of their thoughts immediately, whereas here we can know only their direction, and the ultimate

result is disclosed only after a certain lapse of time. Thus, one can gradually form an idea of the differences between manifestations in various worlds. Likewise, one can gradually approach fiery consciousness, eradicating the barriers between worlds. One can imagine the state when death will be no more, and the transition will be a usual attainment. It is impossible to understand how such separation between worlds came about, since it is not necessary for evolution, unless people have created a prideful concept of Earth. It can be discovered that in remote antiquity there was greater understanding of the spherical form of the planet than after the post-glacial period. True, many ancient traditions have been confused, and only now people begin correctly to extend their estimate of the continuity of the life of our Earth. It is amazing how apparently learned people discuss the greatness of God, yet at the same time seek to disparage his creations. If scientists two hundred years ago had dared to hint at the great antiquity of the planet, or to suggest other inhabited worlds, their contemporaries would probably have resorted to the well-tried remedy of the stake. And one may be equally sure that even now some moderate theory, though based on experiments, will be assailed as a fraud. Thus, people regard the destiny of this planet as the alpha and omega of the entire Universe. Much persuasion will be required to remind humanity that in all the promulgated Teachings the Era of Fire was foretold.

617. It is almost impossible to convey an idea of the imminence of the fiery invasion. There are numerous signs of it but people refuse to think of summer in winter. No one understands that the obduracy of nations cannot be settled by the methods of the past century. The Teaching about the most subtle physical processes presupposes everywhere something not susceptible to definition. One must accept this “something” also in the processes of national structures. The study of ethnography is greatly needed for the realization of the deplorable state of the planet. A concept of the world which embraces the Invisible World will change the psychology of the people. But this is as yet remote! Even in the circles devoted to psychic research the results of the experiments are not carried into life. After their experiments the people remain as before. However, nothing should deter one from sharing his knowledge and encouraging the growth of consciousness. Therein lies love for one’s fellow men.

618. Everywhere it is indicated that suffering is the best purifier and means of shortening the Path. This is undoubtedly true under the existing conditions on Earth. But could there have been Creation with an unalterable condition of suffering? No. Indeed, the Great Creativeness does not foresee a need for suffering. With terrific zeal people drive themselves into the circle of suffering. For millenniums people have tried to become mere bipeds. They try to weigh down the atmosphere of Earth with malice. Verily, every physician will bear witness that without evil there would be no suffering. Let us designate the ability to avoid suffering as a step toward Good. Truly, the passage of the Good through the furnace of Fire eliminates the sense of suffering. Thus, fiery transfiguration even on Earth lifts one beyond suffering. One should not evade suffering, for without suffering earthly achievement does not exist. But let each one ready for achievement kindle the fires of his heart. They will be the indicators of the Path, and a shield not fashioned by human hands. Someone has asked, “How does the Lord discern those

who approach him?" The answer is, "By the fires of their hearts." If we are astonished by the power of Fire that even here envelops us and saturates our garments, then we can understand how supernal is the glow of the fires of the heart along the Chain of Hierarchy!

619. People erroneously believe that poison gases destroy only earthly life; there is a far greater danger in the death-inflicting gas fumes—they vitiate the strata of the atmosphere, in other words, disrupt the chemism of the luminaries. The gases not only endanger life but they can throw the planet out of equilibrium. Assuredly, if even the gas from dung fires is very harmful for the intellect, what of the exhausts from factories, and, above all, what of war gases? This last invention is the crown of human hatred. A healthy generation cannot be born if evil is set in the foundation of life.

620. Furthermore, it is the greatest infamy that humanity even now practices witchcraft, precisely the blackest sorcery bent upon evil. Such conscious collaboration with the dark forces is no less horrible than poison gases. It is incredible that men who consider themselves to be in the religion of Good perpetrate the most dreadful sorcery. I would not mention this black peril if it had not reached such terrific proportions at present. The most intolerable rituals have been reinstituted in order to harm people. In their ignorance the crowds have been inveigled into mass magic. It is impermissible to allow such disintegration of the planet! It is impermissible to allow the dark forces to succeed in annihilating all evolution. Sorcery is not permissible, being a pressure on space contrary to nature. Everywhere, stress the danger of sorcery.

621. It is a natural desire to want to know how the transitions into different spheres are accomplished. It is not difficult to understand that purified Agni is the decisive factor. If we gradually fill a balloon with combustible gas, it will begin to rise proportionately. If the balloon cannot retain the gas it will descend. This is a crude example of the principle governing transition into the various spheres of the Subtle World. The subtle entity can ascend by itself if its fiery seed is appropriately filled. Fire—the transmuter—helps to assimilate the new and higher conditions. Agni facilitates the understanding of the language of each sphere, because the intercourse of beings becomes more refined as the ascent is made. Of course, the high Guidance does not forsake the striving ones, but for assimilation of Guidance devotion is needed. Thus, a being can ascend the ladder—there is no other symbol which can more accurately define the ascent of the spirit. If a being is detained on one step, the cause is apparent in the aura. So many travelers quite unexpectedly find themselves a few steps lower! The usual reason for such retrogression is some earthly remembrance which engenders cravings. The Guide considers a store of patience indispensable to protect those who stumble. But one should not draw too frequently upon this precious energy. The being who can discover the cause by himself will actually ascend more quickly. Truly, ascent is accompanied by the joy of new companions, and finally the earthly asp of envy falls away, and thought-creativity is no longer impeded by the currents of malice. But one should prepare even now for mobility of consciousness. A torpid consciousness obstructs the striving of Agni. Thus, let us envision perfectly clearly the ladder of ascent.

622. One should in no way violate the free will of people. The Teaching of Light transforms life when the spirit voluntarily recognizes the necessity of ascent. Therefore, do not burden others with admonitions. People will improve and attain by themselves. In the history of mankind one can see how the spirit of people finds its way toward Light. By its light each spirit finds the path in its own way. Many are unwilling to accept everything proffered, seeking by themselves some secret approach to Truth. One must exercise the greatest care with such independent aspirants; not everyone likes the principle of a chorus. Observation will prompt the most appropriate measures. However, one must calmly accept human peculiarities. Even grains of sand differ from one another. But who should revere individuality if not the servants of Light! Thus, one should establish nothing by force. It is said, "Though today a man may not search for Light, tomorrow he may weep for it."

623. I commend your lack of surprise at learning that a shot did not affect the hypnotized woman. It is another evidence that psychic energy dominates physical laws. One should observe numerous examples in all of life. Besides cases where an outside command is involved, we often make use of our own psychic energy and with its help avert the most powerful hostile arrows. It should be remembered that the link with Hierarchy is stronger than armor. By what means did many warriors and leaders escape direct danger? Precisely through the link with the Highest Ones. The manifestation of such a bond demands the constant retention of the Image of the Lord in one's heart. One can traverse the most impassable abysses if the link with the Lord is strong. But if this link is temporary, the protection may be interrupted. Thus, one should observe the proofs in life. They provide many remarkable examples of the power of psychic energy and of the presence of the Forces of Light.

624. Even among contemporary forms numerous animal-like men can be found. Such monstrosities are usually ascribed to a fright or shock experienced by the mother. But, notwithstanding many explanations, the principal cause is usually lost sight of. It may be understood that in the Subtle World certain entities are subject to fits of carnal desire. During these obscurations they sink to the level of the animal kingdom. Moreover, Agni declines to such an extent that the animal principles take possession of the fallen ones. Of course, with time, they can again ascend, but the animal contact is so powerful that it may be transformed at reincarnation into animal form. Sometimes heredity contributes to such animal-like rebirths, for base spirits prefer corresponding forms for themselves. And sometimes it is neither atavism nor heredity, but a deplorable plunge into the animal world, which imprints the seal of madness. Again it is instructive to note how the decrease of Agni permits the manifestation of animal propensities.

Agni, the savior, leads to beautiful worlds, but one must cherish it and not forget its existence. Many spirits, while not lowering themselves to an animal state, disgracefully stamp about on one spot and even fear Agni. During their earthly journeyings these timid ones feared everything existing, and Fire was to them the most terrifying concept. They forgot the Light, which could draw them to the World of Beauty, and fear is a poor

counselor.

625. A saturated solution forms crystals; various conditions pass before us similarly. So does the saturation of thought produce action. From thought is born a physical effect. So does the saturation of karma finally produce physical consequences. Many timid ones try to put off karmic consequences, but a fiery spirit wisely hastens it by all means. He understands that the ends of a torn fabric can but hinder the ascent. Ugly confusion should not disturb the hastening one. He recognizes within his heart that the inevitable must come to pass, and he only rejoices that everything can be passed through—the strength of Agni is in him.

626. Giving is a fundamental principle of the fiery divinity of the spirit. The analogy with fire is striking in all stages of development. From the crudest forms of life up to the highest, giving is manifest. One should not protest if a savage, not cognizant of the value of spiritual gifts, offers his deity his household treasures. By such circuitous paths, humanity attains the highest giving. Beings of lofty degree understand giving as a joyful duty. One should strive for this degree of fieriness, for then we enter into balance with the Fiery Principle, and giving becomes receiving. Then, already devoid of selfhood, one's being accepts the highest gifts. And in such accelerated exchange an inflow of energy takes place. This constant regeneration renews the consciousness and spares one the breaks in consciousness during the transition into the Subtle World. Thus one can remember the exchange of substances in both the lowest and the highest. The unceasing interchange erases the boundaries between the lowest and highest, in other words, it raises the general level. Such work will benefit one's near ones, because it draws them into the orbit of striving of consciousness. Reveal understanding of the interchange of substances.

627. Sometimes you hear seeming wails and the din of voices. In fact, these are echoes from the strata of the Subtle World. These reach us either through our inner centers or as a result of tension of currents. With Us, perceptions of the Subtle World are transformed into voices, seemingly physical, but you know that the Subtle World has no physical sounds as we know them. Thus, energies are transmuted according to the different strata. The reverberation of vibrations around the Earth is heavy, but in their refined state they become just a certain aspect of electricity that is invisible to earthly eyes. So, also, a subtle vibration is inaudible in its highest tension. One can observe instructive changes in different worlds, but the principle of fiery manifestation remains inviolable throughout.

628. The loss of religion has shaken the movement forward. Without God there is no path. Call Him what one will, the highest Hierarchic Principle must be observed, otherwise there is nothing to adhere to. Thus, one must understand how the upward aspiration of people's wills surrounds the planet like a protective net.

629. In primitive beliefs the worship of the Deity was based on fear. But fear evokes terror and inevitable indignation. Human nature inherently preserves the consciousness

that the great Origin of Origins has nothing in common with terror. He who feels love for God can utter his Name in his own language. Only with such an all-pervading concept can one express worthy veneration. Nothing on Earth can so kindle the fire of the heart as does love. No existing glory is comparable to love. People are not ashamed to reveal anger and irritation in their basest forms, but the sacred concept of love is accompanied by confusion and even derision. A man who dares to display loving devotion is already regarded as somewhat dubious; from this confusion of fundamental concepts issues the world chaos. The human heart cannot flourish without striving toward the Origin of Origins—inexpressible in words, but cognized through the fire of the heart. Thus, amidst violated world foundations, let us kindle the fires of the heart and of love for the Supreme. Let us realize that even science, by its relativity, keeps open the path to Infinity. Amidst the grandeur of the worlds, can one dwell in malice, in murder, in treason? Only darkness can harbor all insidious crimes! No law justifies ill will. Ill will is terrible, for it leads into darkness. But by what earthly means alone can one prevail against darkness? Verily, the fire of love.

630. They will ask, “How can we best serve on Earth to effect the utmost benefit at present?” One must restore the health of Earth. By innumerable ways, one must carry out the world task of regeneration. One must bear in mind that people have destroyed the resources of Earth without mercy. They are ready to poison the earth and the air. They have laid waste the forests, these storehouses of prana. They have decimated animal life, forgetting that animal energy nourishes the earth. They believe that untried chemical compounds can take the place of prana and earthly emanations. They plunder the natural resources, unmindful that the balance must be maintained. They do not ponder over the cause of the catastrophe of Atlantis. They do not consider the fact that chemical ingredients must be tested over the course of a century, for a single generation cannot determine the symptoms of evolution or involution. People like to calculate races and sub-races, but the very simple idea of calculating the plundering of the planet never occurs to them. They think that by some act of mercy the weather will clear, and people will become prosperous! But the problem of restoring health does not enter their thoughts. Hence, let us love all creation!

631. The decline of the earthly garden is dangerous. No one thinks about the importance of the health of the planet. One thought about it—a single thought—would in itself produce a spatial impulse. One can grow to love the Origin of Origins and all the creations of the grandeur of thought.

632. In the acquisition of qualities one cannot keep to one system or one order of sequence. Whoever feels at heart the need of acquiring patience, let him set himself this task. Whoever strives to develop courage, let him gather this experience. One cannot forbid him who wishes to think of compassion or express himself in cooperation. Still worse are conventional coercive methods which force the disciple to strive for the quality farthest from him, which cannot yet be assimilated. With all the discipline of the Greek schools of philosophy, imposition on a pupil's free will was forbidden. For example, all abusive words were forbidden by mutual agreement, without coercion, otherwise a man

could send mentally still worse abuse. One should definitely indicate to the beginners the need for improving their qualities, but in the sequence of predilection. The fires of the heart kindle the centers according to the individuality. Thus, one should appreciate these fiery guideposts. It must be understood why We so insist upon a natural transformation of life. It is because otherwise the effects of deviation from the very nature of striving will result in a violation of all foundations.

633. Ancient alliances were sealed by leaping through fire. In oaths the hand was held over fire. As a consecration one walked through fire. Such testimonies to fire have occurred through all ages. This must be taken as a recognition of the fiery element of purification. Even in thinking, one should form the habit of straining thought, so to speak, through the fire of the heart. This advice must be applied in action. One can feel in this action a moment of bliss, as it were, evoking the warmth of the heart. The feeling in the heart of warmth or heaviness or tremor will confirm the participation of the heart's energy. One should not consider these indications as merely preliminary to the Fiery World. Intensity of many of the aforementioned qualities will be needed for the Fiery World itself.

634. Self-control is a very complex quality. It comprises courage, patience, and compassion. But courage must not become anger, compassion should not border on hysteria, and patience must not be hypocrisy. Thus, self-control is complicated, but it is imperatively needed upon entering the higher worlds. One should develop this synthesized quality with the utmost care. In schools the students should be confronted with the most unexpected circumstances. The teacher should observe the degree to which impressions are consciously assimilated. This is not the austere Spartan schooling of physical endurance and resourcefulness, it is drawing upon the heart energy in order to apprehend things with dignity. Not many persons remember self-control. As soon as they pass beyond the borders of the usual they begin to display a series of strange movements, to utter needless words, and, in general, to assume an affected pose of spirit and body. It can be imagined how such people lose their composure when crossing the great boundaries! It must be remembered that in approaching Light one must carry one's own lamp unspilled. Such guiding perfection must be acquired in the physical state. Therefore experienced people ask for tests; otherwise upon what can they affirm their strength? Let each earthly action lead to the higher path. Let each thought be such that it may be repeated before the Fiery World.

635. One more difficult achievement—it is not easy to gain respect for earthly creativeness, yet liberate oneself from the sense of possession. He who feels the grandeur of Infinity will certainly understand the entire incommensurability of illusory possession on so transitory a place as Earth. He who understands the magnitude of the creativeness of thought will value the Sublime in all earthly creativeness. Hence, let us perceive the one great Path and give over the fruit of our labor to those who come after us. Thus we will preserve the value of labor, not for ourselves, but for those who follow and continue this bond of perfectment. Also, this point of view regarding possession must be affirmed in one's heart here upon Earth, otherwise we shall carry into the

Subtle World a most burdensome feeling of earthly possessions. Let people combine the concept of inner perfectibility with the acceptance of beauty in earthly things. Beauty for many, is this not a salutary fire for the wayfarers? Thus the refining of one's self for others will be a worthy decision.

636. The times are very complex. Hate among men has reached extraordinary proportions. One can no longer speak of the erstwhile rivalry of ancient clans. This was child's play compared to present day hatreds. Therefore, let us manifest the self-control of which I spoke.

637. He who dares the stream chooses firm stones. He understands to whom and when he may entrust the Teaching. The Bird of Life, the radiant Swan, also reveals straight-knowledge as to where lies the boundary of usefulness. The determination of this boundary cannot be expressed in human language. It can be unalterably sensed, but cannot be calculated by physical measurements. Thus a great test for each treason is created. Another great test lies in the acceptance of homelessness. There may be much mockery over the great sense of homelessness. To the earthly mind the concept of a home is an absolute necessity. If anyone dared to speak about the House of Light he would be taken for a lunatic. Therefore a change of earthly dwelling places is a useful expansion of the concept. Another great test is that of hearing every thought. The pitiable concept of earthly secrecy leads people into many errors. The feeling of pride and egoism rebels against the absence of secrecy, but co-workers of the Hierarchy of Light already understand this degree of cooperation. "I am ready," he says, and hastens to open his heart. The successful mastery of all trials lies within our hearts and consists in our love for the Lord. If we are filled with love, can obstacles exist? Earthly love itself creates miracles. Does not the fiery love for Hierarchy multiply our forces? These forces will help to transform homelessness into a beautiful Home, vast and unlimited! One cannot think of beautiful expanses in the midst of a fog of contentment. It is said that hunger obstructs the path to God, but we will also add that contentment is like murky waters. He who understands the difference between hunger and contentment will enter the current. But he who touches the Light will be transformed into a Bird of Life. So long as the Bird of Life remains a poetic abstraction, that spirit is still unready.

638. It is said, "Do not enter Fire in inflammable garments, but bring a fiery joy." In this indication lies the entire prerequisite for communion with the Fiery World. Verily, even the garments of the Subtle World are not always suitable for the Fiery World. So, too, the joy of ascent must transcend any earthly joy. It must shine, and by its Light be a beacon to the many. Who, then, can deride joy and Light? The mole does not know the attraction of light; and only an evil spirit does not understand what joy is! When you rejoice at flowers, when you seek in thought to penetrate into their wondrous structure, into the creation of a small seed, when you value the fresh fragrance, you already have contacted the Subtle World. Even in the flowers of Earth, in the plumage of birds, and in the wonders of the heavens, one can find that very joy which prepares one for the gates of the Fiery World. Chiefly, one must not be dead to beauty. Where can one find a better setting than beauty for devotion, for aspiration, for indefatigability? Amidst earthly

conditions one must learn to find that which is applicable to all worlds. There will be no time for deliberation at the moment of crossing into the Subtle World; the illumination by joy can and must be instantaneous. Thus, consciousness is actually preserved by joy. But one must not lose even an hour here on Earth in learning to rejoice at each flower.

639. Let the days of great heroic deeds live in your memory. Like spring flowers they can regenerate your consciousness. The labor of achievements was hard because of their exclusion from the consciousness of the masses. It usually happens that a Great Spiritual Toiler does not know his true co-workers; only rarely can he send them his greetings from afar. Therefore you do well in your writings to point out about sending greetings over far distances. Thus is expressed friendliness and the kinship of souls.

640. One may wonder at times why and how people can meet again after many incarnations. There are many reasons for this, but the principal one is the Cosmic Magnet. One may notice that people are attracted precisely through a sense of karma; nothing can hold back the debtor. But earthly concepts make it difficult to coordinate Infinity with the manifestation of karma. How great must be the attraction in order to hold such divergent energies in conformity! Moreover, one side will always try to escape, but the law will lead it to the immutable realization of inevitability. In this one can observe a psychic attraction that only proves the oneness of the basic law. People also find it difficult to accept the fact that incarnations vary according to psychic principles and not according to earthly distinctions. Not many will understand that a king may find himself a laborer, and a shoemaker may become a senator. But the concept of Agni solves the riddle of change. The change of existence is assigned according to Agni. The fiery energy conveys to us the superterrestrial actions. We do not value earthly revolts in the form of murders—enlightenment alone is the real victory of Agni.

641. Economy of forces distinguishes him who has entered the current. No senseless dissipation is possible where the value of energy is appreciated. If we have a precious remedy that cannot be replenished, should we destroy it senselessly? One must accept Agni as verily the most precious substance. One must realize the difficulty of developing this energy, and that it is impossible to compensate for the excessive expenditure of it. One must simply guard this Divine Fire with especial care. He who can admit dark whisperers does not safeguard Agni. Even in moments of especial consternation one must preserve self-control, of which We have already spoken. Much has been said, but one should apply it in action. No one desires that time should be spent in idleness, but sleep and the waking state are both parts of the same activity. Thus, in this connection also, one should not judge by earthly measures alone. Let people become accustomed without delay to thought about the two worlds. Thought—one and ever-existing—must not be confined to the earthly plane alone.

642. The seed of the spirit is in need, as it were, of strengthening blows. Deathlike contentment and senseless dissipation of life are actions contrary to nature. People cannot comprehend the salutary character of blows that push one forward like explosions of a motor. The explosions of energy move humanity. One must cognize the

degree to which Agni begins to act precisely during the manifestation of energy. One can observe many examples in nature, but people prefer to exempt themselves from the law of unity. It is true that without an understanding of the future the blows, as motive forces, are incomprehensible. They can give rise to complaints and despondency. Therefore it is so necessary to adopt the fundamentals of self-perfection for the great future. Striving toward the future will already be an evidence of Agni. Do not think it superfluous that Agni and the future are again spoken about. The infant must be reconciled to its first pain. The propensity to complain exposes a lack of understanding of life's purpose. During the propelling blows it is especially difficult to understand their true significance. But the inception of heroic achievement in itself denotes the acceptance of the propelling blows. Let us not forget the formula of propelling blows.

643. Verily, one must have discrimination to ascertain true significances. Many are the illusions and phantoms that obscure an evaluation of the real advance of the spirit. Many appearances of the dark forces attempt to seduce or terrorize one. Such attacks are especially preponderant in the vicinity of obsessed or mentally diseased persons, who are like open gates, not only attracting entities to themselves but creating a kind of channel for all surrounding people. The border lines of psychic illnesses are quite imperceptible, therefore I advise great caution. I consider it useless to expend one's strength in experiments with obsession when one's own ill health disturbs the equilibrium. Whisperers can attach themselves to the ear that is ailing. And only a firm consciousness can shake off these vipers without delay. You already know that no sickness should be neglected. One must immediately inoculate oneself with vigor and not forget about Agni.

644. Bliss, Nirvana, Divine Nearness and all analogous terms for the higher state are usually understood in an earthly sense. Thus, Bliss is always understood as an ecstatic oblivion and the rapture of some kind of indolent rest; but oblivion may be understood only as the erasure of all earthly means and examples. Truly, why such limited earthly ways, when one can already act through the higher energies? Is it possible to identify Divine Nearness with indolence and immersion in oblivion? Such a correlation is contrary to the very meaning of approach to the Highest Principle. This conjoining with the Highest, this transformation through the higher energies, primarily impels one to an increased tension of all forces. Even in extreme tension a man must not lose hold of himself. But amidst the contacts with fiery radiances, the seed of the spirit will be kindled the more, and its striving toward thought-creativity, unrestrainable. One may wonder why people try to limit and disparage the significance of the Fiery World. They wish to clothe it in earthly limitations and also stipulate that the inhabitants of other worlds must exist in earthly bodies and dwell in earthly conditions. Only an undeveloped imagination can limit the Universe to such a degree. Therefore I so greatly emphasize the development of imagination as the basis of striving toward the higher worlds.

645. How can man create mentally when he is even unable to imagine a desirable environment for himself? How can he think of the refinement of forms when he never pictures them in thought, thus trying to make his surroundings worthy of the Higher

Beings? The essence is not in luxury but in conformity. Only the evidence of conformity can uplift the spiritual consciousness. The ancients turned to the law of proportion, seeking the solution in numbers, but the fiery consciousness is beyond numbers and creates through immutability. Nothing is disparaged in this immutability, which in itself reflects the fiery law on the earthly paths. Thus can one gradually perceive the Higher Law.

646. Churning is a symbol of cosmogony. He who has accepted so simple a process as the symbol of a great action, has verily understood the correlation between microcosm and Macrocosm. On the physical plane spiral rotation is the basis of the accumulation of substance, and thought also acts in an identical way. From the Summits down to chaos, Space is intensified by the spirals of consciousness. Thought spirally transforms itself into substance, permeating all Cosmos. One must understand and accept the transformation of thought into substance. This welding preserves the supply of substance, for thought is inexhaustible. On Earth much benefit may be reaped from the realization of the substantiality of thought. People are especially fearful of overtiring the brain, but this is absurd because thought cannot cause excessive fatigue. Mental disease is caused by numerous other excesses. Smoking, drinking, sexual overindulgence, lack of sleep, overeating, irritation, a wearying depression, envy, treason, and many horrors of darkness cause the overstrain which is ascribed to mental labors. As a prophylactic force, thought not only does not occasion fatigue but contributes to the interchange of higher substances. To blame thought for overfatigue is equivalent to expulsion of Agni from the heart. Both conductors connect humanity with the higher worlds; one must value these threads without which one can sink into chaos. In the West, religion signifies the link with God, with the Highest Principle; this means that every tie must be cherished, and the most important intercourse will be through the fiery thought process. Therefore, one must free oneself from the fear that thought can cause fatigue. But if you notice fatigue during the process of thinking, seek other causes; usually they are nearby. Perhaps the cause is not in you. Perhaps poisoned air has entered through the window or the firewood is not pure. Petty causes often produce grave consequences, and it is especially deplorable that a light-bearing thought should be regarded as the source of fatigue. Thought is health, renewal, interchange of substance—thus let us understand the salutary quality of thought.

647. When I say, “Burden Me more,” I do not deviate from the aforementioned economy of forces. It should be known that burdening develops the resistance of the seed of the spirit. One cannot reject the law of gravity. Thus should one understand the value of burdening. Any seaman can tell you about the need of ballast for a ship. No sailor would even consider putting to sea on a ship without cargo. Equally useful is a load amidst earthly tempests. Do not fear burdening, it will only reveal the fire of the heart. Thus should one think upon each action. And thus should one end each advice.

648. The “fiery embrace” signifies the formation of a planet when a complex of chemical aggregates sends forth its cooperation toward the embrace of Fire. Should not man, as a microcosm, strive toward the “fiery embrace?” Through a fiery embrace man is drawn

toward the highest concepts. He begins to seek fiery substance in all his surroundings. Thus he surrounds himself with fiery consonances, recognizing in the most varied objects a principle close to him. To observe the objects surrounding a man with opened centers is to perceive fiery harmony. One must pay attention to the habits of fiery people; with all their broad outlook, they are sensitive to their surroundings. They sense to the point of pain much that remains unnoticed by others. Not without reason is it said that it is difficult for fire during a whirlwind. It is precisely the earthly vortex which strains the centers. But this essentially does no harm; on the contrary, it creates a useful tension. A fiery man feels deeply the evanescence of earthly existence, and with all his being knows about the higher path. Nothing can divert the fiery man from his goal. Neither by day nor by night does he forget his predestined path. He is indifferent as to where his ascent will be accomplished. The condition of his body has lost importance for the striving spirit. Let us not understand this as referring specifically to the lives of saints, but let us regard the fact of such achievement as possible in life. Many signs are bestowed on humanity, only let us not forget them. Each of you remembers these landmarks which are scattered throughout different years of life. When the Tablets are revealed, one must just read them and courageously walk on toward the Light.

649. You already understand why it is better to tell too little than too much. You have many examples of how the unprepared consciousness can distort instruction. It can be shown how the simplest indication is deflected when it is given to an unprepared consciousness. So many earthly considerations are brought in, in order to apply non-earthly measures to Earth! Not only perfect strangers but even those already familiar with the Teaching can be warped by lack of understanding, therefore I am so concerned that instruction be given according to place and to consciousness. Sometimes, too, one must read between the lines, especially when some who are obviously friends still do not comprehend what is pointed out. People accept with great difficulty instruction outside their usual standard. There are many examples of people limiting themselves. For instance—a woman has lost husband and children; they are nearby, but she will mourn her loss, and will not bestir herself to search for them. Thus it happens not only on Earth but also in the Subtle World. One must develop cooperation and persistence here and also there.

650. In all Teachings the dark forces are represented as shooting their fiery arrows at the Illumined One. This battle is depicted in beautiful symbols. No less beautifully is it indicated that the malevolent arrows do not reach their target but form a protective net. Let us not regard this heedlessly; this symbol is entirely realistic, even from the viewpoint of modern science. The malevolent flame encounters the great fire of the heart and becomes subservient, only augmenting the Agni of the Great Spirit. Thus, the heart which manifests all its power is invincible. In case of retreat, search nearby. Has the heart maintained all its force? Has not some transitory earthly circumstance interfered? Has not self-pity arisen? Did not a quiver of fear overcast the heart? And did not doubt allow clouds to set in? Verily, where the Agni of the heart is not overcast, there can be no defeat. Often it seems to a man that he has reached his limit, but he is deceived by faulty vision, and a large expanse still lies before him, precisely where

victory may come. Prematurity leads to misfortune.

651. How many unalterable truths have been rejected! They say eternal life does not exist. Yet it exists. They say the Subtle World does not exist. Yet it exists. They say no intercourse between the worlds exists. Yet it exists. They say no Higher Guidance exists. Yet it exists. Thus dark deniers would screen the light from the heart. But no lock exists which can debar the heart from achievement. One should not only discuss and read, one should also sense the warmth of the heart. This warmth of the heart can be measured; this means it is accessible to simple apparatuses. Agni will point the way to that land where the victory of the heart is preordained. The Fiery World summons to victory.

652. Self-perfectment is the most difficult achievement. People inject into this process so many inconsistencies that the manifestation of true self-perfectment is obscured. Self-perfectment is simplified primarily when Hierarchy is accepted. Everyone should realize that the perfecting of the consciousness in itself contains all other aspects of improvement, but one cannot accept the mechanical betterment of the details of daily life as perfectment. One may be able to forge the most deadly blade or discover the most fatal poison, but it is impossible to consider such intellectual craftiness as worthy improvement. Nevertheless, to understand the ideas of the higher worlds, it is necessary to determine what self-perfectment is. We can come to a decision as to what beautiful achievements are when we ourselves realize for what they must be accomplished. There will be not even a thought about achievement if we have no conception of the desirability of improvement of life. Affirmation of the physical world alone cannot advance the true development of consciousness. Take the history of humanity. Observe how brief were the periods of materialism; they invariably ended in bloody convulsions. Indeed, the trend of thought became rebellious, and the correct path having been lost, crimes multiplied. Self-perfectment is possible only through refinement of consciousness by its seeking to surround itself with worthy manifestations. Thus can consciousness protect us from small and shameful thoughts. Consciousness leads to the Fiery World.

653. Indignation is indeed justified when people wish to crown their city with a monstrous tower and build a tavern on top of it. Not accidentally have we already referred to this symbol. Ask anyone with what he would like to adorn himself, and you will discover his level of consciousness. It is not only illiterate persons but often the most sensible who are not averse to adorning themselves with primitive and crude objects. At times one marvels at a flash of sensitiveness in so-called savages, and one may stand aghast at the absurd displays of so-called civilized leaders. Consider where there is more of the fire of the heart, and where it is easier to awaken the consciousness.

654. Let us recall an ancient Chinese tale about the Elusive Decrees. A man passed by the dwelling of eight Blessed Ones and noticed that they were strangely occupied. One of them was rushing about attempting to jump upward. When the passer-by asked the reason for such exercise, he answered, "I am catching the Elusive Decrees." Another Blessed One held his hands over the fire and referred to the same Elusive Decrees. A

third stood in an icy stream and spoke of the same Elusive Decrees. Thus eight Blessed Ones strained their forces in striving to the higher Decrees. The passer-by thought to himself, "If even those who have already attained beatitude must strive so vigorously to cognize and catch the Decrees, then how much greater tension must I exert lest the Higher Will escape me!" In this story one can perceive several useful concepts. First, the state of greatest tension can indeed assist transcendental receptivity. Second, having already attained initiation does not necessarily relieve one from the danger of failing to fulfill the higher Ordainments. Third, one must welcome all forms of tension, in order to enter into accord with the Higher World. How often the Elusive Decrees flash through space and return again to the treasury of the unapprehended! It is surprising how great a breach of convention it is even to speak about Elusive Decrees. Some smirk in ignorance, some reprove in pride, some take offense in cruelty. Thus each one in his own way ignores the Decrees—subtle decrees, vanishing into the ether. Thus, an old Chinese tale can remind us of the attention due the Elusive Decrees.

655. The Fiery Decrees must not only attain their destination, they must not remain aquiver like the wings of a frightened bird. One may ask how a Decree can be compared with quivering wings when the Decree is a fiery arrow? Truly, the Decree can be likened to an arrow, and it will reach its destination, but such a destined heart must be constantly aflame!

In other cases the Decree may be compared with the wings of a frightened bird. Moreover, one must always take into consideration the physical state of both men and nature. During a thunderstorm the fiery arrow may increase the tension to a perilous degree. True, electrophorous manifestations are mutually reinforced, but during these manifestations one should not transgress the safety line of tension in earthly actions. It is wise to observe the physical state of your companion. Unfortunately, a speaker too often listens only to himself and pays no attention to his listeners. Only a fiery consciousness focuses its entire attention to meet the characteristics of the listeners. Such attention in itself partakes of magnanimity.

656. When I speak of tension it must not be interpreted as fanaticism. On the contrary, the tension that links one with Hierarchy may be precisely a spiritual departure from customary conditions. Though formerly people fell into bodily fanaticism, this does not mean that in a more spiritually advanced time the same primitive methods need be used. If formerly it was necessary to threaten people with the torments of hell in order to curtail their partaking of bloody food, nowadays the vegetable diet enters life quite naturally. So, also, when it is realized that the heart is the focus of the spirit, then the physical manifestations of fanatics will be replaced by the revelation of the life of the heart. Thus, gradually, even in the most difficult epoch, the spiritualization of life is entered upon. There are many grave examples before you of entire nations losing their image. But when the Fiery World is realized, the highest earthly state appears small and transitory.

657. You are quite right in saying that the existence of an Invisible Government

perplexes many, but if there exists an unseen dark government, then why should there not be a Government of Light? Is it possible that the human mind is so utterly obscured that it will acknowledge anything dark rather than think about Light? People actually understand and have heard more than once about the dark forces, which are universally united, but the Government of Good and Light is especially suspect. People are unaccustomed to being united for Good. They look upon Good as a prime pretext for disunity. One can regard the entire illness of our planet as the result of the complete discord among those who could have united their forces for Good. It is most deplorable that even in a temple the hearts of men are not transformed for cooperation. Thus, let us ponder upon each act of friendliness, which is already a spark of cooperation.

658. Our Communions are not merely for information, but are to be accepted with the heart. Soon you will finish the first part of the writings about the Fiery World. They should not be given only to the curious, for this may give birth to blasphemy. The meaning of blasphemy must be understood and full attention paid to it. Blasphemy not only repels Light, it inherently carries an actual infection. The blasphemer is not quite the same after his utterances, for he has rent a part of his protective net. One may then expect various sicknesses, for the protective net is not only a spiritual protection but also a physical one. Therefore blasphemous utterances should be forbidden, even in childhood. It is deplorable that people have lost the sense of responsibility to the extent of forgetting the significance of words. At the Fiery Gates blasphemous words will not come to one's mind, but if we consciously let them take root, they will burn the heart like red-hot knives. Losing the word harmony degrades men. How was Pythagoras able to understand the significance of the glory of the body of Light? Moreover, the appearance of numerous mechanical inventions has destroyed to a considerable degree the evidence of culture. Indeed, the forces of disintegration are very active; they strike all that is beautiful with putrescence, infection, and insensateness. There is a wealth of data on the activity of the dark forces; not superstition, but documents corroborate their intentions. It is possible to guard against them by use of all the fiery energies, but to do this one must recognize Agni itself. Hence, let those who wish to receive a continuation of the records about the Fiery World prove that it is really important to them.

659. Samadhi is only a partial fiery state. It is difficult on Earth to understand the potentiality of the fiery existence, when even Samadhi does not correspond to it entirely. If Samadhi even endangers life, then what tension of energy must be required for the assimilation of Fire! But the transmutation of consciousness creates such an intensely ecstatic state that the action of fiery tension merely corresponds to the power of the new being. Somnambulism sets up this fiery resistance even on Earth. In a certain state the somnambulist acquires a phosphorescence that completely safeguards him from burning, even in a strong fire; such cases are well known both in the East and in the West. But of course somnambulism is a transmutation of consciousness, which kindles, as it were, the entire nerve substance, and thus the fire is absorbed by the fire of the aura. Hence it gives some idea of the transformation of the fiery body. One can recall instances from the most ordinary lives when mothers saved their children and in so doing have withstood the most furious assaults of the elements. A certain substance

transformed their strength. Not without reason is it said that metaphysics does not exist—only physics. Also, physics teaches that success is created in joy. But what can establish the undaunted joy of the spirit if not the realization of the Fiery World? One must cultivate this realization like a precious flower. The Silvery Lotus glows as a sign of the opening of the gates of the future.

660. Discrimination is one of the most pronounced fiery qualities. It is not straight-knowledge, but a glimmer, as it were, of the language of the Fiery World. Truly, the man with open centers does not judge by words; he understands all the inner meaning of speech. If all judges were at such a level of fiery discrimination, many offenses would appear in a different light. But such discrimination needs cultivation. It exists in the seed of the spirit, but one must evoke it from the storehouse of the Unmanifest. Therefore a sharpening of the consciousness must be urged. Let each approaching one manifest himself as an exemplary judge. Let one begin to judge according to the eyes; another by the intonation of voice; a third according to the bodily movements. It is immaterial where one begins, because the inner fire is reflected on all the nerve centers. And it is instructive to observe how words often fail to reflect the inner condition. With patience one can attain great results and disclose signs of fiery understanding. Certainly, this will be only a glimpse of the Fiery World, but each spark of such cognizance is already an achievement. Upon entering the Subtle World one should firmly bear in mind the resolution to go toward Light, to hasten to self-perfection, and for this each advice is extremely important. If here upon Earth we already approach discrimination, then upon crossing into the Subtle World this achievement will be a benefaction. The principal difficulty is that despair and perplexity hinder the assimilation of the new conditions. But if we remember firmly whither and wherefore we go, we will instantly find many helpers. Yet people are especially disconcerted by the absence of secrecy when the Ineffable Light penetrates all that exists. Blessed are those who do not have to be ashamed of their heart's accumulations. Love everything that can uplift the heart.

661. Fanaticism is inadmissible. It contains neither devotion, nor love, nor magnanimity, but is only a reversion to the animal state. Fanaticism begets treason, hostility, and cruelty. The fanatic does not reach the Fiery World, because love is the key to it. Fanaticism is like a neglected ailment, if not immediately attended to it becomes incurable. Such a consciousness must encounter great shocks in order to understand true devotion. By repulsion alone one cannot acquire the quality of the magnet. Therefore, I am so concerned that you should not lose a single opportunity for manifesting friendliness. The best fuel should be preserved for the fire of the heart. The store of friendliness generates true compassion, which is directly opposed to the cruelty of fanaticism. Fanaticism knows only the egoism which presumptuously says, "All or nothing." And since all is impossible, there remains nothing. Therefore, take notice of even the slightest signs of fanaticism. Cure them with the greatest patience as you would a contagious disease. It is precisely fanaticism which has shaken the most beautiful Teachings and corroded the seeds of love. One should carefully prepare everything that can facilitate the access of Agni to one's heart.

662. The growth of consciousness is usually considered a slow process. Yet it can be perceived how, even in the midst of earthly conditions, consciousness grows before one's very eyes. Certainly, for such growth there is needed, on one side, tension and, on the other, rapport with the magnet of an already fiery consciousness. One may rejoice when at each progress of consciousness the ancient acquisitions of the spirit come to life. One may rejoice when the essence of life is regenerated through the proximity of a kindled heart; however, one must discern the difference between broadening and illumining consciousness and a low psychism. We are not at all pleased to see that intercourse with the lower spheres of the Subtle World is increasing. One must not forget that the lower entities, even aside from permanent obsession, can benumb, as it were, the consciousness. From the lowest comes only the lowest.

Thus, once again let us understand why the heart's striving to the Highest is so necessary. Simple maxims must not be arrogantly scorned; in them the most essential is attested simply. When a warrior is ready for battle, his leader examines him. Thus, especial caution is needed when I speak of that subtlest element, fire. One should not understand fire as a chemical formula. One should fittingly understand its utter indefinableness. Already in antiquity we can find all kinds of descriptions of the characteristics of Fire; how it permeates all objects; how all heavenly bodies, without exception, are permeated with fire. Thus, we cannot escape this most luminiferous element; and it is wise to prepare oneself to meet it and to know that the cognizance of higher Fire is useful in overcoming the lower fires.

663. How can one attain success? Remember, through joy—not through despair, but joy. Do not for an instant believe that We ponder the probability or improbability of success. The thought is, Does your joy suffice to quicken the ascent? We always counsel joy. It is necessary to realize and remember that you have succeeded when you rejoiced. Certainly this is not the frisking of a calf on the meadow, but the creative joy which transforms all difficulties. The play of the Mother of the World is in joy. She enfolds the enlightened ones in Her veil of joy. Rejoice amidst flowers; and in the midst of snow—equally redolent—also rejoice!

664. If we look on our planet from above, we will observe, besides the evident volcanoes, particular vortices of light and darkness. The human spirit can create powerful manifestations of energy. One may state that the vortices of Light are saviors of the equilibrium of the planet. Nor is it far from the truth to state that the vortices of darkness contain a destructive gas, which is not only deadly to the crust of the planet but can alter the climate and even significantly effect a shifting of the poles. Thus powerful is the significance of the human spirit. Hence We treasure the Ashrams where purified Agni is gathered. Many teachings have pointed out the importance of pure places where psychic energy can be affirmed. References to the importance of pure places are found in the Sacred Writings, in the Bible, and in the Rig-Veda; the Tao likewise contains knowledge of these treasure-places of Earth. We rejoice when We notice the rise of new Ashrams, for people so seldom think of the power of their spirits!

665. The Fiery Wall, the Fiery Mist, the Fiery Baptism affirm the fiery reality. For example, people do not wish to understand that the quality of the fire borne by them depends upon themselves. They do not imagine that they themselves can kindle both the salutary and the destructive fires. Perseverance in various directions inevitably imparts to the fire its power and color; therefore it is so difficult to extinguish the consuming fire, which is kindled by the nature of habits. But the Yogi understands the great need of kindling the fire connected with Good. The thought of Good is the measure of consciousness. He who attains begins the ascent in self-abnegation and measures his steps by the criterion of Good. He knows that no mask of Good can disguise him, for deceit is only the illusion of an instant. Therefore, do not forget how the saint revered by you sent greetings to his friend from a great distance. He knew that his friend had set out for an achievement, and their hearts became one in revelation. Nothing can impede the revelation of the heart. Thus, a mutual confession of faith is in itself a foretaste of the language of the Fiery World, where the hidden becomes revealed. It is not surprising that the word of Truth is constantly repeated through the course of the ages. How can Truth be forgotten, though times may vary! One can rejoice at every mention of Truth, for that which we love we speak about, in words and in the heart.

666. True human cognizance will always be in harmony with the One Truth. All human developments should be compared with the Teaching of Light, and one can rejoice when world understanding continues to follow the one possible Truth. But for this purpose one must constantly compare the Fundamentals with human actions. Of course, true science cannot be contradictory to immutable laws. Consequently, in new researches the Tablets of the Fundamentals must be kept constantly in mind and in heart. They will give an invincible enthusiasm to the scholar who, freed of egoism, with honesty continues his researches for the benefit of humanity. He will sense the waves of Light and detect new energies amongst the vibrations. Fire, the Great Agni, is the manifest Gatekeeper of the Ineffable. Light has the power of attraction, and he who enters it will not turn back. What traveler would willingly descend into darkness?

Let the Sacred Image, guarded in the heart, serve as a guidepost. Thus, let friends realize the might and beauty of the Fiery World. Let them not be merely curious, but let them find within themselves a steadfast bond with the World of Beauty.

divider

When you are asked about the second part of Fiery World, answer, "It will be given immediately, provided you keep in mind the affirmed valediction on the long journey and preserve joy and the resolution to hasten in spirit." Meanwhile collect the new findings that science is offering and observe how they are utilized. Do not forget that Agni is nourished by joy and courage and endurance.

Thus, let us follow the path of the fiery consciousness.

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On Eastern Crossroads
Letters of Helena Roerich I
Letters of Helena Roerich II
Foundations of Buddhism
divider
Agni Yoga Companion
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Fiery World
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People usually have absolutely no idea how to use the given Teaching. When they hear some formula which seems familiar, they haughtily exclaim, "Again the same thing, known to everyone!" They do not attempt to verify the extent to which this familiar formula has been realized and applied by them. They do not stop to think that the useful Teaching is given not for the sake of novelty but for the upbuilding of a worthy life.

The Teaching of Life is not a compilation of unheard-of utopias. Humanity is of very ancient origin; and in the course of ages multifarious sparks of Wisdom have been poured upon Earth, but every cycle has its key. If someone can recognize the present key as a familiar one, then let him rejoice and be thankful for an indication which is close to him. It seems simple, but in reality it proves to be very difficult. People love to listen to news and to receive toys, but few are ready to refine their consciousness.

It cannot be that one of the elements has not been stressed in the Teachings. Fire has been mentioned a thousand times, but now the stressing of Fire is no longer a repetition, for it is a warning about events which concern the planet's fate. Most people will not be able to say that in their hearts they have been preparing for the Fiery Baptism, although the most ancient Teachings forewarned about the inevitable Epoch of Fire.

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1. Now let us approach still closer to the study of the conditions of the Fiery World. The divisibility of the spirit may call forth many questions. One may certainly ponder to what an extent the chemism of the Luminaries influences the separated portions of the spirit. During long distance flights parts of the spirit may be exposed to the most varied influences. Indeed, even the fiery bodies cannot avoid various influences, but an open consciousness will always help to find the better vibrations. From the earthly state of consciousness it is difficult to control the separated parts of the spirit, and these messengers of the spirit mostly adapt themselves to the local conditions. Therefore, they may sometimes be very clear and audible and sometimes very hazy, in all manifestations. Such a condition is created not by the spirit of the sender and not even by the one who receives, but by the chemism of the currents. Even the most Fiery Beings are subject to cosmic currents. This by no means diminishes their lofty nature, but only confirms the immutable laws. One must be imbued with the majesty of the Universe to such an extent that one accepts the laws of the Great Luminaries.

When we look in wonderment at the Chinese carved ivory spheres, one can imagine how great must be the tension of will for the condensation of mass in the formation of heavenly bodies.

2. To come to the realization of the necessity not to diminish the attainment of the acceptance of the law, will be already the joy of the spirit. To understand how the Great Planetary Spirits revere discipline, will be already the joy of the spirit. To realize the fiery being within oneself, will be already the joy of the spirit. But to understand this being as a very great responsibility, will be valor.

I affirm that there is no greater joy for Us than to see you accept these qualities of the spirit. The fiery consciousness is already the finest chemism. It manifests most fully in the interplanetary spaces. Where the physical body feels already exhausted, there begins the fiery breath. Therefore, beings are divided into two types—one thrives in the depths of the lower strata, and the other aspires towards summits.

3. Fiery healing by far-off currents is obvious, but people will try to deny it. The coarsest form of electricity will be accepted, but the currents of highest tension will be actually ridiculed. Yet useful people more than once have been able to feel these salutary vibrations. The rhythms indicated long ago certainly do not exhaust many other vibrations, from strongly affecting tremors to the most subtle.

I wish now to point out a very important circumstance. Even under the impact of these cosmic currents the human will has a great significance. He who does not wish to accept these currents will experience a very moderate reaction, but voluntary acceptance will give a very accelerated effect. Of course, there also may be a third circumstance—when the link with Hierarchy is firm and conscious, then, both for the Sender and for the receiving one, the manifestation of best obtainable effects is easy. Not without reason did I direct your attention to this mutually facilitating energy. It will help to conserve energy, and this is of great importance, especially now when there are so many cross-currents.

One may easily remember occasions when during the action of useful currents the receiving one persistently repeated—“my bed is strongly shaken, of course it is from an earthquake.” By such lightminded denials people often diminish the influence of most effective energies.

Let the fiery healing compel people to ponder about Those Who apply Their best efforts for the benefit of humanity.

4. There are no shadows in the Fiery World. This is not difficult to imagine, because even upon earth it is possible if one arranges the sources of light properly. The luminosity of all parts of the Fiery World produces a continuous glow. Thus also is consciousness permanently awake, for there is no sleep. Such tension becomes

possible when the inner fire completely corresponds to the cosmic one, but in full harmony the tension is not felt.

It is quite just to call the music of the spheres the Song of Fire. Are not the fiery vibrations concordant? And is not this resounding nurtured with radiations? Thus when we call Agni “the Keeper of the Gates” and understand the unutterable link, then we too resound. One may resound also here, if only for a moment, then all earthly habits become obsolete. Thus one must affirm in the heart all sparks of the Fiery World. May the earthly habits be replaced by the Fiery Truth.

5. Let us remember the myth about the “Origin of Mountains.” When the Planetary Creator toiled over the formation of the earth, He gave attention to fertile plains which could provide people with a quiet agriculture. But the Mother of the World said, “Verily, people will find bread and trade in the plains, but when gold will pollute the plains whither shall go the pure in spirit to gather strength? Either let them have wings, or let them have mountains, in order to escape from gold.” And the Creator answered, “It is too early to give wings to people, they would carry death and destruction. But let us give them mountains. Even if some be afraid of them, for others they will be salvation.” Thus there are two kinds of people—people of the plains and people of the mountains.

One may remember now these myths, which foretold the contamination of the planet. Indeed, why do people investigate so little the chemism of the air? Even with earthly apparatus one may record the condensation of destructive substances. Of course not always can these currents be detected, just as is the case with the photographing of the manifestations of the Subtle World, which will not always be successful, but with patience much can be recorded. The Fiery World does not easily lend itself to earthly observations.

6. Let us recall the myth about the “Origin of Lightning.” The Mother of the World said to the Creator, “When the Earth will be covered with dark veils of malice, how will the salutary drops of Bliss penetrate?” And the Creator answered, “Torrents of Fire may be gathered which can pierce the thickest layer of darkness.” The Mother of the World said, “Verily, the sparks of Fire of Thy Spirit can give salvation, but who will collect and guard them for use when needed?” The Creator replied, “Trees and herbs will preserve My sparks, but when the leaves fall off, then let the deodar and its sisters preserve throughout the year their accumulations of Fire.” Thus in various myths there has been reflected the link with the Higher World. Everywhere there has been stressed solicitude about humanity and all creatures. Likewise did the ancient priests carefully watch over the correct distribution of the creative Fire.

Nowadays man crosses fruits and plants without proper supervision, but one should observe through lengthy experiments how best to preserve the fiery substance. One must not lightmindedly interfere with the creativeness of Nature. The best counsels can be given from the Fiery World, but one should seek this Benefaction.

7. Now you are not astonished that the Battle lasts so long, because the expansion of consciousness extends the boundaries of the being. Indeed it would be lightmindedness to think that the One Who revolted against Light were a weakling. One must understand that the Forces of Light refrain from annihilating the enemy not because of weakness, but because of a desire not to upset prematurely the equilibrium of the planet. Few are able to realize that the power of the Creator of the planet takes into consideration physical conditions. But one may already see that the harmonious vibrations have been disturbed and that the planet is being shaken in convulsions of heat and cold. Therefore I advise the equilibrium of the spirit. There where the foundation is affected, there a special presence of the spirit is necessary.

Even in popular books you read about the changes of climate, about the changes of continents and currents. Let there seem much inaccuracy, but the science of Luminaries is exact. Let it not be thought that the prophecies are erroneous, for they come from the Fiery World.

8. Agni Yoga requires a special resourcefulness. It cannot manifest through physical mechanics, which appear in different degrees in other Yogas. Such an element as Fire should, it would seem, be subject to physical laws no less than other elements. But the essence of Agni is subject to such very subtle laws, that physically it is inexpressible. Thus one must apply the entire refined resourcefulness in order to follow the fiery signs. Hence, one may perceive that often fiery signs are sent by Hierarchy, and people do not even try to perceive them and to apply them. The fiery laws lie at the very foundation of human life. Conception, birth and all acts subject to Agni do not arouse wonderment at the manifestation of the Ineffable. One may wander around the mechanical constructions, but advance into the future is possible only through realization of Agni. When whole continents are dying, how are new abodes to be found without new energy? It is necessary to prepare the spiritual consciousness for great earthly upheavals—this at best, but if people approach the last divide filled with the black hatred of the past, they will be but powder magazines. Thus let us resourcefully think about Agni.

9. It is not superfluous to point out to people that they have been neglectful in not thinking most steadfastly about the future. The myth about Gold has been mentioned already; it spoke about the time when the thought about Gold will become more persistent and will indicate the approach of the time of Fire, the manifest antipode of Gold. People often have read about the fiery destruction of the planet. Two thousand years ago it was pointed out that Fire would devour the Earth. Many thousands of years ago the Patriarchs warned humanity of the fiery peril. Science has failed to pay attention to many signs. No one is willing to think on a planetary scale. Thus We speak before the awesome time. One may still not escape the last hour. Help can be extended, but hatred will not be a healer.

10. Pay attention to the so-called transitory states of the organism. The state between sleep and wakefulness provides a very significant field for observations. One may notice

how amidst earthly thinking fragments of thought of a different order intrude, objects seem to vibrate and the earthly perception is altered. Few admit the thought that this different kind of perception is the thinking of the Subtle, and even Fiery World. As the manifested world disappears, one awakens to the voice of the Subtle World. Amidst various transitory states one can notice the lightnings of the Higher Worlds. Thus, one should attentively observe the special resoundings. Amidst earthly conditions one should not merge into these manifestations, because equilibrium is of first importance, but the receptacle of an expanded consciousness must find a place for manifestations of all three worlds. Only thus shall we become accustomed to the understanding of the fiery thought. Fire, as a visible element, often impedes the realization of the fiery thought, but the manifestation of Agni is not a match. Yet every fiery manifestation first of all reflects upon the thinking process. Meanwhile pay attention to the origination of the visible Fire—the bright energy whirls in spirals, so that even in a small flame one may see the process of intervention of an outside energy. The moment of blending of the inner Fire with the outer one can be called resonant in beauty.

11. Some blind people can sense the presence of fire by sound instead of light. Some even prefer to cognize by sound rather than by heat. One may conduct instructive experiments not only upon blind people but also upon heavily blindfolded people. But of course the blindfold may interfere with the general sensitiveness, therefore the testimonies of blind people will be more convincing. The more so since their hearing is usually more acute. They may even testify that the flame of the candle resounds. We have refined our senses in many respects, but the physical deprivation of one sense sharpens the other. The sighted people perceive the song of the fire in a stove, in a bonfire, and in a conflagration, in other words in the crudest manifestation. And besides, people but seldom distinguish the sounding of the fire from the noise of the burning material. Nevertheless it is possible to know the resounding of fire.

The Chinese of antiquity tried to reproduce the fiery sounding on string instruments. The Emperor of Fire in his temple had to be accompanied by a fiery sounding. Likewise, the Ruler of the Waters had to be accompanied by crystal instruments. Of course such refinement is now forgotten, but it indicated a great keenness of observation of the soundings of Nature. It is useful even to remember about such cults based upon the finest vibrations. Verily, not cold reasoning, but the tremor of the heart will bring closer the fiery refinement. Besides, not fire-worship but the veneration of Agni, as the beginning of the link with the Higher World, should be laid into the foundation.

12. You understand Our tension, when the manifestation of the brain is like a raging fire. But Our enemies rely upon the limits of physical possibilities. The more so must one oppose them with whole patience. Truly it is difficult to find saints who were not afflicted with special ailments. Many times even they failed to understand why they should suffer such pains, but the fiery tension cannot be avoided when pursuing the shortest path. Could it be otherwise when the feet are upon Earth and the head in the Fiery World!

13. One should observe not only Ours but also the Black Brotherhood. It is erroneous to

minimize the strength of the dark forces. Very often their victory is due to such neglect. People very often say, "They are not worth thinking about." But one ought to think about everything existing. If people justifiably protect themselves against thieves and murderers, so much the more should they guard against the assassins of the spirit. One should appraise their strength in order better to withstand them. Ur. fearlessly visited the dark ones. She saw many of different grades, and in her valor she addressed them. Verily, there exists such a degree of courage that even the power of darkness is silenced. True, it is impossible to ever convince the dark ones, but one may paralyze them and considerably weaken them. Therefore, it is so important to oppose darkness actively. Out of dead dust—only dust is born. For the sake of home cleanliness various brooms are used. And when one finds a scorpion in the house, then it is immediately removed.

Ur. has seen a disciplined meeting of the dark ones, and many convening humans could learn much from such a meeting. Ur. spoke justly, as Our Messenger, and in such an affirmation there lies great power. One must not restrain the force, when the spirit knows wherein lies the weapon. The dark ones discuss especially intensively when they see that the events are not shaping themselves in favor of their ruler. The Forces of Light prevent them from destroying you. It would seem to be not difficult to annihilate peaceful people, but above all the dark resources there exists the power of the spirit. Ur. rightly said to them, "You consider Satan invincible, but I testify to his defeat before all of you." Thus, one may know about the intentions of the dark ones and about Our Power.

But those who think that visions and dreams are caused by indigestion, can easily sleep through the most valuable signs of reality. Only those who know the strength of their adversaries can hope for victory. What discipline and unity one must manifest to overcome such powerful gatherings! One must gather all spiritual courage to remove and put an end to petty things.

14. At a time when one sacrifices his soul for the good of the World, the other sits upon the water. While one offers his heart for the salvation of his fellow-men, the other flounders in the manifestations of the Subtle World. The saints of Great Service have no psychism, because they are always striving in spirit towards Hierarchy, and their heart resounds to the anguish of the World. Psychism is a window into the Subtle World, but the teacher tells the pupil, "Do not turn so often to the window, look into the book of life."

Often psychism proves to be a weakening influence, but the Great Service is in straight-knowledge. Therefore We warn against psychism, against turning one's gaze backwards without a definite object for the future. The spiritually weak psychists are often a tasty dish for the satanists.

Verily, in the Great Service is the feeling of great responsibility. But one should become accustomed to this chalice, for there can be no shortest path without emptying it. The heart which aspires to Hierarchy feels how necessary and salutary is the Chalice of Offering. To some it is only the object of derision and condemnation, but to others it is a

precious treasure. It is Our great desire that the true straight-knowledge be developed.

15. Nothing can so much turn one away from the path as the rejection of straight-knowledge. But the beginning of straight-knowledge lies in the devotion to Hierarchy. Only true devotion will prevent one from polluting the straight-knowledge by personal egoism. Only devotion will teach not to distort the Indications of the Teacher. Only devotion will help to find new strength. I will not weary of repeating about true devotion, because often people substitute for this concept the most abominable fanaticism. Thus the Fiery World is ordained.

16. As in Heaven, so on Earth. One foundation of Be-ness verily permeates all existence. Precisely this foundation should help humanity to understand the Hierarchy of Infinity. Who then will doubt that in every earthly object is expressed someone's will?

Without will no earthly object can be created, nor set into motion. Thus it is upon Earth, and it is the same in the Higher World. Since the existence of the planet as an earthly stronghold requires an impulse of will, it is just as comprehensible that whole systems of heavenly bodies require the same. Such will of course is more readily comprehensible to an expanded consciousness. But even the average human will can serve as an example of a microcosm. One need not go too far in special calculation, but if we take as a unit the human will at its highest tension, then it is possible to estimate the force of the impulse of the planetary will. One may be involved in innumerable ciphers, in calculating the will-impulse of a whole system. Such a problem would be an introduction into the Grandeur of the Ineffable. So useful are the observations, therefore, upon will power, when thought sets into motion this cosmic energy. The abode of Agni is the furnace of Cosmic Power. One should not be overwhelmed at the innumerable digits in the calculation of the Magnitude. Figures merely express that of which we are conscious, but the fiery heart, without figures, can strive along the path of assimilation of the Grandeur there where word is naught.

17. Rhythm is the progenitor of cooperation. From hoary antiquity people have understood the significance of rhythmic choirs, of musical movements; thus has the consciousness accumulated knowledge about the impelling force of collective labor. People knew long ago that rhythm kindled collective fires and helped in avoiding irritation and disunity. It affirmed identical aspirations, therefore music is the sign of unity before collective work. It is a pity that modern music is so often lacking in rhythm. Perhaps it serves as the beginning of many spiritual ulcers, but the question of harmony is unusually complicated. Lack of rhythm is disunity, but crude rhythm is stupor. Thus only a fiery consciousness will prompt the refinement of rhythm. One may ponder over many things, but we shall always return to the fiery understanding. The abode of Agni is opened not by reasoning but by the harmony of rhythm. Precisely as a vessel sometimes is opened not by force but by rhythm. Only the true rhythm carries us forward and preserves us from delay. Yet we know all the detrimental result of delay, as in movement, so also in the spirit. It is inadmissible to have a broken rhythm, at times retarded and at other times accelerated. Thus an enormous and useless expenditure of

energy takes place. He will not retreat who has begun to advance in fiery rhythm. Precisely this rhythm saves one from sorrowful ponderings and leads one forward in spirit; therefore let us not limit the effectiveness of the rhythm by external motion only, let us introduce it into spiritual life.

18. People feel sometimes something singing within them. Such a song is never disharmonious. One can rejoice when such vibrations stir one's being. In them is contained the embryo of attainment.

19. The great heat is not only from physical causes but from a chemical condensation which has gathered over the planet—the forerunner of the Fiery Epoch. People pay no attention to such signs, but it is primarily people themselves who can improve the situation. Malice is a condenser of heavy chemism. People do not want to believe that their inner laboratory has a cosmic significance. People ponder over various useless things, but they do not wish to reflect about their own importance and responsibility. Of course the chemical heat is as yet only temporary, and will be replaced by cold. One may imagine what people are preparing for themselves a quarter of a century hence! There is still time to think and to render the atmosphere wholesome.

20. There are many reasons why people fear the Subtle World and radiations of light. They feel in their essence that in the Subtle World every intention is accompanied by an obvious radiation, but man himself does not see his own radiations. If he were fully convinced of the good quality of his thoughts, he would fear nothing. But with a majority of people thoughts are very sinuous, and man, through the earthly habit of doubt, errs much from the true foundations of thinking. Therefore I reiterate so much about the necessity of clear thinking. One should be so sure of the quality of one's own thinking that not for an instant could one be confused by one's own light. A firm aspiration towards good, affirmed by the heart, will only multiply the beautiful lights. Besides their essence these lights are as purifiers of space. In the Subtle World such benevolent radiations create an all-embracing smile and contribute towards general joy. Therefore affirm yourself in good, and think so as not to be ashamed before any one. Do not consider these words an abstraction. The Subtle World confirms them. Many dwellers in the Subtle World regret that no one on Earth told them about these obvious radiations, which ought to be beautiful.

21. Many would like to ask to be taught how to enter the Subtle World, but they do not know how to ask without appearing ridiculous. But let the Writings circulate throughout the world, let them be read, if even secretly. Let them be derided during the day and read by night. One may forgive these errors, for no one has given these people a simple guiding formula. Some frightened them, some lulled their consciousness, some lead them away from Truth, but no one indicated to them the beautiful transition to the Summits of Existence. Let us not reproach, but just lately there has been especially much confusion in the world. True, the fact of the existence of the Subtle World is somewhat strengthened in the consciousness, but still people do not know how to deal with such facts and how to reconcile them with the routine of life. They are attempting to

pass in silence that which loudly proclaims itself.

Thus in the morning hour as well as in the evening let us get accustomed to the thought of the crossing into the Beautiful World. Let it be Beautiful for us.

22. Raj-Agni—thus was called that Fire which you call enthusiasm. Truly this is a beautiful and powerful Fire, which purifies all surrounding space. The constructive thought is nurtured upon this Fire. The thought of magnanimity grows in the silvery light of the Fire of Raj-Agni. Help to the near ones flows from the same source. There is no boundary line, no limitations for the wings radiant with Raj-Agni. Do not think that this Fire can be kindled in an evil heart. One must develop in oneself the ability to call forth the source of such transport. At first one must prepare in oneself the assurance that the heart is offered to the Great Service. Then one should reflect that the glory of the works is not one's own, but belongs to the Hierarchy of Light. Then it is possible to become uplifted by the infinitude of Hierarchy and affirm oneself in the heroic attainment needed for all worlds. Thus not for oneself, but in the Great Service is kindled Raj-Agni. Understand that the Fiery World cannot stand without this Fire.

23. Many experiments take place during the flights to high altitudes. Perhaps the investigators understand in the depth of their being that at great altitudes they can find much needed information. But besides physical instruments they must provide themselves with psychic energy; only then will such experiments really give a new conception. It is necessary that the investigators of heights and depths have a psychic training. Only through such a combination will the physical side of the work also acquire a special significance.

24. You do well in leaving people to decide for themselves. One may point out a useful direction, but every coercion is already against the law. Above all one should not forcibly kindle the Fires. The Fiery World can be attained only through one's own heart. No one was ever forcibly led into the Fiery Realm. People often do not understand wherein lies the boundary of violence. Some tend to use violence, others seek violence—both are against the nature of the Fire.

25. Note the densification of the atmosphere. Unusual are these low dense layers. Truly the crust of the planet is dying, deprived of Benevolent Influences. One must hurry with a new condition of purification.

26. One may observe different types of people, who can be distinguished according to their natures. Some do not think about the future, fulfilling, as it were, their entire purpose in this earthly life. Others strive forward with their whole spirit, for them earthly life does not present any finality. Even if not highly refined, these people sense with the heart that everything is ahead of them. Have dealings with the latter, for notwithstanding their errors they will be still striving into the future, and thus will already belong to the Truth. You know that Agni lives in the hearts of those who love the future. Even if their Agni is not yet manifested, its potentiality is inexhaustible. Likewise look with

compassion upon people who do not know the future, as upon the sick. And truly their aura will not be luminous, for it will be deprived of the radiation of *Materia Lucida*. Many people have formed such privation for themselves, that they cannot even manifest through the opaque substance of the nerves. As imperil obstructs the movement of the fiery substance, so a limited thinking makes the precious substance turbid. One may heal these diseases through hypnotic suggestion.

27. One may influence plants, as has been shown, but one must exercise great patience, because every atmospheric current can affect the transmission of the fiery energy. But who can imagine that the cosmic chemism does not influence the human organism! But it is correctly observed that even the fragrance of flowers can change under the pressure of cosmic currents. Be not astonished that all Nature responds to that which man does not wish to notice. The refinement of consciousness primarily depends on attention to the surroundings.

28. Salamanders, as entities of the lower fire, cannot be very luminous. When I showed you a salamander I wished to give you a conception of the creatures of the fiery depths. I have already shown you the subterranean and submarine entities, but one must also know the amplitude of Fire. One can understand better the entire diversity of the Fiery entities when not only the Highest but also the lowest is perceived.

29. Verily one may operate upon the spleen. Physically the organism can exist for some time even without it, but this will be a purely physical solution. Up to the present people have not cared about the consequences for the subtle body. Whereas, the organ which is connected with the subtle body must be greatly protected but not destroyed. The same takes place in the removal of the appendix; man not only lives but even gains weight, yet one of the main functions of the psychic energy is disorganized. The appendix absorbs the psychic elements of food. Someone may live even without such elements, but why deprive the organism of such helpers? Of course all physical operations upon the heart show how far physicians are from the psychic problem. Therefore it is very needful to avoid all physical operations, if the conditions needed for the subtle body are not observed. Unavoidable operations should be accompanied by corresponding suggestion, in order that the parts of the subtle body may assume the required position. One should mentally contact the subtle body. If the thought affirms through suggestion the fiery self-protection then a multitude of ill consequences will be avoided. Such self-protection is especially necessary against all infections. If during an operation one could suggest the necessary processes, the help of the subtle body would considerably contribute to the desired result. Such suggestions can regulate all the functions of the organism, but without this assistance it is sad to see how the subtle bodies are mutilated.

A surgeon in ancient China before an operation usually made his patient's subtle body leave the physical one, and then by suggestion he explained to it the new adaptation of the organ. Thus, not only physical conditions should be taken into consideration.

30. Some people may think—how easy it is for the Lords, when They have passed beyond the boundaries of earthly burdens! But whoever says this does not know the scope of reality. Precisely as it is upon Earth, so also in Heaven. The earthly burdens pass away, but incomparable cosmic cares take their place. Truly, if it is difficult on Earth, then so much more difficult it is in Heaven. Let us not count the moments of Devachan, when illusion may conceal tomorrow's labor. But in action amidst chaos, it cannot be easy. You suffer from darkness and chaos. In all abodes it is as difficult from many aspects of darkness and the same chaos. But, fortunately for you, you only feel the attacks of chaos and do not see its murky movements. Truly, it is difficult for people because of their ignorance and their servility to darkness. But it is more difficult when one sees the movements of the masses of matter being turned into chaos. When the destructive subterranean fire tries prematurely to pierce the earthly crust, or when layers of gases poison the space, the difficulty surpasses all earthly imagination. Not burdens, but only comparisons help now to speak about the difficulties. For ignoramuses think that hymns and harps are the lot of Heavenly Dwellers. Such error must be dispersed. Nowhere are there indications that it is difficult only upon Earth; in comparison it must be said—if here one is annoyed by devils, the Archangel is threatened by Satan himself. Thus one must understand action and the everlasting battle with chaos. One must realize it as the only path and grow to love it as the sign of the Creator's trust.

31. One must become accustomed to the fact that every message from Us is something indispensable. Be this one word or one letter of the alphabet, yet if it is sent, it means it is needed. People themselves often pronounce a command in one word, but often they associate it with something lasting. Thus also from the Watch Tower it is often possible to send only one letter.

32. The whirlwind is not generated, where it already roars. Lightning is perceived by Us when it is being generated in tension. Thus We feel the formation of whirlwinds. Let them pass unnoticed by those who should not notice them. Let the course of destiny be as an underground stream, yet all neighboring examples do not pass without consequences. Let the pre-ordained take place.

33. One must learn how to encourage spiritual people. True, they achieve heroic deeds not for the sake of encouragement, but still they are in need of safeguarding of their spiritual direction. Every ruler must know not only the power of censure, but must also understand the good of encouragement. The latter is more difficult, but what a benefaction is derived when the ruler knows what each one needs for the blooming of his "lotus." There may be many anchorites, but their beneficial tension will not produce the highest measure of energy if the surrounding forces are hostile. Therefore the heart must be strengthened in the striving to understand the very best.

34. A mother sometimes spoke to her son about the meaning of Highest Bliss, and of the eternal link with the Higher Forces. One day the boy very attentively observed a little bird on the window-sill, and whispered to his mother—"It also watches me so that I should not say something bad!" Thus may one begin the thought about the great link.

35. There is no reason for a scholar to think that the substance of the emanation of the fingertips is only poisonous. It depends entirely upon the spiritual state. The imperil of a nervous observer, of course will give poisonous sediments if he pays no attention to the spiritual condition of his organism. The ability to discern differences in nervous conditions will give to the scientists an incomparable possibility. For even the phosphorescence of the fingertips varies. And every radiation is based upon chemism.

36. After a new cataclysm humanity will enter upon the path of cooperation. But one may imagine what two hostile neighbors must outlive in order to think about mutual benefit. The oppression of one has been the rejoicing of the other. It means that they both must suffer. The devices of the dark forces will help the especially cunning ones to protect themselves. The manifestation of justice is very difficult, if the motives are not taken into consideration.

37. The manifestation at night had two meanings. Firstly, it has shown to what an extent thoughts are fulfilled in the Subtle World if consciousness is expanded. Thus the thought about an increase in height immediately caused the growth of the subtle body. But this is not beneficial for the physical body; therefore a strong reaction was necessary in order to adjust the subtle body. Such action is rare, and such manifestation of the subtle body is also rare, therefore it should be recorded. It demonstrates how thoughts are realized in the Subtle World. The thought creativeness of the Subtle World is difficult to realize in the earthly state, but a certain degree of development permits perception and even transmittance into the physical brain of the subtle consciousness. During such resetting certain centers must be touched, as it were, and such massage coordinates again the two bodies.

One may eventually observe many significant manifestations. Naturally, at the return of the subtle body a certain exhaling takes place. According to its degree it demonstrates the speed of return of the subtle body. A strong exhalation indicates that the flight has been a hurried one, but such speed usually carries fatigue with it.

You also correctly observed the consequences of improvement in currents. But even such observations are accessible only to the refined consciousness. One may contrive not a few explanations to avoid noting the higher current, but the developed consciousness in such a case will send its gratitude into space. Truly great is the effect of every expression of gratitude! People must accept this law as a living link with the Higher Worlds.

38. Every message must be not only benevolent but also attractive. One may notice that many young people do not follow in the footsteps of their fathers and mothers. Aside from karmic reasons one can notice the unattractiveness of the actions of the elders. The same may be seen in regard to religions. Religion, as the link with the Higher World, must first of all be attractive. Fear is not attractive, violence is repellent, but the very understanding of the Higher World must be attractive. One may rejoice at everything of

the Highest. Even the weakminded will not turn away from the Highest. In order to obscure the Highest one must commit a series of repulsive actions. No matter who these repellers may be, they are in any case blasphemers. If they besmirch the most Beautiful, they are servitors of darkness. The answer does not lie in dogmas nor in symbols—one may debase the most beautiful sign. How then to call those who seduce the little ones away from the Abode of God? Seducers and jailers are they who discredit the prayer to the Highest. Has it ever been said that one may speak with one's father and mother only in their own words? So also in the prayer to the Most High—who can force his heart to laud in alien terms? He who composes prayers, hymns, songs, sings with his own heart. The spirit cannot be prevented from soaring upon its own wings. Whither and how will fly the wingless? And will not he who breaks even the smallest feather be responsible? If a song is needed it is the song of the heart, and in this song all creation will resound. Every object will join in lauding the Most High. He who helps his neighbor to create a still more attractive praise will be a creator of good. No dogma can forbid conversing with the Highest. The more beautifully it is done, the nearer will be the approach. But if help is needed, it suffices to express oneself with—"Help." But even for such a simple word attractiveness is needed.

The bigots, of whom you have heard so much, precisely are devoid of such attractiveness. How much darkness and repulsion they have sown! Can there be a language in which one cannot pray? The prayer of spirit is expressed in all languages, likewise can the heart sing in its own language, only if there is resounding of attractiveness.

39. Of course you hear people complain about the uselessness of prayer. They say, "Why hermits and monasteries, when the world sinks in misfortunes?" But no one wants to think what the world would turn into without prayer. Therefore all blasphemy against the deeds of the spirit should cease. Whence will come the feeling of the bond with the Highest, if not from prayer? Let the condemning ones remember—have their hearts not trembled during expressions of rapture? The expressions of the spirit brought nearer the possibility of attainment. Verily one should guard the bridge to the Highest World.

40. Besides the borrowing of energy, the signs of absence and dizziness pertain to the fiery reactions. Likewise are epidemics of neuralgia and of seeming rheumatism nothing else but actions of the fiery centers under the pressure of the spatial Fire. Not soon will people consent to investigate such epidemics under the sign of Fire. People usually like to dissect, but synthesis is difficult for them. Yet it is already time to pay attention to every disease which yields to suggestion. One must clearly visualize the cause which creates physical pains, but which disappears under the influence of suggestion. Why are physical sensations subject to psychic influence? We shall come to the conclusion that one element is the determining factor—Fire, which penetrates both the psychic and the physical domain. Even meningitis gives way under suggestion. This seemingly incurable affliction retreats before the power of Fire. Of course suggestion is first of all a fiery concentration. A man who causes such a fiery reaction thus calls forth a tension of the injured organs. Therefore the power of hypnotic suggestion must be greatly developed,

but must be subject to state control. Something similar to the control over the Egyptian priests, who had the right to employ suggestion but who had to give full account of their actions in the temple assemblies.

41. Some children have a habit of breaking things in moments of leisure. Sometimes an ordinary plate may be broken, but sometimes with the same movement a precious cup may be destroyed. Therefore one must direct one's thought upon the most essential and refrain from all petty actions. The intent to inflict even a small harm is already criminal. At present, when we approach decisive events, there is no time to be occupied with trivial things. One must keep in mind that the most decisive time is at hand.

42. To turn to the future is not at all easy. It sounds simple—to leave the past and look to the future. It is both simple and beautiful, but how shall we light the bonfires of the past and where shall we find the fires to illumine the future? The attainment of the spirit will prompt how to find these boundaries and measures. But how to squeeze the heroic deed into everyday life? Fortunately every heart is a ready purse for achievement. In all times the population has been divided into settlers and nomads. The nomads moved by the power of search for achievement, they had no place of their own. But for the future they found the strength of achievement. Such striving of the heart is inherent in every human life. Amidst the precipitants resulting from heroic achievements must be found this noble restlessness, leading into the future. Only thus may one escape the snares of the past. I already have told you that one should avoid reminiscences in the Subtle World. They are like fetters! But already here one must become accustomed to the striving into the future. It is not said that one should not know the past; precisely knowledge is blessed. But one must not get stuck in the dust of the forefathers. Thus without forgetting, without limiting, let us advance towards the New Worlds. The freedom of consciousness gives birth to heroes. Discipline of spirit affirms the wise, and only the ignorant understand the future as a new bed. It is best to imagine movement and flights.

43. We may rejoice at transition into the Higher World, and the transition of the objects of creative art also represents such a step. Even such destruction is thus turned to benefit. There is the martyrdom of man, of animals and plants, and also the martyrdom of objects. The shortness of the path of martyrdom is evident everywhere. One may see these parallels in all kingdoms of Nature. The path of martyrdom, both bodily and spiritual, is the shortest. Martyrdom is called the Fiery Bridge. But during the battle one must utilize all possibilities. Thus you see both small and great circumstances.

44. I direct you into the future because of physical reasons also. One must not forget that in the Subtle World one can sense not only heat but also cold. Normally both sensations are unnecessary but they result from the bringing over of earthly, not yet outlived particles. The striving into the future is the best liberation from the earthly husks. Thus one may once more be convinced that thought carries with itself purely physical consequences. Of course, in the Subtle World it is necessary to get rid of earthly sensations. If they are felt, it means that some earthly particles threaten to impede the ascent. The Subtle World, when in harmony, does not give earthly

sensations. Simply speaking, its denizens do not lose their energy through such sensations, which in the earthly state cause much overburdening. One may prepare the consciousness for liberation from all kinds of unnecessary survivals. For even upon Earth at certain reminiscences people exclaim, "I am flushed with heat! Cold pierces my heart!" But while upon Earth a thought may cause a sensory physical reaction, in the Subtle World this is true on a considerably greater scale. Only the future can liberate one from the burden of sensations. And it is not too difficult to accustom oneself to think about the future, if the striving to the Most High is already assimilated. Thus affirm in all actions the usefulness of the understanding of the future. Many remembrances, regrets, offenses and unnecessary things of the past only repulse the already formed magnetism of the future. The magnetism of the future is a great moving force, and it must be understood as absolute reality.

45. Actually the cycle of Aquarius already operates and coexists with the end of Pisces. Usually the beginning and end of a cycle is very gradual, and thus is affirmed the harmony of the actual evolutionary process. If there were sharp boundary lines between such original special factors, destruction and cataclysms would occur. And as it is, Aquarius has brought already a considerable shift of consciousness; but an increase would bring about a destructive revolution there where constructiveness is necessary. Even with an unprepared eye one may notice the alternate influence of Pisces and Aquarius. But humanity, which absolutely has not assimilated in its consciousness the understanding of this, must not be permitted to revolt.

46. The Earthly World in its essence is antagonistic to the Subtle World, because every chaotic state threatens subtle constructions. The same difference exists between the Subtle and the Fiery World, for the sediments of the former are not in the nature of Fire. Therefore every fiery thought receives an opposition from both the subtle and the earthly world. But one can conquer this condition only through fiery tension, because the fire of spirit is needed for the consuming of chaos and its transmutation. Fire is not directed there where reason tries to argue with chaos. The fire of the heart penetrates through chaos and transmutes it into a useful substance. The laboratory of the heart is powerful, and thought itself must be purified by Fire.

47. The application of psychic energy was differently pointed out in various Schools. Some proposed to strain the energy continuously, while others preferred to interrupt this current by repressing the energy into inaction. The two methods in their essence do not differ from each other, if the consciousness is developed. In an exalted state the energy receives continuous impulses, and when it seems to be inactive it is merely submerged into the depth of consciousness. Such seeming contrasts are manifested during inner concentration. Some believe that the uttering of certain words is essential, others directly transmit this mental action into the rhythm of the heart. The two ways are equally useful if the spirit is already elevated. During the elevation of the spirit one must maintain an even warmth of the heart. One must avoid shocks as unnecessary and harmful. One may become convinced that the heart can be in constant service to Hierarchy. With it the heart does not lose its responsiveness to all everyday questions.

Such combination of contrasts does not alter the rhythm of the heart. I draw attention to the most everyday conditions because the Leader must deal with every mediator of life.

48. Some may ask why I speak of a Leader and not of a Ruler. The difference between them is enormous. The conception of Ruler presupposes the present and the ruling over something already existing, but the Leader manifests the future in the very significance of the word. He has not received anything already built; he leads, and each of his actions impels forward. The Ruler knows that which is already built and accomplished, but the Leader confronts nothing which is already affirmed and must bring the people to the Mount of Perfection. If the burden of the Ruler is great, then the responsibility of the Leader is still greater, and therefore the Highest Powers affirm their Altar there, where there are signs of such Leadership. Precisely the Leader must discriminate between hypocrisy and sincerity. The manifestation of the virtue of the heart differs greatly from a forced servility. The Leader has the power to discern this quality.

Many have read how David interrogated the Highest Powers. He took recourse in this Source in order to avoid unnecessary errors. There are many such instances in the history of different nations. Everyone knows about them. It is not necessary to delve into the ancient times; these signs of Communion and Great Service are apparent in recent events. But we also know that for the High Communion a pure heart is needed. Nothing impure can partake of this Communion, therefore the symbol of the Leader must be the sign of purity of the heart. Not only in actions but in thoughts the Leader carries the welfare of the people. He knows that he is entrusted to bring a full chalice. He does not lose his path in useless wanderings. He will not spill the entrusted chalice. Thus the concept of the Leader is a sign of the future.

49. Useful reading is accompanied by sparks of radiance. The heart cannot remain silent to the joy of spirit. As they are needed the more varied are the signs.

50. Remember to what an extent people are in need of the concept of a Leader. They want to have someone who will be a Sponsor before the Highest. They understand how impossible it is to find the path without this link, but they know that the Leader comes. Nothing can ever impede the Leader if he is not held back by the earthly manifestations, which determine his retreat. The pure striving of the Leader cannot be stopped before the appointed time.

51. It is already known that a tremor of horror causes a contraction of the nerves of the skin at the nape of the neck. But people forget that the nerve substance of the spine sends a sort of arrow for restoration of the confused consciousness. One may think that the tremor at the back of the head is an expression of terror, but instead of that it is only a protective arrow.

52. There are many convulsions in the planet. The volcanic belt is shifting considerably. If solar spots influence earthly matters, no less do poisonous gases of an earthly shock have an effect. People do not sufficiently observe the effect of earthquakes upon human

consciousness. Not only is the consciousness atremor near the centers of earthquakes, but also in space this effect is irradiated as a strong poisoning. Only the ignorant can say—"what have I to do with the gases in Chile or in Siberia?" Ignoramuses do not wish to think on a world scale, but everyone who already thinks of the Fiery World understands the significance of subterranean gases and of rays from beyond.

53. An invulnerable armor may be of metal or of silk, but the best armor is the fiery one. Can the Leader proceed by the ordained path without the fiery armor? With what other means may one deflect all arrows of malice and swords of hatred? But many Leaders even in their earthly consciousness have felt that they were protected by the fiery armor. Whole books can be written about the magnetism of the destined Leader. It may be observed that neither the outer appearance, nor the voice, nor riches, but something else convinces people. More than once have I spoken about the Fire of the heart. Precisely this armor is a magnet which attracts and protects. As it has been said, "I will receive all arrows in my shield." But this shield must be forged. This shield can be manifested only from Above. But how many thoughts and discourses must be sent in advance, in order that this Communion be established and the fiery armor forged! One should lose not a day nor an hour, to make the Communion living and ever-present. In error people think that science precludes the Higher World; it can alter earthly nomenclature, but the triune essence remains the basis. The more so does the Leader know wherein is the substance. Perhaps he will not express the Unutterable Word, but he will feel it in his heart. That Word will help the Leader not to lose the universal concept, only this will bring readily the wondrous armor.

54. Flammarion strains his thought toward the creation of the subtle body of a planet. And indeed the body of a planet is created by thought, but the conception of the planet proceeds not from the Subtle World, but from the Fiery. When the Fiery Seed has been formed, then the thought of the Subtle World can be also useful. A multitude of fiery seeds are whirling in space. A multitude of heavenly bodies are to be found already in the subtle aspect. Truly, space is not only filled but overcrowded. Thus the destruction of worlds, which is taking place every second, is only the actual generation of new bodies that have taken form. But it is correct to understand that this germination requires a fiery thought. Strive toward the Fiery World in order to participate in the higher creativeness. It is a mistake to think that it is inaccessible. Precisely every developed consciousness should strive toward the joy of creativeness. This striving already in itself is the beginning of cooperation. Though the thought of Flammarion cannot give a fully complete result, this thought is vast, noble and deserves our rejoicing over it. He constantly strived towards the broadening of understanding. Thus even his errors took on an aspect of usefulness; besides he did not allow his mind to wither, and was able to leave the Earth still young in spirit. In the Subtle World, while some ignorant ones try to think about murder the scientist dreams about a beautiful creation.

55. An example of the opposite is when the mind has been withered through non-understanding of the Teaching—then one may reply, "It is enough to whine over your offences, you have had ample time to broaden your consciousness, you could have

observed the heavenly worlds and understood the Source of the Teachings; but instead of this you wish to carry away with you earthly offences. What is the Teaching and Wisdom of the ages to you, when your thoughts instead of expanding have been shrunk in offence? No one has insulted you, but you have offended yourself.”

Thus in the Subtle World small thoughts are crowded. One may regret that so much energy is wasted in quarrels and mutual belittling. But if it be asked to what extent such thoughts of the Subtle World are chemically harmful, one can only say that small unkind thoughts generate poisonous gases. One must think not of oneself, but to what an extent people may harm each other even in the Subtle World. But every kind thought and striving towards the Beautiful helps one to advance rapidly.

56. The thought-will remains the only basis of the All-existence, therefore the energy of the thought must be so carefully investigated.

57. You will find people who will say—Away with Leaders, away with Teachers, away with Guides! Be assured that they are parasites who feed upon turmoil and decay. Falsehood and oppression lie in the nature of these parasites. Secretly they hoard riches, and are not averse to reaping luxury. Thus one should discern all those who are builders by nature, and those who are destroyers. Thus it is right to abide with those who know the joy of labor. They also know the Guiding Powers and they reverence the Teacher, for their nature is directed toward cooperation.

58. Verily miracles do occur, and it is worth while to live in cognizance of miracles. A great many ready combinations are shattered by blunt denials and by shameful blindness of consciousness.

59. Education in the primary schools and secondary schools must be the same for both sexes. It is inadmissible to impose upon a child some specialty, when it is not yet able to define its own aptitude. It is sufficient to begin in high school to map out programs according to students’ abilities. Thus one may plan the education of children who cannot yet express their inherent capabilities. It is very important that the program should not differ for the two sexes. This alone will eliminate a very harmful attitude towards sex.

60. To direct the consciousness into the future is the aim of a true school. Few seem to understand that the projecting of the consciousness into the future is the formation of a guiding magnet. But what matters is that the consciousness should be fully directed into the future. Many seem to think that they may sometimes ponder about the future, and then again dive into the past. Not isolated thoughts should be allotted to the future, but the essence of consciousness should be attuned in the key of the future. It is impossible to force oneself to such transformation. One can attain only by growing to love the future. But not many love the future. The country of the joy of labor, in perfecting the quality of labor, can be naturally drawn into the future. The duty of the Leader is to direct the people into the future.

61. The art of thinking must be developed in schools. Every art is in need of exercise. Likewise thinking must be strengthened by practice. But such a deepening should not be burdensome nor tedious, therefore the instructor in such a subject must be truly enlightened. It may be seen that the most terrible calamities in the history of mankind have arisen from the inability to think. There may be found a multitude of examples wherein spasmodic thinking and unbridled feelings have led whole nations towards the abyss. On the other hand, laziness of thinking and slow-mindedness have destroyed accumulated possibilities. The Leader must provide in himself the example of a constant broadening of thinking in order to approach foresight. Of course, foresight results from Communion with Hierarchy. But Communion itself requires alertness in thinking and a clear striving. The art of thinking should not be understood as an occult concentration. There is nothing mysterious in the art of thinking and in the refinement of consciousness. Only a lofty quality of consciousness will affirm the path of the thinker. And no one will say that the thinker is a special genus. Every child can be directed towards thinking. Hence, one must regard the art of thinking as the health of the nation.

62. The evolutionary world processes must be very attractively presented in schools. A motherland is the result of world processes and must occupy a fully defined place and significance. Everyone must know the true value of his country, but it must not be a tree growing in the wilderness. It has to cooperate with many nations. Also, a belief in the Higher Justice will come from the knowledge of reality. Let the processes of the World find vivid interpreters. Care must be taken that these great paths of nations be not distorted for the sake of ignorance.

63. Every unification can take place only on a cooperative basis. To admit but an element of conquest, suppression and humiliation, means that sooner or later these horrible shadows will turn into destructive monsters. Therefore no act of violence can enter into the construction of the Stronghold. One may find the power of joy in cooperation, but such cooperation requires the art of thinking. Who will distribute the forces for productive labor? Only he who is able to visualize a useful cooperation. He must know how to imagine such labor in common, but, as you know, imagination must be cultivated. The task of every school is the opening of a well-founded imagination.

64. Correct is the consideration about mediums that their lymph is a mechanical link with the Astral World. But, limited to mechanics, mediumism is not protected against outside intrusion. It is also correct to understand that the forces of darkness exert all their ingenuity to remain in earthly spheres.

65. One may notice even during daytime a feeling as of absence. One should very attentively observe this state. It shows that partially the subtle body has left for distant work. One may feel dizziness and tension in the center of the Brahmarandra. This results from a partial presence of the subtle body which is subjected to special pressure of the fiery seed. One should not strain oneself during this condition. It is useful to sit awhile quietly with closed eyes. One also may mentally send currents to the subtle body which is at work. Furthermore, one should not burden oneself with geography nor

distance, but should send a quiet bidding to the toiling subtle body. One must not tire oneself when so many currents are tensed. Not only are heavy currents fatiguing, but a reinforced sending of success can be a burden. Blows upon the aura may be from the most varied causes. Not in vain did the ancient priests cover the heart with the left hand—as with a lightning rod—because the fingers strongly repulse the blows.

66. One must not think that the sounds of the far-off worlds will be something hard to imagine. First of all they will resound, because the current creates vibration. One should accustom oneself to such sounds. One may understand that the so-called music of the spheres rather often comparatively borders on the sounding of the far-off worlds. In any case, every music of the spheres is already a bond between the worlds, because this vibration reaches unaltered the most distant planets.

67. One must pay attention to the origins of various epidemics. The manifestation of this or that epidemic is reflected upon the general conscious forces. The poisoning penetrates deeper than one may think, and regenerates and creates new microbes. Physical and psychic epidemics are very pernicious. Many degenerations of entire families originate from such regenerated microbes.

68. Do not overeat, in other words be circumspect in food. Illnesses can especially develop when the manifestations of difficult currents are evident. One may observe the diseases of plants and animals also, and note that their healing can become difficult. Thus not only human illnesses, but the maladies of the whole world should attract the attention of scientists.

69. Certain insects and reptiles choose to perish, only to be able to bite and release their poison. Similarly, the servitors of darkness are ready for the most disagreeable consequences, if only they may create poisonous evil. One must firmly remember these creators of evil, who often do not spare even themselves for an evil deed. Many instances can be revealed of the carrying out nevertheless under the suggestions of the dark ones of a premeditated evil that could not be advantageous to the evil doer himself. The devices of the dark ones must be exposed. For example, sometimes one finds in the vicinity of certain places corpses of some people or animals. The dark ones know that for the attraction of the forces of the lower spheres decomposition is necessary, and they ingeniously arrange such centers of confusion and decay. For this reason I have for long advised not to keep in the house decomposing meat and decayed plants, nor stagnant water. People seldom pay attention to such dangers, which are confirmed even by our contemporary physicians.

70. Man must always be on the threshold of the future. Man is new every moment. Man cannot affirm himself upon the past, because it does not exist any longer. Man can know the past, but woe to him if he wants to apply the measures of the past. The past is incompatible with the future. The wisdom of the realization of new combinations unites the past with the future. It is not easy to know constantly and courageously that each moment renovates the worlds, but out of this source is born inexhaustible vigor. A

council of wise men can convene, but let him who is senile in spirit, who has turned his face to the past, not come there. The light of the future is the Light of Hierarchy.

71. Bribery must be eradicated by all means, but one cannot rely upon punitive measures. They help little. In the lessons in Ethics in schools the thought must be affirmed that bribery does not conform to the dignity of man. One should observe very attentively whether such symptoms of corruption are making their appearance. Next to bribery in shamefulness is the nonfulfillment of duty. But this crime is assimilated so early that one can only counteract it by beginning from childhood. Let children get used to the work of grownups. The quality of labor will create the realization of duty. Every negligence, forgetfulness and evasion can be condemned only in one's own heart.

72. Verily courage is created through the indissoluble link with the Hierarchy. Courage can be contained in the seed and never reveal itself as armor of Light. But when our consciousness is completely transported into the domain where there is no fear and depression, then we are invulnerable to any filth. One should understand where lies one's strength, and should hasten thither without any evasiveness. Thus can courage be made firm.

73. People usually make the mistake of assuming, due to limitation of consciousness, that an object can exist in only one aspect. Therefore they cannot conceive that in ancient times people could avail themselves of various energies but applied them quite differently. People also forget that they themselves, when moving from their dwelling places, destroy many objects. So, too, the wise Teachers took measures for a timely concealment of that which was not to be revealed before its appointed time. Can new discoveries be given out before the appointed date? The very foundations could be shattered by such arbitrary attempts. Does not the Hierarchy participate in all discoveries? Do you not know that many discoveries have been destroyed as harmful because of their untimeliness? The Guiding Hand untiringly watches the current of possibilities for the Good.

74. Long ago it was known that people may become acquainted in person or in thought. The latter affirmation is also useful at present.

75. Excessive heat and fire are raging, reminding us that before wars and upheavals conflagrations are prevalent.

76. Verily luxury must leave the new constructive order, the more so since luxury is akin neither to beauty nor to knowledge. But sinuous are the boundary lines of luxury. It is impossible to define them by one law. One must completely eradicate every vulgarity, which is the fellow-traveler of luxury.

77. In order to stimulate the cognizance of beauty in schools, let there be introduced a study of the beauty of life. The history of arts and sciences will enter into this subject, for it must not only embrace conceptions of the past, but also contain indications of

contemporary achievement. The instructor in this subject must be truly enlightened, in order to avoid bigotry, which contains in itself the seed of ignorance.

78. The World lives in mystery, and the Highest Mystery is unrevealable. Similarly, in every tension there is an element of mystery. People sense in their hearts the boundary of this Mystery and are capable of respecting it. One must not invent mystery, but one must respect it. In this will lie justification of the human personality.

79. One may warn that every conscious contact with the forces of the Subtle World can be dangerous. When a subtle being seeks instructions from an earthly inhabitant the intentions are questionable, because in the Subtle World it is easy to find lofty Instruction.

80. To those who cannot accept the concept of the Leader, let us say: All your words presuppose the priority of something or someone. You yourself do not notice that each of your affirmations is based upon a discovery of something established by someone. There is no man who can get along without being taught. One must not become proud in one's own heart. The understanding of Hierarchy will help to establish the manifestation of the Leader, who in relation to the Higher Ones is not a leader but a follower. People, under the influence of ignorance, try sometimes to cut the ropes, but any sailor will tell you that masts are cut down when the elements overcome human strength. The same sailor knows that without masts and ropes the voyage is catastrophic. This means that the unavoidableness of Hierarchy throughout the Universe should be affirmed through education.

81. At the approach of great dates unprecedented tensions are unavoidable. The guiding and coordination of events are enormously difficult because of the poisoning of certain strata of the atmosphere. Some events ripen, as fruit under the scorching rays of the sun, but others grow mouldy, as stored things in damp weather. Remember that one cannot defer the dates. Such violation may cause cosmic cataclysms. Everyone must act according to his capacity, keeping in mind the Great Service.

82. Fiery sparks from flint remind us of the sparks of tension. During the crucial moments of the battle there may be blows which produce a multitude of sparks. The nearest ones can feel better than others such fiery streams, when they are drawn into the very battle. When I advise caution it means that the attacks are strong or the battle itself produces tension. The attacks first of all react upon the developed centers. One cannot avoid such influences. The saints suffered precisely from such tensions. But the most difficult has also its happy possibility. Precisely, the tension of battle or the suffering from attacks better than anything else refines the centers. Therefore, every one proceeding in the Great Service welcomes such tension as Wings of Light. One may feel that the upper part of the spinal column fairly groans under pressure, but this is the bearing of the earthly burden called the Burden of Atlas. One may advise physicians to pay more attention to the centers and to the heart.

83. Everyone summoning his neighbor to the fiery baptism is already a participant in the Great Service. Everyone accepting a part in the carrying of the Cross of Truth will not weaken. Everyone who has understood the needs of the World has shortened his path of ascent. Everyone who realizes the significance of the heart as the Abode of Agni is already upon the true path.

84. The verbal command remains in life, although humanity has at its disposal thousands of written languages. For this there are three reasons. First, the command is not always renderable in writing; second, people pay little attention when relying on writing; third, the manifestation of the Highest Teachings is never recorded in writing—therefore the lips whisper from heart to heart the highest commands. These considerations, though simple, require recording, for if someone does not know Hierarchy, he will not understand the sacredness of the Command. Many instructions about the laws of Nature are needed, in order to understand the entire beauty of the law of attraction which lies at the foundation of Hierarchy. Ignorant people do not understand that slavery dwells in darkness while freedom dwells in the Light of Hierarchy.

85. Verily the esteem for the spirit will grow. Godlessness must be eradicated. The fact is that it is better to preserve even fragments of the cognizance of Hierarchy, even in conventional forms, than to be cast into the abyss of chaos. When people heard about the unattainability of the Highest they began to reject in general everything Invisible. Therefore by My command godlessness, which has assumed the aspect of most obvious satanism, will be adjudged. One cannot tolerate any longer such involution.

86. Many criminals will turn to labor under suggestion. Just as drunkenness and other vices, ailments of crime may be cured by the command of the will. It must not be forgotten also that many crimes are committed under the influence of obsession. Consequently such people need to be cured, and not punished. Definitely, during such treatments, increased, systematic labor has a decisive significance; for the obsessing entities every labor is hateful. They try to cast one into chaos, but the essence of labor is already a counter-manifestation. One ought not be distressed by the thought as to whence will come the strong suggestions. They are many, but they are dissociated. When the Institute of Psychic Energy will be established, it will bring together many useful co-workers. It should not be forgotten that an Institute of Astrology would be very helpful toward the verification of data. Not long ago governments were ashamed to pay attention to heavenly luminaries, as well as to human powers, but psychic energy must occupy the attention of enlightened people.

87. Not without reason do people recall ancient prophecies about changes in the firmament. In fact, violation of the planet's equilibrium will cause many three-fold manifestations. Not only may new heavenly bodies become visible, but the very chemism of the Luminaries may be altered, and of course this will react strongly upon the inhabitants of Earth. Thus, while people are enjoying their bazaars and fairs, ominous events are in the offing. Therefore one must undeferrably reiterate about the Living Ethics. The Sacred Ethics is transformed into a foolish etiquette and has become

a printed label.

88. The science of atmospheric influences must undergo considerable changes. One may notice in contemporary apparatus unexplainable tremors which seemingly do not conform to other indications. Such traces of astral whirls bring to the Earth very significant effects. Besides, in this way are affirmed the relations with the Subtle World. Indeed, among the tensions of the Subtle World there may be such pressures that their reverberation even agitates manifested matter. First of all such waves are reflected upon the fiery centers. You yourself could observe how, despite the cool weather, the centers gave indication of great pressure. One must compare this with the reaction to the distant events, which also call forth vibrations of strong tensions. But the astral whirls are observed even less than telepathy. Scientists are unwilling to admit that in their physical considerations a factor of the world beyond can have any significance. But the effect of such whirls sometimes is almost equal to that of a bolt of lightning. I will not conceal the fact that strong cooling currents have had to be applied in order to counteract the reaction to such whirls. We stand on guard, and are ready to send rays, but the pressure of the currents of the Subtle World is unprecedented. They are fighting with the forces of darkness and one must have imagination in order to picture to oneself the magnitude of this battle.

89. The Leader must always be alert, in order that no one receive from him emanations of depression. But such alertness may be established only when devotion to Hierarchy is present, when the communion has entered the heart. From such Source proceeds magnanimity, which opens the most difficult gates. One must have before oneself the Image of the Hierarch, in order to find in all cases a basis of friendliness. One must know the Fiery Sword of the Archangel, in order to know the boundary of justice. Who can say when all measures of magnanimity are exhausted? The Hierarch alone can take upon himself such a decision.

90. One cannot appoint for responsible positions people who are embittered. One must guard very carefully against such a quality, because embitterment is a limitation. Of course limitation, up to a certain extent, can be cured, as can embitterment. Both qualities yield to suggestion, but such transformation requires time. A terrible harm results from embitterment. It imprints itself as an unsurmountable obstacle upon all actions of a man who has succumbed to it.

91. In the approach to the Fiery World one has to pass the step of repulsion of the dark forces by the power of the spirit. A man who ascends feels much more deeply the assault of the unbridled elements. He must, without resorting to magic's violations, withstand the assault of the dark ones by his own spirit alone. This step is mentioned in all Teachings under different names. One must be prepared to meet various crafty devices, but one should not, taking the example of ignorant ones, try to escape such unavoidable encounters. One may remember that above all formulas there exists the power of the spirit. One has but to unite it, through one's heart, with the Hierarch, in order to become invulnerable. It must not be thought that one can be forsaken by the

Hierarchy, but it must be remembered that on a certain step independent application of one's strength is primarily advised. Thus, one should face each assault courageously, not avoiding the most terrifying. Remember that every retreat manifests helplessness. Even the youngest neophytes know that during necessary changes of place one must move facing the enemy. This is not magic, but only the realization of the power of the gaze.

92. It should be remembered that the New Firmament can become visible. Quite some time ago I mentioned that a new heavenly body is approaching, but as yet it is concealed from observation. It must not be forgotten that the energy radiated by humanity is necessary for the proper motion of the planet. But when this energy becomes poisoned it weakens the protective net of the planet and thus upsets the equilibrium of many luminaries. The waves of vibrations are altered and the planet loses part of its self-defense. Thus humanity itself is master of its own destiny. But when there comes the destructive period of so-called godlessness, then the mass of energy which is usually sent into the higher layers is shattered and becomes the material for the brown gas.

93. Humanity does not wish to realize the power of its own radiations. It dimly keeps on repeating about its likeness to God, but does not understand the unity of the energy of all worlds. The establishment of even a weak unification of energy can provide a defensive armor for the planet.

94. The heart in its full significance is a transmuter and a condenser. Often these processes happen to be so strong that human strength cannot suffice to contain and endure the tension. From antiquity has come the prayer about resigning one's spirit to God. One should understand truly this surrender of the spirit. If you feel an unbearable anguish of the heart, transfer it mentally to the Lord. Thus you may join your heart with the Inexhaustible Source—Hierarchy. Such action may be particularly needed when the tension of the entire planet is great. One must be prepared for the most diversified influences, both cosmic and human. The adherence of the heart to Hierarchy is a continuous action, but at present We are pointing out particular instances when it becomes necessary to strengthen the heart with the manifestation of Hierarchy with especial clarity of consciousness. Many will not understand how one can strengthen the heart by thought, because for them the heart is but a physical organ. But whoever has felt Our currents will understand the meaning of this bond. The World is living through such tension that it is timely to remind about the necessity of readiness for such communions. The Fiery World must be evoked in full consciousness. In case of need one may even orally address the Lord. Upon all steps of Hierarchy there is the same transmission and communion. And how majestic is this Ladder of Immeasurable Help.

95. The rhythm of events often cannot be conceived by many, and in this I am including not only those of mankind, but also of Nature. Sudden climatic sharp variations do not attract the attention of people, but such revolts cannot be stopped by the secret police. Yet they do take place and act upon the brain. Of course We know about the life of ideas

which cannot be stopped by any generation, but people do not believe in ideas!

96. The realization of Higher Forces is not taught in schools, nor given from outside, but it lives precisely in the heart, being the very cornerstone of the remembrance of life in the Subtle World. One may say—be blessed, you who have preserved in your heart the most Beautiful. The clouding of humanity comes from forgetting that which is most needed. Night is given for the upliftment of the spirit, but man has said in his ignorance that sleep is like death. It is absurd to compare a wondrous mystery with dissolution. One must reiterate from childhood on that sleep is communion with Angels. When words are unnecessary, then begins the realization through the heart.

97. Surveillance must be very vigilant, but it must not appear as a sign of mistrust. One must transform control into cooperation and reciprocal information. Measures of trust and refinement of quality must be introduced from top to bottom. Many useful measures have been condemned and destroyed only because of hatred of supervision. Of course ignorance is the cause of such lack of goalfitness. When people will become cognizant of the Subtle and Fiery Worlds, they will comprehend the infinity of relationships. In truth, who is outside of Hierarchy? Only ignoramuses or conscious deceivers can render Hierarchy unintelligible under various names. But they themselves will breathe not the freedom of Hierarchy, but will bear the brand of slavery. One must be cleansed of all covetousness and bondage. From early childhood the freedom of discipline of spirit should be emphasized. One may arouse all dignity and honor. Without honor a man cannot be honest. It should not be thought that slavery can be approved by Hierarchy. On the contrary, the Fiery World seeks not slaves but co-workers. Consider the refinement of the heart as the measure of honor. Thus let us not forget that in the most everyday life are laid the foundations of the world's grandeur.

98. One must manifest care about Hierarchy. Hierarchy is not despotism, but the Stronghold of Love. Only out of love is born the reverence which creates discipline. But few love the one who helps them. It means that ignorance is great.

99. If it is difficult sometimes to concentrate thought, also it is not easy sometimes to get rid of thought. However, this quality also must be attained. Physicians have noticed haunting thoughts. Such a state can be the result not only of obsession, but also of inertia of the brain centers. One must know how to set aside, as it were, a useless intrusive thought.

To this end one may perform little exercises, forcing oneself to consciously put aside a thought, as if massaging the brain. Many people fail to understand at all what We are talking about, but such immobility of the brain must be routed by different tasks, so that a preceding thought in no way colors the following one. Such a coloring usually deprives the new formations of preciseness.

100. When you observe nagging thoughts, you may notice that usually they are of the most everyday nature. They may be called a product of the Earth, but in spite of their

small significance, they attempt to contend with the greatest ideas. One should carefully cleanse the brain of these unbidden guests. Indeed, there is a time for everything. One may be making all progress, but it should be remembered that small worms may succeed in boring through a very strong tree. Particularly do they love to undermine the anchor of confidence. Beside mistrust, one may also admit obscuring thoughts. It is terrible to lose confidence—it is almost like the loss of communion. When suddenly, instead of communion, a mute emptiness breaks in, this is surely an abyss!

101. It is correct to remove from one's home all rotting substances. But besides decomposition of meat and water, equally harmful are decaying fruit and wilting flowers. When someone takes measures for the removal of dead flowers, one may observe that straight-knowledge removes lifeless plants not only in the name of beauty, but through knowledge of the law of the Subtle World. Since lower entities feed upon decomposition, then for lack of putrid products they are satisfied with plants. He can be commended whose spirit whispers the correct attitude toward all surroundings.

102. In contrast with confidence there is depression. Precisely distrust begets this awful viper. But trust awakens the most fiery, the most divine instincts of the spirit. Beings of the Fiery World can approach people in hours of trust, and the miracle of enthusiasm creates the most beautiful approaches. Trust must be cultivated, as otherwise people sink into inertia. Trust is straight-knowledge; there can be no betrayal when we know the direction of our striving. We rejoice when approaching a man who guards the fire of trust. Many beautiful creations take place when the gates of trust are open, gates purified by Fire.

103. When cities were enumerated to you where the ritual of black magic was especially developed, it did not mean that there were no other places where it could be found. On the contrary, there are many black lodges, but some of them are devoted to evil as such, without any special rituals. But during recent times one may see a revival of the most ancient services of darkness. Among them there are very harmful ones, which can cause destruction by their very rhythm. The black lodges usually do not understand what cosmic harm they create. In their ignorance they think that they cause harm only in a desired direction, but in reality they touch whole strata of the atmosphere. Especially at present, when the fiery time is approaching and there are already evident many violations of the equilibrium, the harm of the evocations of the dark ones is particularly frightful. The ignorant act here also, by manifest destructions.

104. Black lodges must be destroyed very carefully. The fact is that they do not exist as oasis only, but are infiltrated into apparently the most respectable circles. That is why it is difficult to eradicate evil. But people who consider themselves to be on the side of Light do not give sufficient aid, because they lack trust, not having developed it. One may name cases of direct betrayal which people regarded as trust, so confused are the concepts.

105. If on entering a house you noticed a viper on the host's table, what would you do?

Would you think the matter over, while the snake attacked your friend, or would you decide at once to crush it? We say—save your friend from evil. Do not becloud your head with perplexity, but act for the good. One cannot put on the same scale a man and a snake. It is impossible to put on the same level the lower consciousness and the temple of consciousness. If we cease to discriminate, where will be our responsibility before the world? He is no hero who spares the snake and loses a friend. Not a hero is he who evades his duty while offering excuses. Not a hero is he who does not distinguish between the great and the small. Not a hero is he who has lost the measuring rod of the heart. The Leader knows the heart measure and the fiery solution.

106. Let us approach the most difficult, before which all former difficulties will appear as blissful moments. The most difficult is the blessing of the Fiery World. This entry is so difficult that it seems that not even our minutest cell can endure this World of ecstasy. It has been said that when all covering has fallen away and only the radiance of daring remains, then the resplendent Fire enters the Gates, there being no admittance for the body. But in order to kindle such daring, let us preserve ecstasy in the face of the most difficult. Therefore reflect, the way you would wish to imagine existence in the Fiery World. Indeed, thought creates in the Subtle World, but it is quick as lightning in the Fiery World, and transcends all earthly measures; there is the Seventh Light.

107. The Seventh Light is the most containing; therefore each earthly containment will already be a path thither, where each spirit is alight with radiance. The destruction of containment and rapture imposes the chief obstacle to rapid advancement. One must learn about the existence of the Hierarchy of Worlds which is infinite. Let children at least receive an allusion to the beauty of Infinity. At first will be uttered the word, but later will be born the concept. The manifestation of the Fiery World brings a beautiful rapture.

108. The most perfect machine can be stopped by the smallest stone; the more refined the machine the more sensitive it will be to any foreign body. Is not this very same thing true of the heart? Therefore it is essential to guard the current of the heart. When the current strives upward myriads of small sendings rush forth to impede it. Not only conscious and malicious sendings but also chaotic particles move to restrain the rising current. But if we are aware of it our consciousness will not admit the unbidden guests. In small and in great one must be on guard, so that enemies may not cut the current. Even a small distrust or regret takes away a degree of the current. Besides, there is another harm. When a contact has been established, the deviation of one degree makes also the higher current uneven. It must be understood that such a violation of currents is dangerous in many respects. All nerve centers react to these currents. Each fluctuation destroys the labor of several centers. Therefore it is necessary to regard cautiously the currents of the heart.

109. Relativity expands into Infinity—there is the same law for knowledge. No one in the Worlds can be satisfied with his knowledge. New acquisitions increase progressively the realization of lack of knowledge. The faint-hearted may become frightened before the infinitude of knowledge, but we already know the inevitability of this law, and we labor

daily so as to rejoice at this infinitude.

110. Joy at achievement is a shield of beauty. You already know how abysses have been crossed through joy and trust. Likewise one must rejoice at the next approaching achievement. Not only courage, but precisely joy makes you invulnerable. Even great achievements have been simplified through joy and trust.

111. One can draw slight comparison between the Fiery World and the earthly. During the rare manifestations of the Beings of the Fiery World, they take all measures not to violate earthly equilibrium, and the earthly people, for their part, at the approach of such Beings take measures to protect the heart. But with all protective measures, the heart often cannot endure the fiery tension—thus the higher measures from above and below cannot join these Worlds. The rarest cases of communion can be attributed to old karma, when during earthly lives lengthy cooperations for good took place. Such cooperations are useful for eternity. The establishing of an association consolidates collaboration. When our gaze is directed into the future, each benevolent cooperation constitutes a wise action.

112. One can intensify one's will by the most mechanical expedients. Many examples and prescriptions can testify to this, but We advise to gather the strengthening of the will from Communion with Hierarchy. It may even be said that in general this is the sole means of the ascent of the spirit. Even the path of mechanics leads to the same thing, but through useless expenditures of time and effort. The communion with Hierarchy through the heart releases one from tantras and magic. Naturally, small alien hindrances can harm the communion, but let us not forget to what dangers the magician or the tantrik are exposed. But, in any case, he is not wise who dreams about his own separate will; it grows and vibrates in the Higher Treasuries. And he who is concerned about his individual will, without the communion with the Higher Worlds, is not on the true path.

113. In order to reestablish the forgotten Hierarchy one should accept its goalfitness from all sides, from the highest to the lowest. Thus one may avoid the usual error of people who seemingly have already recognized Hierarchy but immediately repudiate it at the slightest inconvenience to them. Such violations hinder greatly the implantation of a new consciousness.

114. It has been correctly observed about the final test through fear; after irritation, doubt, temptations have been passed, there remain the horrors of the lower strata. But after the strengthening of the communion with Hierarchy these disgusting spectacles do not any more affect the hearts. One can even rejoice at the attempts to dismay one, since these are already at the final boundary.

115. If people were able to draw an account of the quality of a day, they could avoid many difficulties. Indeed, astrology is a very exact science, and it demands extremely accurate correlation. It is evident that astrological data is limited to place and time. This is quite comprehensible when we picture a plan of intersecting currents. Thus, above all

possible inaccuracies of our astrological interpretations, there exists the great indicator—the heart. The two sources must be unified. Let the most exact calculations of astrology be united with the heart. The heart will tell in its own silent language where is the hardship which must be outlived, or the joy which must be utilized. But let the wisdom of the heart not be turned into superstition, and let the tablet of the astrologer not become a dried skeleton. A great number of petty circumstances vibrate in space, and only the fiery heart can understand the invisible network of causes. The Rays of the Luminaries intersect nations, races, individuals. One may recognize the immutability of the chemism of the constellations, but the analysis of such diverse confluence must be very carefully interpreted. The heart can assist, but even in straight-knowledge it is guided by Hierarchy. With justice people turn to the science of astrology, but without the fiery heart they may find themselves in an impassable jungle. Thus let us remember the heart, otherwise speaking, the Hierarchy.

116. Actually, the very highest magic is as naught before the face of the Fiery World. One may convince oneself that magic is able to contend with the dark forces, but Fiery Beings are unexpected even by the higher magic. You esteem St. Sergius, but did He ever admit magic? He did not even employ inner concentration, nevertheless He did have flaming visions. He admitted only work, as an exaltation of the heart. In this, He outdistanced many spiritual wayfarers. We speak about the heart, but precisely He found the strength of this source. Even terrors were allayed by Him not through conjurations but by the prayer of the heart.

117. Inner concentration is a great thing, but nothing should be limited. Infinity itself points to inexhaustible Light. One may count the contents of man's every cell and be amazed at the immeasurableness of space. Thus one should turn to the Source, which is not awed by Infinity itself. Such is the spark contained in the heart. Neither physician, nor builder, nor scholar, can dispense with the straight-knowledge of the heart.

118. Labor may be of four kinds—toil with repulsion, which leads to decomposition; unconscious toil, which does not strengthen the spirit; toil devoted and loving, which yields a good harvest; and finally, toil which is not only conscious but also consecrated under the Light of Hierarchy. The ignorant may suppose that uninterrupted communion with Hierarchy can distract one from striving for the work itself, but, on the contrary, constant communion with Hierarchy lends a higher quality to one's labor. Only the eternal Source deepens the significance of perfectionment. This flaming measure of labor must be established. The very approach to the Fiery World demands realization of earthly labor as the most proximate step. Few of the workers can discern the quality of their own work, but if the worker were to strive to Hierarchy, he would immediately advance to a higher step. The ability to establish the sacred Hierarchy in one's heart is also an inner concentration, but such action comes through toil. By not wasting time upon oneself, it is possible in the midst of labor to become linked to Hierarchy. Let the Lord live in the heart. Let Him become as inalienable as the heart itself. Let the Name of the Lord be inhaled and exhaled with each breath. Let each rhythm of labor resound with the Name of the Lord. Thus should each one who thinks about the Fiery World

know how to conduct himself. Can I lie before the Lord? Can I conceal anything from the Lord? Can I contemplate treason in the presence of the Lord Himself? Thus let each reflection only strengthen and restrain one from the evil of faintheartedness and dark thoughts.

119. Know how to make use of each action around you, in order to make light in the darkness. Who, then, will not awaken when abominable roarings violate the equilibrium of the planet? One should remember whence the darkness comes creeping. At first the appearance of bandits calls forth a shout, but then man moves to protect his labor and everything beautiful connected with it. The dead remain silent, but even silence can store up energy.

120. When slavery, the shame of the World, is manifested, then one must expect a change of epoch. Can one expect the advent of Maitreya to be possible only in four hundred thousand years? Many times has confusion been caused by mere words. It is impossible to imagine the Earth submerged in darkness for another thousand of years. Just picture the progression of evil! Therefore the most fierce Armageddon can be regarded as salvation. The wise cannot but feel an anguish of the spirit.

121. The World is moulded in beautiful Principles. The expression about the renunciation of the World is incorrect. One cannot renounce the heavenly beauty. The whole World has been given to man. Therefore it would be far truer to speak about the discovery of the meaning of things. When the manifestation of renunciation arises, it concerns the most perverted concepts, the most harmful actions, but it is inadmissible to misuse a beautiful concept, the World, to describe a generalization of these abominations of ignorance. Worldly matters do not have to be unworthy and shameful. Great consciousnesses have taken great pains over the World. It is unfitting to attribute to them the distortions of ignorance! In studying the foundations of the Fiery World, it is first of all necessary to have an agreement over the understanding of many concepts. Is it at all possible to call gluttony, or depravity, or theft, or betrayal, Worldly matters? They are even beneath the actions of animals. Animals know the measure of need, but if man has forgotten the measure of justice it is only because he has abandoned the World and has fallen into darkness. Whoever does not reflect more worthily about the World, is not able to distinguish right from wrong. How could he comprehend the Blessed Fire? He would shudder at the very thought of the Fiery World. Let us advise friends to gradually differentiate the World from chaos. I advise friends to begin discourses about the fiery element as the subject of forthcoming revelations.

122. The appearance of spots on Saturn only indicates cosmic ruptures, which are sending an unprecedented chemism to the Earth. There are many similar manifestations about which scholars even decide not to speak. The forces of space are restless; one need not think that a cataclysm will be just tomorrow, but one may realize that new chemisms are approaching the sick planet.

123. Achievement of the spirit is opposed to the forces of chaos. One may rejoice when

even a sign of achievement draws near. One may rejoice when the Teacher indicates the possibility of an achievement.

124. New planetary chemisms have an enormous significance. One may picture that the chemism of Saturn is attracting a certain type of being. Who knows what penalty is being prepared for those who serve Satan? You have long known the old legend about Satan. One must note that the fury of those who serve him already reaches the point of madness. Thus, for some the spot on Saturn is just a spot, but for others it is a confirmation of the old legend. Many manifestations are related to Armageddon.

125. Many precious concepts have been perverted. When I say, "Be not too much concerned about tomorrow," this does not mean that I am advising you to be a sluggard. All thinking must be directed into the future; one should labor for the future, but one's care about the sacred future ought to be directed through Hierarchy. Then one's thought about tomorrow will assume proper consideration. Fear of the morrow is like amputation of hands and feet. Instead of flight into the future, people bind themselves with fear and stop their own movement. But without Hierarchy one can actually plunge into terror, as if sinking into a stormy ocean. Thus, the care, purified by Hierarchy, will not be an earthly one, though it will preserve action and usefulness. Besides, such consecrated usefulness is freed from any egoism. The care for the Common Welfare leads to communion with Hierarchy. Again, this judgment is not abstract ethics, but the path to the Fiery World. People in the earthly state also should select each seed which will grow into a plant for the thread of communion. It is not easy for Fiery Beings to penetrate into the earthly strata. Ought we not, while here, pierce through the carnate garments with our consciousness? There are many striving ones, but few are strengthened by the straight-knowledge drawn from Hierarchy.

126. Let us ponder to what extent obedience is merely a cooperation. The collaboration which is extended into the Highest Abodes is not a burden. To be sure, fanatics will suspect pride in such infinite striving, but the fanatic's head, in any position, touches the same great Infinity. Thus one may advise fanatics to beware of superstition. Therefore let us not be confused by such voices, and let us be strengthened upon the concept of Hierarchy as the most vital Principle.

127. We speak here about the Highest Principle. But just now things of the lowest order are being created in the world. Thus one can see madness of whole nations. Right now six wars are going on, but people do not see them. Right now evil is being accumulated like an explosive substance. But people do not notice the volcano. Even the wisest rulers are not terrified by these manifestations, considering that somehow all will be well.

128. A renewal of energies is required in everything. The most powerful manifestations are in need of higher currents. Schools have the task of developing in students the understanding of the unity of the elements. It has been thought that the composition of the air is the same everywhere. People have thought like this up to the present, otherwise they would have taken suitable measures. People drink water and say—it is

simply water; fire is simply fire. But even fire could be investigated from the point of view of the Fiery World. Beginning with the diversity of electrical manifestations, it is possible to arrive at the luminosity of objects and animals. One can find in certain species of fishes interesting degrees of luminosity. If we begin to analyze the composition of this luminosity, we can see, besides the ordinary processes, something indescribable, especially among deep water creatures. Amidst these compressed organisms appears one of the qualities of the subtlest Fire. Thus it is possible to observe comparable data upon antipodes. Amidst rarefactions of the air and amid ethereal explosions similar differentiations of Fohat are glowing. Beings of the middle strata cannot endure the pressure of the oceanic depths, just as they are not adapted to ethereal vibrations; nevertheless certain hints may be found in observations which are already taking place. With sorrow did We follow two scientists—one descending into the depths, the other striving to the heights. Both had useful problems, but neither of them had in view the study of the degree of Fire, as an element. Naturally, their attempts were inadequate. Remarkable are the depths, and the heights still more so. But the basis of striving was right. Gradually there may be found apparatus sufficiently protective, but if the problem of spatial Fire will not be dealt with, again useful possibilities will be lost. In the fiery body we observe a great deal, but only with the help of Hierarchy. But it would be extremely opportune if scientists would put before themselves the problem of the Fire of space. Even by means of hints they would arrive at the realization of the pressure of the fiery element. Our disciples sustain it by the prophylaxis of the heart, but for the crowds, hints from various sources are needed. Crowds will perish from the fiery element. Why then do they not attempt to learn about this element?

129. I do not advise middle measures. To affirm the transitory state as a completion would be contrary to evolution. When a prayer is uttered about rest with the Saints, it reveals ignorance in regard both to rest and to the Saints. You know that rest is a purely temporary state, and in addition is relative. The so-called Saints have no rest. It may be said that the expression used is a relative one, but by respite people understand a state of repose. But if people were to be told about tension in the Fiery World, only a few would comprehend such an attribute of the higher condition. When We speak about a state of continuous explosion during the highest tension, it does not strike the imagination to recognize such tension, so We say—not tension, but splendor! The path to such grandeur is through the beautiful. If man will not develop within himself an aspiration to the most beautiful, he will close his own eyes, but the Highest can neither be repeated nor imagined. The manifestation of splendor is absolutely infinite. Still, let us not hold open the middle measures of sleep and rest. I affirm that repose would not produce the manifested Universe.

130. Who will ask for an admission to a pit, as if wishing to pass through the entire thickness of the planet? The radiance of the Heavens must attract even him who is most perplexed in mind.

131. Let those who study the Teaching examine more frequently their understanding. Not only those who are just beginning, but all must pay attention to their consciousness.

It is said that consciousness has a gravitation toward involution, but this merely means that the consciousness, as a most subtle substance, must be always nurtured.

132. The mightiest Avatars do not bear upon themselves signs of earthly distinction, but they affirm themselves by manifestations of spirit-creativity. One should not be surprised at the fact that strong spirits may not be recognized by their contemporaries. Thus it should be, because their measures relate to the future. A code of laws may be made for only one portion of the approach to any successive step of life. Consider that people cannot ever recognize that the highest attainment is in the development of the heart. Cooperation and close living together are based upon the heart. It seems this simple truth cannot be realized. Mechanization impedes the basic penetrations into the Fiery World.

133. Certain metals are easily combined, but others repel each other. One should observe these lines of good and evil. Both sides create complete connected chains. But the chief impediment of government lies in the mechanical mixing of opposite principles; hence comes premature dissolution. Heart and Communion with Hierarchy will tell where would be the combinable parts. Man is in need of equilibrium of mind and heart. Cooperation is confirmation of equilibrium. The sacred number of Pythagoras is the equilibrium of Beauty. Much of this axiom has become inapplicable at the present time. It is a weighty task to speak to people about equilibrium.

134. Competition is one of the difficult concepts. Only the fiery heart understands how many measures may be placed upon the light and upon the dark side. A pure understanding of self-perfection will not evoke competition. Where the consciousness is wild and unrestricted, there competition leads to mutual destruction. Envy nests around competition. It leads to the most subtle crimes. Cooperation must bring balance to the misunderstood competition. It is not easy to fix for oneself the boundary of a reasonable competition. The word competition itself is already dangerous; in it is expressed jealousy, in other words, a corrupt devotion. Therefore, it is best wherever possible to replace the concept of competition with that of perfectionment. A great number of concepts must be revised from their contemporary connotation. It should be acknowledged that a just history of beliefs would reveal the roots of many most perverted concepts. Care should be taken that the language of the basic ideas be resounding and as clear-cut as possible. One may enrich the language with new definitions, but senseless buzzing will not bring any benefit. Each letter denotes by its sound a vibration of the centers. It is foolish to infringe uselessly upon harmony. Turn your attention to the resonance of the ancient names of places. The new places do not always produce the same useful vibration. The ancient names had a timeless significance. Often no philology can discover the root inserted by manifest powerful peoples. The more carefully, then, must we regard an inheritance which is unknown but which forces our hearts to resound.

135. One may recall a fairy tale—A thinker brought some people a wonderful curative remedy, but it was necessary to carry it in a closed casket. None of the people would

consent to open this casket, because, judging by their own natures, they assumed that it was a viper or some kind of poison. Thus one may offer a most beautiful treasure, but people will take it to be poison. This is how people impelled by fears of misfortune accept a treasure. What, then, is to be done if Satan has so firmly implanted distrust.

136. Blessings to those who even once have reflected over the fact that possibilities are being given them for Service. One such thought already opens the initial Gates to the Fiery World. Whoever thinks in his pride—"Only I myself will attain," makes use of possibilities of serving his own ego. What an isolation resounds in boasting to oneself! What solitude is the prison of egoism! But it is joyful to think—"Yet I can bring to Thee, Lord!" There are no limits to such heart offerings! Is not the heart being exalted in trying to find the treasure of the offerings? The subtlest thoughts surround such supplications. Of course, the offering of the heart is really a prayer. It opens many gates. Not the consciousness of one's merits, but the offering of oneself in all entirety, helps one to pass over the threshold. When the gift is complete it leads past all frightening manifestations. One may say to the dwellers on the thresholds—"I've no time to gaze at you!" Thus, the offering brings ease.

137. Actually it is inadmissible to try to alter Karma willfully or forcibly. The Lords of Karma add each violence to the chalice of condemnation, but They can lighten Karma where perfectionment and offerings are without end. Thus do we lighten the paths to the Fiery World, when we are willing to do the best possible. It is not for us to measure what is best, but the heart's desire leads to the radiance of the gates. Restrain each thought about self, but permit the heart to lead along the shortest path. The heart has been given as the focal magnet to the Fiery World. Not without reason do many hearts grieve, both on the Earth and in the Subtle World. Of course the nature of the heart is fiery, and it sorrows at all obstacles which prevent its return to its native land.

138. It is correct to refrain from spiritualism. The dark ones have chosen this path for the penetration and sowings of evil. It is possible to think with purity about everything, but a clouded consciousness finds in everything the path to obscurity. Especially at present it is necessary to avoid any obscure channels. One must go toward the Light with all striving. I assure you that it is necessary now to be strengthened in heart, for the time is full of poison.

139. Who will keep silent when blasphemies are uttered? Each living heart says, "We are not with you, blasphemers!" The disease of blasphemy is very dangerous. But no justification is to be found in the fact that this is a disease, as this ailment is very disgraceful. When the heart is alive it will oppose in every way the infection of blasphemy. One can call to mind heroic oppositions even on the part of children, when their hearts were pure.

Be blessed, you who take a stand against blasphemy!

140. It is necessary not only to recognize that there is no void, but also to understand

the surrounding life. The understanding of life as intertwined and mutually nourishing brings realization of the omnipresence of psychic energy. On the very smallest examples, in incomplete micro-organisms, one may study that which is strikingly all-saturating. Varied currents, rays, and chemisms pass through masses of beings, but psychic energy not only does not retard them, but transmits them farther. When we speak of the most pure air, even about the purest Prana, we nevertheless presuppose all-containment, and in this containment various tensions. Picturing such physical saturation will aid the realization of Higher Worlds. Actually, everything is alive, and everything manifests the same energy. In this primitive position rests also the possibility of transmutation of everything existing. Death becomes a transposition and life becomes unavoidable cooperation. The very approach to the Fiery World is application of conformable qualities. It is sad to see how people limit themselves and try to harm the universe. Perhaps overproduction, competition, and distortion of the meaning of life will bring humanity into a blind alley, and then it will be obliged to stop and think. Because, by setting aside all limitations the recognition of the Higher Worlds will come along. Calling to the Fiery World, we must have recourse to comparison with micro-organisms, and thus impel people to think about a saturation with uninterrupted life. Indeed it is easier to think with the heart, above all microorganisms. It is necessary to summon to such a solution.

141. It may be observed how furiously people are now objecting to the concept of Leader, and at the same time they are ardently awaiting him. It is instructive to observe the disunity of the processes of brain and heart. The brain follows the conventional thinking and repeats sing-song formulas. But the heart, even though it be weak and unbalanced, preserves grains of Truth. Where the brain finds strength in negation, the heart, though timid, still is atremor with joy at the nearness of the manifestation of a solution. People who raise objections against a constructive move usually have nothing to propose in its stead. Indeed, such objectors are among the first to follow a Leader. They will whisper about disagreement, but willingly and precisely will they carry out a Command. Not because of their slavish nature will they accept Hierarchy, but due to the labor of their hearts. This means that in a moment of danger it is necessary to maintain equilibrium around a strong authority. Therefore let the Leader not be confused by these phantom voices.

142. Why so many tests, if the heart can create spiritual transformation? The answer is simple—the heart has been neglected and not applied to life. Thus many people must improve their consciousnesses in trial. When you hire servants, you either test them by designating a task, or you trust them after looking into their eyes. Thus, too, the heart can flash out convincingly in a glance. But reason may compare the eyes to pewter cups. Thus, at each possibility, advise the way of the radiance of the eyes.

143. What is love of good? It must be understood that it not only includes the performance of good deeds, but also the ability to be enraptured by good. The latter condition is usually not assimilated, and remains misunderstood; it must be inculcated and cultivated in people. Only delight in good produces warmth of the heart. The

manifestation of love of good reveals a multitude of details of good which are touching in their essence. Many useful comparisons may be overlooked which can refine the heart. Such refining will guard against inflicting of an offense. Each offender has already closed the Fiery Gates; he has made an attempt against human dignity, and thus, first of all, has belittled himself. When I spoke about the Fiery World, then love and good was naturally to be understood as a firm foundation for ascent. And how beautiful it is to be able to rejoice at good! How exquisite it is to be able to distinguish the petals of the Lotus of Good! And We rejoice at each manifestation of such joy. Surely such joy about Good is pure! Thus, let each one who dreams about the Fiery World first of all supply himself with love of good.

So tense are the times, that I will issue an Indication—Let each offender blame himself, as We will not protect him. There are enough complications. We must justly measure out energy. Let each one ask his own heart—Where is the boundary of offense? It is inadmissible to misuse forces in mutual injuries.

144. Conformity of the qualities of consciousness creates the possibility of entry into the Fiery World. Thus, side by side with love of good must be aversion to evil. Love of good alone, without aversion to evil, will not be real. Aversion to evil is a highly active quality, it is the touchstone against evil. The mind cannot sufficiently well discern evil. A great many reasonings may be found in which a viper is concealed. But the heart feeling of repulsion to evil does not err. The nerve centers revolt against contact with the dark principle. It is impossible not to notice this heart sign, and then is created the resistance to evil. One may observe how the heart current immediately strengthens the armor of radiation. One may say to such a warrior—Verily, brother, you have armed yourself. Or, as one hermit compared himself to a dog sensing a wild beast—Though the eye see not, nor the ear hear, yet the heart has already sensed and armed itself, for evil is not endurable for the pure heart. Evil can adorn itself with many garments, but no mask will deceive a vigilant heart. So let us study the qualities needed for the Fiery World.

145. Sometimes you see yourself in an exact replica, as if alive before you. Such a vision demonstrates that the eye is only an accommodation, and that sight is in the nerve center. Such a tension of the center can be also regarded as a fiery quality. In the Fiery World there is vision of the spirit, which is not in need of ocular adaptations. It is easier to become possessor of the fiery eye if already in the earthly state one has been able to have flashes of such spiritual insight.

146. Fulfillment of wishes takes place much more often than is thought. But one must acknowledge such fulfillment. One must perceive the very beginning of such movement. There are many cases when people rudely cut short the beginnings of the fulfillment of the desire. Also in this regard one may advise to avoid irritation and doubt. As clouds conceal the sun, so does irritation sever the conduit of the heart.

147. In any object there are to be found side by side perfect parts and chaotic particles. It is possible to call to action either the perfect or the chaotic portions of each thing.

Outside of magic invocations, against which We have spoken more than once, every man, by means of heart energy, performs continual evocations. When a man thinks about the inconvenience of an object it actually becomes inconvenient. When a man thinks about a beautiful object its perfect particles begin to act. Ignorant people attribute such a manifestation to auto-suggestion, but those who know the nature of things understand this as magnetism of thought. Of course, it is manifested in various degrees, but always it can be observed that the object is, as it were, animated through human thought. Man has but to realize this natural force to apply it beneficially in all the circumstances of life. Thus, known Yogis often advise their disciples to talk to objects. Words are ships of thought. Thus, as long as we do not learn how to deal with objects, we shall not grasp the power of thought for the Fiery World. Consider it fortunate that also in the earthly thought it is possible to become accustomed to the proper treatment of objects.

Is it not beautiful that even the most ungifted people can summon the beautiful particles, and can arrest the flow of the chaotic ones? It may be understood that our senses also become sharpened upon recognition of life in everything existing, the life in which we participate.

148. Mementos easily take on the significance of talismans. Also memorial days affirm a useful rhythm. It may be understood that mementos awaken tides of love, and bring a purification of the aura.

149. Forgetful about everything, man forgets his own destiny. Not without foundation is the legend mentioning the animal state. Many examples have been given to man in order to warn him in good time, but never before have there been so many animal-like people. And the external covering merely reveals the inner ulcer. The Teaching calls upon people to help themselves and to respect their own nature. But the deepest, darkest ulcer is considered fitting for those who trust Satan. It is difficult to imagine how many people are addicted to Satanic rituals! Entire schools are busy spreading such harmful principles. Much already has been told to you about terrors, but when I see new transgressions, I cannot but warn you once more. Be not surprised at dizziness and headaches; each particle of your energy is tensed and on guard, for it is necessary to protect you from many projectiles. Unprecedented necromancy is being applied by the dark ones, in order to summon the very lowest spirits; for they are indifferent to consequences, they wish to be strengthened for just one hour. But a counter-blow is naturally drawing near.

150. One must distinguish precisely with whom one can work, but if a choice of co-workers has been made one should not remind them about the past. Who knows what may have happened in the past! Usually people are obscured in the snares of the past. Indeed, it completely prevents one's being turned wholly toward the future. And what small earthly stones of the past prevent one's proceeding rapidly on the path! But one should become accustomed to the hurried path, no other exists. A great number of unfortunates and sufferers are counting the moments, waiting for help. Indeed, ought we

not hasten?

151. One should strictly distinguish between a contradiction and a particular manner of work. If a left-handed person can create with the left hand, the significance of his attainment will not be contradictory to right-handed work. But people are hampered by the conventionalities of measures; even at present they cannot comprehend wherein lies the value of labor, and each unusual method immediately arouses suspicion. What a nasty quality is suspiciousness; it has nothing in common with the Fiery World! The approach of suspiciousness makes man worse than an animal, for the latter retains his instincts whereas suspicion corrodes all the senses. Indeed, it is a survival from the darkest past. Fortunately it is subject to cure by suggestion, but one should not neglect such an infection.

152. One must grow to love the path of the Fiery World. No striving is of assistance if it is not protected by love. Precisely the fire of love, in its chemism, is closest of all to the Fiery World. Thus, even in difficult days let us generate the currents of love. Rarely do people understand that love is actually a fiery principle. Usually people suppress the most salutary qualities of love. Precisely by these qualities does man most easily overcome the manifestations of darkness. Let us not cite examples, but merely emphasize the healing power of love. People especially respond to healing power. They dream about the elixir of life, but beyond a life on Earth their poor imagination can suggest nothing. Thus, let us not forget that imagination is a quality of the Fiery World.

153. It is possible to note not only a temporary absentation but also other related manifestations. For example, a man goes to sleep with a definite thought and awakens with its continuation on the next word. This means that his spirit has been absent on a completely different plane, and then again has joined his earthly consciousness to the definite word. This means that in the Subtle World a completely different plane of consciousness is used. Thus it must be. But when people preserve also there the earthly consciousness, then such clumsy thinking will be even harmful.

Imagine a man coming out of a dark and stifling room into a beautiful garden. If such a sharp change does not renew his thinking, he shows himself to be highly insensitive. Such personalities are to be found among soulless people. But how incongruous are they amid beautiful, uplifting surroundings, just like a filthy blot! But even earthly filth is not easy to remove; therefore We are anxious to project the consciousness through the Subtle World into the Fiery. Often such striving is not in accord with one's forces, yet even at worst it advances one in the spheres of the Subtle World. However, shopkeepers overcharge a great deal so that they may receive at least something. Not a great consolation! In order to advance somewhat in the Subtle World, let the consciousness be drawn into a most Beautiful Garden. This is Our Command—without small measures.

154. You have read that for communion with Higher Forces the ancients covered the head with a mantle, and, as told, this fabric was of wool and red in color. Also you may

have heard about the stopping of the ears with red cotton. All such mechanical means had their significance, they served as a guard for radiations, and they condensed energy. But let us not resort to the expedient of mechanistic methods where there lies the utmost significance for the future, in the direct union with Hierarchy. Only the heart, covered with nothing but love, links us with the Higher Forces. The fabric of love is a most sacred one.

155. Does a man know when he performs his best action? What person can tell which of his words has had the most influence? What person can tell which of his thoughts has reached the highest spheres? No one knows this about himself. Perhaps such knowledge would cut short the striving for development, for it might stir up pride. Thought sometimes actually reaches the Higher Spheres, and, as a dew-drop, remains near the Altar. But one's own evaluation of such thought by earthly measure is impossible. People too often dismiss in disdain those thoughts which bring joy to the Highest Hearts. Thus, let us send out the best thoughts into the space. We need not adorn ourselves by the consciousness of our flights. Let them, as everyday nourishment, strengthen the heart for the perception of the Fiery World.

156. What is hypochondria? Many confuse it with auto-suggestion, but the latter is only an effect of the former. Hypochondria in its essence is very infectious and destructive. It can be defined physiologically as the dissolution of heart energy. Such a process interrupts the protective work of the nerve centers. The enemy's entrance into the stronghold is not a matter of auto-suggestion, but far worse; the defenders of the stronghold, instead of resisting, open the gates to the enemy. It is difficult to cure, for hypochondria is not always subject to suggestion. The process of dissolution cannot be replaced by suggestion. It is necessary to heal the wounded nerve tissue. Here strength can be built up only by nerve exercise. Consequently, hypochondriac people must be subjected to the most drastic influences, and to the most unexpected ones, in order to produce spontaneous tension of the nerve tissue. Such tension is like gymnastics for the nerve centers. Rest and disuse of the nerve centers is not always beneficial, notwithstanding the usual counsel of ordinary physicians. On the contrary, the ancient wisdom says, "You are afraid, therefore you will be doubly frightened." "You have ceased being afraid, consequently you can behold the Fiery Gates." Hypochondria must not be confused with doubt. True, these two are sisters, whose mother is ignorance. Hypochondria is a certain established mode of thinking, whereas doubt is a dark obstacle. It is difficult to say which of the vipers is the more harmful. One should free oneself from hypochondria as from an obstruction before the Fiery World. Many things are erroneously thought to be synonymous. Ponder over them, over different facets of definition. Who knows which of these will open the broadest vista in realization of cause and effect?

157. Certainly, cruelty must be eradicated; not only cruelty of actions but also cruelty of thoughts. The latter is worse than any action. It is imperative that the State take measures to prevent the inceptions of cruelty in infancy. Humanity must be purified of this most inhuman, dull and malicious darkness of low thinking, as of leprosy. Children

are not cruel until they see the first cruel action, which reveals the current of dark chaos. Only a few are prepared to oppose the current of darkness. Such accumulation of consciousness is rare. One cannot presuppose such attainment in everyone; on the contrary, one should take measures befitting a lower step. Likewise, let us not repeat in a moribund manner the great Commandment, "Thou shalt not kill!" But let us ponder where is the greater killing, in the hand, in the word, or in the thought? One should reflect that the thought of people is ever ready for murder.

158. You yourself know that the most sure path is the path of altruism. Let us recall the dangers we have escaped through magnanimity. Perhaps we do not even know the limits and dimensions of such dangers. But the heart bears testimony that precisely good-will did help in the most difficult hours.

159. Correct is the comparison of the quality of the substance of thoughts to that of gases. Each gas, besides its already disclosed qualities, has many others which do not lend themselves to investigation by physical apparatus. No one dares to affirm that the effect of a gas has already disappeared, it can only be said that our apparatus no longer registers the effects of the gases. But to what extent a gas transmutes the space into which it penetrates, and how much influence it has on human beings, no one can say. Likewise, the limits of the field of expansion of thought absolutely cannot be defined. Similarly, no one can determine physically to what extent thought can influence life. It is amazing how the life of strongly hated persons sometimes is not subject, as it were, to danger. There are many reasons for this. Perhaps this person is needed for the Karma of an entire country. Perhaps the thought is not strong, and unrhythmic. And finally, perhaps the accumulation of thought will begin to act not immediately, but tomorrow. Earthly measures are in this case also relative. Especially is the thought weakened by the lack of understanding of Karma. Many efforts are needed in order for man to keep in mind the beautiful law of cause and effect. One advice may be given—nowhere to yield to the counsels of malice.

160. One may apprehend through many examples how wisely are distributed the Hierarchic forces of advancement. You yourselves see how a Worker, revered by you, remained in the Ashram because His spiritual forces were ablaze near the hearth of accumulations. Only the ignorant think that from earthly considerations alone He did not come out into the field of battle. Everyone who has any conception of spiritual forces will agree that only their conscious application will be wise. Thus, let us realize goal-fitness; it is needed immeasurably on the path to the Fiery World.

161. Reverence of the Teacher is a remedy against all ailments. When very ill, turn to the Lord.

162. You find it difficult to translate the phrase—"he became completely imbued with." You are right, in languages far removed from Sanskrit it is not easy to find certain definitions, particularly relating to the Higher World. One may have to express it as—"he became aflame" or even "he took fire," in order not to abase the concept of exaltation.

Many misunderstandings are included among the definitives. Expressions which are striving on high suffer especially; only people who so strive themselves can use them, but there are not many of these. Therefore languages begin to rotate around petty concepts; they improve in mechanical expressions, but it is not even considered necessary to find the consonance of Higher Worlds. Turn your attention to newly coined words. Through them is it not possible to estimate the level of consciousness! But one should also honor the Higher Worlds with exquisite expressions, so that the Fiery World could also be glorified in earthly sound. Thus let us reiterate, in order that youth may find time to advance the thinking upward. From the quality of the thinking is born the word.

163. One should not be distressed in carrying out the Indications of Hierarchy. Many fruits become bitter from vexation. In many things it is necessary to draw close to higher understanding. For example, one should conquer the feeling of distance. Certainly it does not exist for the spirit, and if we shift our consciousness into the spiritual sphere then our feeling also will shift correspondingly. In other words, it will become broadened. And in addition, communion with Hierarchy gives, as it were, a new musical key to all our actions. Thus let us be closer, still closer, so that no viper may creep in.

164. Observe how people are to be distinguished in thought and in action. People should be judged by their works, but it must be borne in mind that only conformity of thinking, word and action is of assistance at the approach to the Fiery World. One must penetrate thither through all the poisonous gases. So many consciousnesses must be brought together in order to avoid deviation from the path. Many voices will call and many forbiddings will resound, but one should not look back. One should know one direction, and know not to change the destined. Thus, let us apply the same law throughout life. Whoever thinks it possible to act differently is mistaken; both in the great and the small there is one law, one rhythm. Thus let us proceed, without vexation.

165. Vexation is the plague of the World. It reacts upon the liver, and engenders certain bacilli which spread in a highly contagious action. The Emperor Akbar, upon sensing vexation in someone, would summon musicians so that a new rhythm would break up the infection. This action, even though physical, brought beneficial results.

166. Upon pressing or rubbing of the eyes colors appear which act as crude reminders of the radiance of the centers. If a coarse contact can produce evident illumination, then contact of a higher energy can certainly bring beautiful colors of the spirit. From the gross to the very highest it is necessary to cognize the saturation with spatial Fire. One should become accustomed to conscious acceptance of spatial accessibility. However, one should adapt oneself to such a merging. Let us not forget that ancient revelations were given for the betterment of life, and for the refining of consciousness. Thus the bond with the Higher Worlds was maintained directly. But later, because of the breaking away, quests for mechanical methods began, for the purpose of preventing a complete severance of the communion. It should be borne in mind that during Kali-Yuga such methods became ineffectual, and even a mixing with the lower strata of the Subtle World took place. But Satya-Yuga, by its very nature, requires communion with the Higher

Worlds. Therefore, in preparing for Satya-Yuga one should turn again to direct communion with the Higher Worlds, by applying true Ethics. This is needed for destined discoveries which cannot be given to an animal consciousness. I will not weary of reiterating it, for each hearth of enlightenment of the spirit is important. Where, then, can be the paths to the Fiery World, if not through the decrees of Ethics? Surely Hatha-Yoga does not lead to the Fiery World. Enough of preparations—one should hurriedly strive toward the Higher Worlds. Let each of our cells contain millions of millions of currents. Not for somnolence have the subtlest apparatuses been given. Not for the sake of doubt are there being made calculations involving such huge figures. They surely remind one about Infinity and the saturation of all that exists. Thus let us be imbued with thoughts about spatial Fire, about the possibilities of our being. Satya-Yuga cannot draw near without fiery signs.

Along with the approach of Satya-Yuga let us not forget that the destruction surpasses measures of equilibrium. People do not suspect to what an extent the earthly currents already have been violated! They do not wish to understand that this cosmic disturbance is taking place through their own fault.

They consider themselves teachers of knowledge, yet the simple law of good is not convincing to them.

167. Examine two stones. They are primitive, cold, they have become congealed in their small life, but even they can give off sparks of fire. The heart of a man is no worse than a stone. The thought of a man, even in a small manifestation, is higher in effect than a mineral. I speak of this because it is instructive to observe how thought evokes sparks of fire from the innermost memory. The most casual thought evokes whole forms from the storehouse of memory, entire epochs in which we have been participants. This is a procession of definitely related fiery contents. Indeed, the spark can extricate related portions from the preserved treasures with instantaneous speed. One may be amazed how securely the treasures lie in the Chalice always ready to be drawn out. Only fiery energy can act so subtly and swiftly. The fiery earthly manifestations give an idea of the tension of the Fiery World. If here on Earth something can be astonishing in its speed and accuracy, then how keen and swift is the Fiery World! If only people would not forget about the Fiery World, one link could be established. Think what the state of consciousness must be, when one is obliged again to remind about foundations which are so near. However, let us reiterate, let us be filled with patience. It has been said—affirmation of Truth is a strengthening of the bridge.

168. In general, food is not needed in the usual quantity. It is wisely said that eating is the chains of the devil. Many generations have been burdened by gluttony, therefore caution is required in applying counter-measures. In the final analysis, more people perish from over-eating than from hunger. But a gradual process is required always in overcoming atavism. It is impossible to abolish over-eating all at once, but it can be pointed out that all superfluous food is harmful.

169. The cry of the heart is generally understood as an abstract concept, but Ur. says not so, for she has known and heard the resounding of the heart in its great tension. Such sounding actually occurs, and in it is expressed a powerful energy. The most dangerous assaults of darkness are shattered against this tension of energy. But not often is it possible to attain such a striking aspiratory state. The fiery heart knows when the invocation of the entire psychic energy will be demanded. From the solar plexus, from the chalice, there is concentrated a current of powerful force. The most evil sendings will fall apart under such a discharge. We always rejoice at seeing such a vigilant heart, since the attack is always sudden and the accumulation of force is only possible through great watchfulness. Often this keen vigilance becomes clouded by a kind of faintness which is very indicative of the presence of dark forces. But a flaming heart does not give in to such poisonous chemisms. But remember that evil forces do send double, repeated blows, knowing their effect upon unprepared organisms.

Strengthen your guard greatly after the first trial.

170. Many suppose that scientific data will shield them against cosmic manifestations. They will tell you about their knowledge of eclipses, they know about sun-spots, even about the appearance of comets, and hitherto unknown rays, but they cannot anticipate the appearance of meteors, which may be of gigantic dimensions. But if people know about the discoveries of huge fragments of spatial bodies, they can likewise imagine the possibility of devastating consequences from them, which should bring to mind the fiery bodies.

171. People complain that the picture of the Fiery World is not clear to them. Let us not insist as to who is at fault in this. Let us propose to them that they picture the Fiery World in their own imagination. Though such visualization be a poor and hazy one, let it begin at least in some way. It thus can be utilized as a beginning, but it is bad when there is nothing upon which to build. Such a state of indifference grows worse as time passes, and, as a stone, it drags to the bottom. No one can arbitrarily overstretch the boundaries of consciousness. The middle path is excellent when it is also lofty, but many cannot altogether understand the lofty concepts of the middle path, and confuse it with the path of vulgarity.

172. Due to unsteadiness of thought people see neither joy nor danger. But let us ask them always to ponder when the heart whispers about threats or about new joy. Likewise one should not be surprised that the dark forces can approach the most sacred places. But you have already seen such manifestations and know that absence of fear is the first condition to halt any evil whatsoever. But let us be honest with ourselves, in order to determine where there is fear and where it has been driven out. Fear is a weapon of the dark ones.

173. Let it not be thought possible to deny the Invisible. It has been said that there does not exist action which can produce no consequences, but this is particularly true of negations. One may often ask oneself—why is the evolution of the world so slow?

Negation will prove to be one of the principal causes, for it is deadly. Like doubt, it cuts off all the ordained possibilities. People given to denial eventually have to live through its consequences. Truly, negation is like a millstone around one's neck. Enough has been said about it in the Teaching. But now, especially, the Earth is infected with negation. Let multitudes of people imagine that negation is only a sensible criticism, but negation is not a judgment, it is like ashes banking a grate fire. It suppresses, but does not elevate. Only broadening of consciousness can shame the denier, but as a rule such a torpid state terminates in a grave illness. In many cases a physician should attentively converse with his patient prior to treatment, in order to ascertain his mode of thinking. Each illness from negation reveals the need of suggestion in order to arrest the destructive process. Some may ridicule the fact that for the treatment of cancer and tuberculosis it is necessary to begin with suggestion. Of course, physicians who do not possess the power of suggestion will protest in every way, and they will be highly provoked upon hearing that diseases of the liver, stomach, kidneys, the gums, and rheumatism depend largely upon the state of consciousness and require suggestion first of all. It therefore follows that it is necessary to regard suggestion and auto-suggestion seriously. Both processes are of a fiery significance. Thus negation is in opposition to the Fiery World.

174. Not infrequently do children manifest the better thinking about the Fiery World. Try to encourage them in such thinking, while applying subtle understanding, for otherwise one may either turn them away or else impose upon them one's own personal conception. Let children draw from their own treasure-house; it is ever ready to reveal the most vital details. Science can obtain valuable data from children; too little use is made of them. And people abuse children, being unwilling to understand how much can be harmed by a rude touch.

175. The young generation too often leans toward coarseness. Such a situation is highly deplorable, when tension of all the best forces is required. It is most necessary to reiterate that any coarseness is unsuitable for evolution. When there are so many cosmic dangers men must understand that coarseness is ignorance.

176. Amid observations upon the deplorable consequences of negation, one should not blame certain well-intentioned people for applying their own force first rather than trouble Hierarchy. It may seem at times that people act from self-confidence, when, as a matter of fact, they are filled with reverence for Hierarchy, and above all they strive to apply their own forces in order to conserve every ounce of Higher energy. They do not even pronounce the name of the Teacher, and they guard their mantram in secret. One should regard very carefully the various modes of reverence. One should affirm all that aspires to the Light. With Us only negation is rejected. Indeed, the very existence of man, who thinks and who contains the subtlest apparatuses, is a real miracle, which could not be without a past, and hence not without a future. The Fiery World is the predestined future. Who, then, will hesitate on the path, knowing the great destination? Who, then, will not respect the present incarnation, knowing that it will aid the ascent? Who, then, will disdain the Subtle World, knowing that there is the testing of thoughts?

Thus, our brief sojourn here has been bestowed as the best aid toward a speedy advance to the Fiery World. In some way one should combine the urgent problems of life with the highest resolutions. Actually the earthly life hinders speedy realizations. People dream about the mechanical prolonging of life here, instead of cultivating a joyful readiness to approach the goal. The Teacher brings the consciousness of the disciple, by the shortest path, toward the attainment of the Fiery World. The Teacher affirms all that which may, even indirectly, bring closer or unify useful consciousnesses, in order that each action contain within itself the necessary amount of conditions of approach.

177. During the crossing into the Subtle World there flash out all the aspects of the feeling of possession, which troubles even people who are not at all bad. One should assiduously keep in mind this circumstance, and be affirmed upon the realization that earthly possession does not exist. A great deal has been said about personal possession, but only the fiery state can prove the illusion of such sense of possession. Only when our consciousness remains our sole possession do we feel the freedom of ascent. It is very difficult to balance the ascent which goes beyond the middle strata of the Subtle World. Therein people do not even think of parting with various kinds of property; indeed, they exist just by means of these attractions. But if a higher manifestation raises their consciousness a bit, there begins an incredible conflict. Therefore, here in the earthly state one must apprehend where lies the useless burden. This should be done not in the name of the Subtle World but in the name of the one higher.

178. Some may wonder why the signs from the Subtle World are so strange and why they require pondering and interpretation. The reason for this is the law of Karma. Precisely reflection and explication stimulate self-activity, and, thus, they lighten and even do not produce Karma. Consequently, the stronger the attentiveness and resourcefulness, the more easily interpreted are the given signs. The Lofty Beings do wish to give hints toward a great many things, but the mental distraction of people prevents these precious Counsels from reaching them. Not only in sendings from the Subtle World but also in earthly existence, parables have been adopted, as a means of indirect indication. But history sets forth many instances of non-acceptance of the most urgent counsels. Not without reason was attentiveness so developed in antiquity; it even constituted a study in itself. But nowadays not many understand the significance of vigilance; for others guidance is required in the sharpest, and repeated, instructions, which cannot but have an effect on Karma. But only the fiery heart will comprehend the hidden meaning of subtle signs. Let the co-workers grasp the fact that each sign has its destination. So many Lofty Beings send supplications and hope that they will be understood. There have been whole epochs when the subtle understanding was strengthened and sharpened, but later a bloody mist condensed anew, and the refined perceptions became coarse. Just now many attempts from the best strata of the Subtle World are being rendered futile by the dark forces.

179. I entrust you to testify about the Fiery World as existing, with all the attributes of existence. Fiery blossoms are distinguished by their radiance, but they may be

compared in structure with roses; small vortical rings form, as it were, a combination of petals. Similarly, ozone, in the higher state, reproduces, as it were, the odor of evergreens. Also, the radiance of auras is like cloud arches, and rays are as streams and waterfalls. Thus, in the higher forms the wise one will find likenesses of earthly images. He will not see the earthly existence as abased thereby, for in all states of being the foundation of energy is the same. The wise one will not seek a precise counterpart of God in an earthly body, for only the fiery body will preserve the same sparks as the Higher Beings. Should it not be pointed out in schools wherein we are like God, so as to justify the ancient Teachings of which people have made a laughing stock? Everywhere the highest concept must be clarified. One must not fear to come forward and help wherever it is possible to elevate the consciousness. The Teaching is in need of those who will bear witness. It responds to all, without distinction as to creed and nationality. Above all let the one sun shine. It is not difficult to speak about unity, through the path of science. Let the manifestation of beautiful correlations unite the most diverse elements.

180. Do not confuse fatigue with intensity. These two states, notwithstanding their complete difference, can produce similar symptoms. But fatigue must be overcome by a change of work, whereas tension must be actually increased. It would be a mistake to allow oneself to dissipate tension. One must nourish this manifest fiery power as a precious gift. Each tension is a sharpening of consciousness. Each weariness is a dulling, but in either case let us not forget to take musk. Ur. has wisely established the combination of musk with soda and valerian. Certainly the very speedy accumulation of musk by means of soda is useful, as it is also the continuation of the use of valerian. All three ingredients are of a fiery nature. Not without reason was soda called, in antiquity, ashes of divine Fire, and fields of soda deposits were called sites of Devas' encampments. Likewise valerian is especially effective in combination with musk. While musk kindles Fire, valerian sustains it as a static condition. In fatigue this fiery remedy is absorbed in order to renew the nerve centers; but in the striving of intensity there is need of prolonged combustion, in order to avoid explosions and shocks. But above all other life-giving agents is the communion with Hierarchy. Musk may dry up, but in communion with Hierarchy its strength will be promptly renewed and an inexhaustible supply of energy extended.

181. New circles of disciples must be attracted through the heart. We regard as an attainment not only the direct transmission of the Teaching, but also the indirect saturation of space with It. The Teaching should not be pushed there where there are no doors.

182. Can the body be wounded? As on Earth so also in Heaven. Consequently, the fiery body can be wounded, just as the earthly one. Observe the process of wounding of the earthly body, and you will have a complete analogy with the subtle and fiery bodies. Let us see how a knife pierces the physical body, how it damages tissue and blood-circulation; then follow local necrosis and decomposition; but vital energy gets the upper hand, and slow healing begins. But often there remains a local atrophy and a permanent scar. Precisely the same process takes place in the case of the fiery body, but instead of

a knife will be a thought, and in place of a scar will be a condensation of fiery energy. But the healing is very slow, and requires the drawing of energy from the other centers. Each organism has a fiery body, and until it attains the Fiery World, it is subject to being wounded. Only when the fiery body has been purified and poured into the furnace of spatial fire, will it no longer be susceptible to being wounded. But I assure you, scars remain for a long time. I affirm that the fiery body can be smitten both externally and internally. Suicide of the earthly body is the prototype of self-wounding of the fiery body. Thus is it possible to find of the most earthly actions a correlation in all states.

183. Much has been said about life in the Subtle World. The accounts often appear to be contradictory, but again let us take earthly examples. The diversity of earthly situations is astonishing, only undeveloped eyes are unable to distinguish great numbers of subtlest manifestations. When We speak about earthly situations, We usually have in mind only uniform groups, but We cannot enumerate the entire complex of volitional creativeness. Therefore Our definitions will depend upon the theme of the discourse, or upon the quality of the consciousness of Our listener. Likewise among the truest descriptions of the Subtle World there will always be found groups, corresponding most closely to Our designs. Thus, let us not criticize the diversified aspects of information about the Subtle World. If the earthly world is stately, then the Higher Worlds are progressively majestic and multiform.

184. Circular motion is in everything. Vortical rings are not only in the strictly physical world, but also in all thought-forms. One may observe how the circle of each task is culminated. We have already advised alternating work for the renewal of strength. Such manvantaras may be observed even in the smallest tasks, but they will have the same significance as world manvantaras. Thus, outside of circles of daily labor, one may see the manifestation of the circle also in entire periods of activity. Precisely the fiery heart will whisper when such a ring is complete, in order that a new manifestation may be taken up. One should not overload a consummation, yet it is still worse to complete a circle artificially by violence upon life. Thus, one can study in history how cycles of activity are moulded. The fiery principle is expressed in such vortical rings. One must be prepared for such construction in the Fiery World also. It should not be thought that the Fiery World is an already perfected condition. Systems of Worlds, of which we see only a negligible part, present an inexhaustible variety of conditions. From here we cannot analyze these states, but it is useful to dream about them. Each dream is already a realization.

185. Calamity has actually arrived. People ask—Wherein is God's wrath? It is in such calamities as people's turning away from God, their becoming traitors, either in actions, or in thoughts, or in the silence of fear. Let us not enumerate all the aspects of such treachery; it infects the planet and manifests an unmistakable quality. Humanity should not be surprised at ensuing calamities. Let man reflect—has he always acted in purity of attitude toward God? Has he always abstained from blasphemy, and was he able to keep himself free from evil thoughts? Thus people cannot say that the might of God is not manifested. He does not punish, but He can turn away, and then gold will be turned

into a consuming fire.

Then will equilibrium be transformed into chaos, and the power of Earth may be exhausted.

Much blasphemy is everywhere. Derision of the Divine Principle is frightful! People have ceased thinking, and even their going into temples is often no better than a violation of them.

186. Fiery sparks also illumine animals. In this, one may observe a remarkable law. Animals receive fiery sparks particularly through contact with man. Likewise does man nourish his own fiery body through communion with Hierarchy. One's consciousness must accept the realization of the logic of Jacob's ladder; all creatures can find access to it when they are imbued with right striving.

Thought about good is blessed. There has never been a thought about good which has not produced the best fruit. But gathering of fruit requires practice and labor. Sometimes the reaping is even more wearisome than the sowing.

187. As has been said, the Subtle World is now also undergoing a great conflict, which is even more terrible than the earthly one. It may be understood that defeat in the Subtle World is inadmissible. Such a defeat would break through a chain of worlds, and would be highly desirable for Satan. Therefore the Teaching so emphasizes the heart in order, at least a little, to prepare the people for cooperation.

188. The nature of things must be taught among the most primary subjects. It must be beautifully described in all reality; the succession of worlds must be demonstrated with all scientific comparisons. Not only will religion not contradict such exposition of the foundations, but on the contrary religion will assist, through its most ancient allusions. The study of the nature of things will serve as the threshold to understanding of Living Ethics. One must realize why honor, dignity and all other high human qualities are indispensable. From the earliest years children should hear about the Subtle and Fiery Worlds; they must understand the principle of Hierarchy and of Good. The sooner they are reminded about Hierarchy and the other Truths, the more easily will they recall former knowledge. The concept of God in all its grandeur is clarified on the basis of Hierarchy. Only thus can the Highest Concept emerge from abstraction and blend with all Existence.

It is necessary that the Leader and the Government understand how to increase the realization of the Higher Representation. It is necessary that schools attractively depict Existence in all its grandeur.

189. Among fiery signs there is the particular aptitude for finding needed objects. One has but to think about them, and they draw near, as it were, and are discovered. Already in antiquity it was said—kindle the torch of the heart and find that which is needed. The

symbol is true enough, for the fire of the heart kindles surrounding fires and creates a magnetic attraction. Also in books, what is sought can be found by illuminating the book with the same fire. The more such a quality is observed, the more it is developed. The fiery element loves to be noticed.

190. Danger is a concentration of the vibrations of tension. A great number of perils surround people, but only a few of them are noticed. When the Leader says, “live in danger,” he might well say instead, “observe the dangers and thus succeed.” One cannot live outside of dangers, but it is beautiful to make out of dangers a carpet of achievement. The Leader knows that he bears a mission, and dangers are only propelling forces; therefore the Leader does not even think about dangers. The very thought of peril is harmful. Thinking about dangers, we strengthen their vibrations, and thus disturb our equilibrium. Conservation of forces must not be disrupted by fear and confusion. We are watchful and careful for the best execution of the commission. But dangers cannot overburden our attention. The Teacher should, first of all, insist upon the disciple’s liberation from the phantom of perils. The disciple should always remember not to expend a drop of the higher energy uselessly. Thought of danger agitates many of our centers and in disorderly fashion consumes the precious energy. Thought of danger reflects even upon the pulse; but the heart is strengthened by the desire to carry out well the mission. Thus, let us act in the most efficient manner.

191. On entrance into the monastic life all difficulties of such a path were usually pointed out. Some would say—all is easy; others would warn—all is difficult. To people with fiery heart one may say—all is easy; but for the ordinary consciousness it is better to caution—all is difficult. If someone takes to flight at a single warning about difficulties, then he, all else being equal, is unfit for persistent labor. One should not gather together people who are obviously unfit. Fear of labor is already a treason.

192. The Alexandrian philosophers used to say—Do not criticize the World, for it was created by great thought. The creation is not at fault, but our conception of it is. We can channel our thoughts either for good or for evil. We could transform the best animal into an evil creature. Cruelty on one side and fear on the other fills our consciousness by means of thought. We can send evil in our glance. We could turn a beneficial plant into a most poisonous and pernicious one. The thoughts of the ancient philosophers penetrated into religions. Clement of Alexandria knew how people themselves debase the great Creation. Even now people may observe how evil can transform the most harmless beings. Indeed, every animal tamer can tell how often precisely the element of good assists him in his work. But he also knows that besides good there must be measures for self-protection, varying according to the character of the animal. Such a science may be called goalfitting. We cannot criticize the World without wondering why malice was allowed to enter it. So too, protective measures will emanate not from evil but from good. Each leader may be advised not to forget the advice of the ancient philosophers.

193. You already know sufficiently about the temperance of certain characters. What is

to be done when moderateness has crept into the broadest circles? Those who are seemingly the champions of good give themselves up spiritually to moderation. One can see that the dark ones do not often suffer from this defect. There is a story about a devil encountering an Angel. The Angel said, "Thy servants are bitter." But the devil replied, "Mine are bitter, Thine are sour; we both must look for sweet ones." And the Angel was crestfallen for He could not prove that they had not turned sour. Thus was it observed long ago by people.

194. You will have to repeat to many that Our remedies are good, as a supplement to psychic energy. Some physical remedies cannot produce the desired result, but psychic energy is reinforced by communion with Hierarchy. Thus, the wise physician first of all will take care to know the condition of his psychic energy and to see that it is in concordance with the Higher Forces. Paying attention only to physical qualities has no significance for the future. When We speak about the Fiery World, it means that it is time to be moving forward. It is impossible to remain on the level of the transitory period, when all the foundations of Existence have been forgotten. I affirm that each physician must pay attention to himself in order to feel to what an extent he himself is ready to renew his consciousness, otherwise he will not find fitting words for those who come to him. He will be unable to inquire into the actual causes of ailments. He will not maintain a self-affirmed influence. I do not insist that each physician be a hypnotist, but he must understand the spiritual world of the patient in order to be able to speak about the main thing in the case. The Teaching must disclose paths, but not be merely a pharmacy. Let people have an opportunity to observe and discover, otherwise there will be reactions upon Karma.

195. A new tradition about the significance of the heart must be molded when people are caring least of all about it. Institutions for the study of the heart must be founded, with a knowledge of all that has been written about this center of being. All the ancient cults in which a place was allotted to the knowledge of the heart, must be studied; and here external remedies alone are of no assistance. Let us not forget that in antiquity suggestion was applied for reanimation of the stopped heart. There are many traditions about the bringing back to life which are based on this action. True, a great and disciplined will is required, and time is needed for the establishing of the new heart action. It must be determined how many minutes must elapse before the heart activity can be again established. But this will be extremely variable, for the actual departure of the subtle body occurs quite individually. There are many reasons for this, including the physical state and the quality of the subtle body. The physician should understand this diversity of conditions.

196. The bodily movements of man must be intelligent. Children must be taught not only gymnastics and rhythm, but also the meaning of economy of movement. When people apprehend the Fiery World and radiations, they will not senselessly wave their arms and legs about, shake their heads, and be fidgety. If they could picture to themselves their auric egg, they would not disturb it needlessly with disorderly agitations. If people could picture a sort of fiery ring which is in reality around them, they would not senselessly

burn themselves. Especially unjustifiable are so-called nervous movements. They indicate an entirely undisciplined will. Each physician must observe such habits of his patients. It is possible to determine many diseases by a man's movements alone. It is possible to cure him of the most disgusting habits by observing these movements and pointing out the harm they do the subtle body. Thus, a physician can manifest a most useful activity without physical medicine.

197. Who said that musk is merely a stimulant? It can have an equilibrating importance, bringing into motion basic energies. It is regrettable when such multiform, powerful reactions are reduced to a single manifestation. The poorer the idea of it, the cruder the hypothesis. This refers also to many indicated remedies. No one thinks about the significance in synthesis of valerian. No one is willing to understand mint as a friend of life, ready to exercise a calming effect upon rebellious centers. No one wishes to observe the action of milk combined with soda. Thus broad is the field of observation for eyes which have been opened.

Mint can be useful even as an indoor plant, for the emanations of its living leaves are most subtle and natural, as are those of roses. Where one can have flowers, oils are not needed. Thus, the most alive and the most natural are the best of all. Let us not forget that mint and roses are excellent disinfectants.

198. The Fiery World requires, first of all, the discrimination between small truths and Great Truth. Nothing else turns people aside from the paths to the extent that a little truth does. They snatch out small fragments, not thinking about that which precedes and follows. Such fragments are no better than any lie, but the significance of the Fiery World rests upon the greatness of Truth. One must prepare for it by all measures; it is impossible to suppose that the understanding of the magnitude of Truth comes of itself. The consciousness must be prepared for a containment of such dimensions. This is not at all easy. One may see how erroneously the simplest words are understood. It is even difficult to imagine to what an extent the meaning of the most ordinary word can be distorted. But one should pass through the testing of so many diverse concepts. Only the acceptance of higher dimensions will evoke the Higher Call—Raj, Raj, Raj! The three-fold containment can lead to the higher spheres. Raj does not know revenge and censure. Raj is magnanimous, because directed into the future. Raj wishes for good, for it is creative love. Such a measure guards against the small truth, which comes close to the evil, and to doubt and to condemnation. Thus, when you wish to temper the spirit, you can repeat the ancient Mantram—Raj, Raj, Raj!

199. When I remind you about the ancient Mantram, it means that a great truth must be revealed, and that one should act by great measures. One is not saved by words but by their application. Thus, there is no small truth in this, that already a great measure is required. And let the thought be a joyous one, that already Raj has been pronounced!

200. One can turn to good from any path of evil whatsoever. But such possibilities are most appreciable in view of the problem of progression. Actually, each lingering in evil

carries one away from good in rapid progression. Thus, where yesterday it was possible to jump off the chariot of evil, it is already impossible to return to the same place today. Everyone must be reminded of this who thinks that it is equally possible at any time to cast off the burden of evil. Its substance is very sticky and is overgrown with small truths, of which We have spoken.

201. People who take upon themselves Great Service may be called "Heavenly Stones." In their striving they fill themselves with light. They pierce through the lower strata and contain within themselves diamond-adamant. But it is not easy to be a diamond, and it is necessary to be affirmed in light in order to conquer darkness. Great Service knows no repose; by incessant vigilance is the spirit strengthened. A heap made up of small earthly truths must be covered with the dome of magnanimity. One must be under the cover of Light issuing from Hierarchy, and must assimilate the Subtle and Fiery Worlds as in the nature of things. From a pit one may not notice the sun; yet people study the stars from a well. The most unexpected may happen on the path of Service, but the experienced Leader will not forget that each worldly loss is made up for in space.

202. Nowhere do people think about the Living Ethics. They think it possible to pass their lives in the usual way, yet with each day it becomes more evident that it is possible to save people only by means of faith, which surpasses all religions. There is not much of such faith, and let us not try to count in thousands where there are only tens. Unusual are such paths of realization of the Highest.

203. The three Worlds are far closer to each other than one may think. One can see how corresponding vibrations create cooperation. You know how certain individuals from the Subtle World who are close to Us act to assist a common task. Even not so long ago they were unable to serve the common purpose because of difference of vibrations, but now your vibrations and their endeavors for communion make them useful co-workers. Thus is created useful labor in common. It is the more useful because the adversaries have similar co-workers. Certainly, it is joyous to watch each cumulation of consciousness. Ur. has seen how in the beginning the atmosphere is dim and in the course of successive meetings it becomes lighter, and a day ago Ur. saw completely conscious cooperation. Such an enlightenment is very rapid, yet for this the Ashram is of significance. Verily, Ashrams have a great importance for the earthly and for the Subtle World. Ashrams may be defined as magnets and ozonators. Being filled with heart energy provides a conduit for many things. Therefore, when I am concerned about spiritually pure atmosphere, I have in mind a very important consequence. Without spiritual accumulations, the command to take everything upon oneself has no meaning. This command can be given only where there is a heart bond with the Subtle and Fiery Worlds. Only such a bond, during the present earthly conflict, can strengthen those to whom the order has been given. The currents are too complicated to be opposed by earthly forces. But you know about the bond with the two Worlds. Precisely in this communion are found forces for the passing by the most unexpected path. In this, do not hesitate to take care of yourself, in order not to expend energy superfluously. One should not in any manner be diverted from inner concentration. The affairs of the whole

world are in a grave state.

204. It may be asked—How many times should the Teaching be read? Answer—It is impossible to set limits for that which one loves. One may know it by heart, yet one may nevertheless wish to read it over again. When we memorize it we establish a certain rhythm, yet a new reading may give new enlightenment. It will not only enhance the understanding, but the very change of light on the book may bring a new approach. Therefore when I say—Read the Teaching both morning and evening—I have in mind different circumstances of time. One thing will be noticed in the morning while a completely different one will be apprehended by the evening fires. Understand this literally. Evening thought is distinguishable from the thought of the morning. One should compare the two.

As thought at evening is broadened by the light of the lamps, so does morning thought glow from contact with the Subtle World. Morning thought is strong not only as a result of rest, but also from contact with subtle energies. But evening thought is distinguished by the complete exaltation which is akin to living fire. Many suppose that they already know the Teaching when they have read it through once. But the best precepts remain unapplied, because people are unwilling to understand their polychromy. Thus, examine the crystal of the Teaching by sun and by firelight.

205. The word chorus is used to mean a consonance of voices, but there can be a chorus of energies, a chorus of hearts, a chorus of fires. The Teaching must turn your attention to the choral principle, which does not interfere at all with the individual principle. One should develop within oneself cooperation, in order to bring about a direct increase of possibilities. Thus, care about the choral principle is linked with constructiveness. People can understand that a chorus needs all kinds of participants. Only very experienced leaders understand why there have been needed participants who are not very active, yet who can bring in originality and harmony. The Teacher rejoices at each originality, in it is born a new aspect of Fire.

206. Let us observe how nations can perceive the significance of knowledge. We exercise care that the manifestation of knowledge should proceed by an unusual path in order to strike human imagination. Actually it is not easy to know how to awaken the imagination of past incarnations; only a purified consciousness which is not confused by transition, manifests continuous imagination, ever new and untiring.

207. The greatest earthly cataclysms have resulted from under-sea ruptures. Let us not forget that while mountain peaks attain the height of 30,000 feet, submarine chasms even surpass this measure. They may be pictured as reaching a depth of 70,000 feet. The disappearances of lakes are not so dangerous, but a rising of the water level should be a matter of concern. Several times the Earth has undergone the same fate, but people do not think on a planetary scale. Just now there may be observed a certain resemblance to past events. The lack of balance of fires and waters constitutes a subject for deep investigation. Some will ponder over it, and many will ridicule.

208. Often the Teachings have warned not to judge the dead. Among the many reasons for this there is one which very closely concerns earthly actions. We have already spoken about co-workers from the Subtle World. It is difficult to judge from here as to who has already developed an aptitude for cooperation. It can be imagined how unjust it would be to censure such a co-worker, as condemnation naturally repels. There are many such assistants, and one should value them. When imagination has been developed, such cooperation can easily progress.

209. The picture of present-day reality is still more unattractive. One must value highly the periods of time during which there was no blasphemy. Has not this viper poisoned the present state of affairs? We are much troubled to see how senselessly people limit their lives, not thinking about the great miracle which each man bears within himself. To each one has this marvel been allotted. The purse of the heart is identical in all—place therein the treasure!

210. The spark of immortality is justly located by certain people in various centers, each will be right in his own way. True, in each center there is such a spark, but according to the conditions of the epoch the centers can vary in significance. Only the heart remains unchanged and only the chalice follows the heart in significance; the remaining centers and glands may be subject to cosmic currents. Not only are people mistaken in their judgment about the centers, but everywhere they do not admit a flexible expediency. Yet not only according to the epoch is the significance of psychic energy altered, but also according to races, to nationalities, and even to generations. Seemingly, a thing re-occurs, but meanwhile man has come in contact with the Highest by means of new antennae. Thus, one can observe how multiplied insects may lose certain legs without a lessening of their vital capacity. Certainly where there is the fiery consciousness such atrophy of the centers is not found. Hence, again we come to the affirmation of the usefulness of the fiery consciousness. It will be no exaggeration when we say that fire is advantageous for the earthly as well as for the Fiery World.

It is asked—What center is particularly important just now? The present is a time of synthesis, therefore let us begin everything from the heart itself. Precisely the heart stands above all. Therefore, let the throat and the chalice and the solar plexus not be isolated from the guidance of the heart. The throat is an instrument of synthesis, but transmutation and its application take place in the heart.

211. You have already seen that thousands of people may perish in a single hurricane. Is it possible that the manifestation of ominous storms does not impel humanity to reflect as to whence comes such imbalance that not only hurricanes and earthquakes, but even floods reach the highest dimensions? It is a fact that millions of people have already perished. But the consciousness continues to grow worse. It would be fair to ask humanity how many tens of millions of victims are required before a change of consciousness is recognized.

212. Courage is required when in the atmosphere itself there is observed an unprecedented tension. One can sense, as it were, the presence of a certain heat, notwithstanding an outward freshness of weather. Even the influence of cool currents does not free one from an immediate sensation of inner heat. One must notice how this internal heat is characteristic of atmospheric fiery tensions. Thus, not the shoulders, not the throat, not kundalini, but the heart absorbs the currents of external fire.

213. By all means one should assimilate the basic law that the Teacher gives the direction but does not fix the details. One must seek and find them in labor. Especially confused is the understanding of the greatness of the law of striving which directs to discovery. Not only now but even in better years people have always demanded complete formulas, although they do not think them out for themselves.

How instructive were the tests wherein from an initial letter a disciple had to find the whole required word. But not many will seek such a unified consciousness. It must be pointed out how much such searches reinforce the guidance. Not to a prepared meal does the Teacher summon one, but He knows places in the forest where one may gather ripe berries. To this place of blissful harvest the Guide summons, and He regrets if the disciple prefers to buy unclean berries in the market place. Thus does Guidance flow through the heart, when the solicitous Hand imperceptibly directs toward the best path.

214. It is necessary to learn not to require elucidations when I speak in symbols. If the language of the symbol was needed it means that just now the ordinary means of communication would be useless.

Then I say—Make a note of the symbol and keep it in memory, against the hour of its application. Likewise, observe the indication toward certain countries, which means that Our attention has been turned to them. Such guide-posts are of assistance on the path. Thus, a frightful time is being filled with salutary fires, but Karma will not be overburdened. It is not good when the Guide has to press upon the Karma of the disciple. One must grow to love the salutary milestones which flash out in the heart at the approach of events.

215. One may speak and write about a symbol, but it does not follow that a teacher must translate the symbol into ordinary language. We do not come too late with warnings when they are necessary. Likewise the names of the countries will soon rise up before you and you will distinctly apprehend how We consider these events needful and instructive. But do not forget that Ur.'s heart is on a lofty fiery step and perceives very clearly. One may surmise that events are under pressure, if the heart and solar plexus of Ur. are so tense.

216. It was affirmed many times by the philosophers that a gathering of people is permissible only when it has a high moral consequence. Obviously this saying is a strange one for our time. A gathering of people now usually ends in distortion of the

simplest precepts. Let us look upon the subtle and fiery surroundings of such populous assemblies. Let us look and be horrified: discordant rhythms admit only the lower entities, and transform the fiery sendings into searing fire. If it is difficult for an earthly benevolent visitor to make his way through a beastly crowd, then subtle beings will be flung away like dry leaves in a whirlwind.

One must await the time when during lessons in psychology counsels about mass reactions will be given. People are willing to join an organization, but they are averse to cultivation of their own will.

217. You have been writing today about physical remedies, but for crowds even barrels of the most precious substance will be useless. One may urge all physicians of the World to start upon a mission of spiritualization of the heart. Each physician has access to different homes. He sees various generations, and his words are listened to with attention. When giving physical instructions he can so easily add the most valuable advices. He has the right to be acquainted with all the details of the moral conditions in the home. He can give advice which will compel the occupants to reflect over and above the actions of the stomach. He can even command, for behind him stands the fear of death. The physician is a most sacred person in the household where there is a sick person. And since humanity has taken care to collect a sufficient quantity of diseases, the physician can give many valuable warnings. If we but had enlightened physicians! At present there are so few! The more do We esteem enlightened physicians, since of course they are always under the threat of expulsion from the Medical Societies. Heroism is needed everywhere where the Truth is.

218. Ur. has seen and taken part in Our Fiery labor. Thus, We not only observe but also control fiery tensions. Centers of observation are situated in several floors of Our Tower. Many forces have been collected to oppose the fiery attack. Satan is very anxious to make an end of the Earth, in order to concentrate his forces on the Subtle World, which cannot be destroyed in the same way as Earth. Thus the Proprietor of Earth through present treachery is betraying the Earth. He is a poor Proprietor in that he cultivated such a nature within himself. He causes Us double labor by keeping up the fires of chaos. Ur. has seen not a few apparatus; but over and above them stands psychic energy, and therefore We are so careful with it just now.

219. Very often misunderstandings have occurred as a result of relativity of definitions, which have undergone changes through passing centuries. The most ancient writings have undergone many alterations, passing through the hands of foreign translators. It is a well known fact, but for all that it is not taken enough into consideration. To obtain the full meaning one must turn to the same source, Hierarchy. If the translator and interpreter is in communion with Hierarchy, then his relative understanding will be set right in due time. It is unfitting to touch the Sacred Teachings with dirty hands. All forms of blasphemy are condemned, but it is especially abominable when a servant of religion blasphemes. Unfortunately such cases have become frequent. There are not a few actual atheists among the servants of religion. Is it possible for them to speak about the

Living Ethics? The madmen do not wish even to think about the future life. One can imagine all the horrors of an assembly where blasphemers are gathered! The Fiery World is just a farce for them.

Let Our friends not hesitate to speak wherever possible about the Fiery World. Of course, besides the spiritual point of view there can also be a scientific approach. In addition let Our friends themselves think more often about the Fiery World; such thoughts are as prayers.

220. Fiery labor is indeed full of dangers. Ur. already knows how fiery tension acts. Not only in the earthly body but also in the subtle it is impossible to withstand for long such tension. Besides, We focus the vortex upon Ourselves, so that a discharged arrow will strike in a center of tension. This method of focusing is employed by Us everywhere. On it is also based the *Tactica Adversa*; from it flow the drops of perspiration, about which you know. But in all, centering is preferable to scattering.

The apparatus which were seen by Ur. are of enormous force; they are condensers of fiery tension. Thence comes the idea of the swastika. Scholars must review the ancient signs; in them will be found hints of many of Our apparatus.

In the case of such a special problem as that of Earth, chaos represents a great danger.

221. Threads of the spirit are spread far more widely than people think. I say repeatedly—write down, even if it be briefly, the sensations and the strivings of the spirit. From such writings it will be possible to make significant deductions. Likewise the physicians can make use of this valuable material. Possibly, not always can such writings be compared, as a great deal may not coincide so easily, but even isolated cases may assist someone to recognize the psychic energy. No special university courses are needed for this. Psychic energy especially acts freely, when man is aflame with hearty striving. The measuring rod of psychic energy is pure striving. Not magic, but pure human striving will produce a marvelous world.

222. Ur. has again taken part in fiery labor. To a perceptible extent the inner fire has also appeared externally. It is evident that each approach to the intensified energy burdens the physical organs. Only self-sacrificing spirits can render help. It must be understood that the extraordinary tension indicates agitation of the elements. One must rally all forces in order to preserve concordance with the Fiery Forces. Verily, there are many black stars. Each day only serves to complicate events.

223. Above all else I am concerned with the imbalance of the world. Obsession is developing, and it threatens to become insanity. Many countries are governed by madmen in the fullest meaning of the word. Never before has this manifestation of mass obsession occurred. Why scientists do not pay attention to such a calamity is incomprehensible! People commit millions of murders. Is it possible that no one realizes that this is a hotbed of obsession!

224. Investigate, and distinguish two kinds of thought. Everyone knows that at times, in the midst of clear thinking, there appear confused, floating thought-forms. Some will advise to ignore these unclear smudges of thinking, but others will recommend the investigations of such visitors. There can be advancement from paying attention to such thought-forms. They come from without, which is but the more reason why we must not cast them aside. Who knows—perhaps they are directed to us intentionally, and are not clear merely because of their dependence upon our attitude. Therefore it is best to take pains not to reject any thought, even a fleeting one. When our heart is aflame, it quickly senses the value of such sendings.

225. It is an error to think that irritation of the nose, throat, and lungs is caused only by colds. Such tensions also result from spacial fires. Without doubt, irritation of nose and throat can be cured by suggestion. The same cause underlies many cases of so-called hay-fever, which often can be cured by suggestion. Also many kinds of skin disease are cured by the same method. Often, in fact, skin irritations arise not from external causes but from imbalance of fiery currents. It is regrettable that physicians do not observe this phase of human ailment. Only occasionally do they recognize nervous causes, but then they try to flood them out with bromides, whereas suggestion could produce a better result. Let us not forget that at times suggestion has been employed to speed up the closing of wounds, by way of enlisting the cooperation of the entire organism. Thus, during discourse about the Fiery World, one should not forget the cause, at times, of irritations of the nose and throat. Physicians must be urged to study all methods of suggestion.

226. Dreams link us with the Subtle World, and in the same way there must be correlations also between the Subtle and Fiery Worlds. They exist in their own form, but not everywhere are such contacts with the Fiery World of a conscious nature. One must possess a developed consciousness in order that such samadhi be not blinding. Already on Earth one must prepare oneself for the fiery approach. Thought can make the conception of Fire perfectly natural. With the help of such simple and natural conception the approach will be affirmed without any difficulties.

227. One's mastery of thought does not consist alone in the deepening and concentration of thinking. One must also possess the knowledge of how to free oneself from untimely and debasing thoughts; thus thought is affirmed when we master it. It is not easy to free oneself from thoughts flying in from without, and it is difficult to cast off sad and burdensome meditations. But one should be able in like manner to send thought forward, and also to leave behind the one which is of no use. Usually, people are enslaved by their thoughts; and nothing so impedes advancement as grievous immobile thoughts. Most often such heavy thoughts are sent from without, and many eyes watch with malice, awaiting the suppression of energy. Learn to expel this obvious burden immediately, it is one of the worst aspects of Maya. Hardly a day will pass without an alteration in Maya. Thus, let us be doubly vigilant in possession of thought.

228. Usually people do not even notice the turning course of circumstances. Yesterday your attention was directed to the fact that people do not wish to understand that they themselves create! The ladder has long since been constructed, yet man nevertheless casts himself into emptiness, for he thinks about a former ladder. It seems impossible to affirm people upon reality. The simplest and most beautiful solutions are passed over in silence, and rejected merely upon the assumption that somewhere grandfather's ladder has been left standing. It has ceased to exist long since, but the average consciousness will not accept such reality.

Let the grandeur of the Fiery World advance people to the steps of reality!

229. A good attitude is still far from acceptance and excellent relations. One may recall an old fairy-tale: A grandfather prepared an unsinkable fabric for his grandson, before the latter put out to sea. But the grandson covered the roof with this cloth. Thus, when the storm struck, his ship and he quietly went to the bottom, and his grandfather was unable to help him.

A man often puts a saddle on a cow and later is amazed when others, on horseback, outrun him. One may but smile bitterly at useless expenditures.

230. Striving is regarded as of true value. No one of those who strive with the heart will be forgotten. Of chief importance is one's own consciousness of purity of aspiration, but there are not many who can confirm a purified striving. Thus it is possible to single out people according to their striving. The energy of pure striving is highly homogeneous, and the bearers of this energy actually constitute a universal body. They may be working in the most diverse fields, and nonetheless the essence of the kindled energy will be one. Therefore people are divided not according to physical specializations, but according to tension of striving. Know that difference in nationality has no significance; to the fiery substance neither race nor age can mean anything. Where the heart is aflame people seek communion and exchange, but they do not know on what basis to form contacts. Sometimes they are afraid of scorching one another, forgetting that identical energies are not mutually dangerous.

231. One should not be inordinately grieved perceiving human darkness. If we should exercise our grief in proportion to this darkness, it would be impossible to exist. It is sad to see how people impede their path, but the centuries teach one to assume calmness about the qualities of imperfection. Indeed, such qualities are especially deplorable when time is so short. But let us devote ourselves to Hierarchy.

232. Swelling and irritation of the glands indicates resistance to the dark forces. Obviously, irritation of the glands and of all the tissues gives aid like the help derived by the hedgehog from uplifted needles. One need not be astonished at such degrees of tension when each day is filled with madness.

233. The Leader is not dismayed by apparent failures, as he knows that the quantity of

good can fill up any abyss. He will perceive any swerving from the path, yet it will but give him one more possibility to visit a new region. Likewise, in the hands of the Leader good becomes an actual manifestation of Light. The consolation does not lie in the fact that a failure is not possible, but in the fact that each achievement of good is a manifestation of new progress.

I do not advise you to count the signs of darkness, they lead only to obscurity. Light is one; Light can be a measuring scale and a support. The Fiery World was created by Light, and thought is a product of Fire.

234. It is not the brain substance that thinks. It is time to recognize the fact that thought is born in the fiery centers. Thought exists as something ponderable but invisible, and it must be understood that a lever is not a furnace. Already many truths are knocking for admission, but only thinking about the fiery centers can be of assistance toward correct interpretation.

235. One must observe how entire countries can be shaken by one incorrect interpretation. It is impossible to justify this by saying that someone did not know about something. Usually proof can be found that such knowledge had knocked at all doors, had lain on all tables, and had been mentioned many times. It is not right to try to justify inattention and unwillingness to think deeply.

New oppressions are nothing but unconvincing conduct of the Leader. Often people do not know the actual cause, but in their hearts they feel that something unconvincing is taking place. Most of all must a Leader guard himself against the growth of unconvincingness.

236. Let us affirm the enthusiasm of the spirit. To be filled with the spirit means to place oneself in direct communion with Hierarchy. All kinds of magical methods, even inner concentration, are used in attempts to achieve Higher Communion. But the new approach to the Highest directs one to the example of ascetics who above all approached direct Communion through the heart. We learn of prophets, saints, who never fell into a frenzy, yet their every word was the word from Above.

If you ask Me what methods are befitting our times, I say—you must prepare yourselves for direct Communion. All conventional measures are already mediocre in themselves. In these days, when fiery energies have been so intensified, precisely this fire helps the heart to understand the Higher Command. This Command is propounded in the very midst of life. Then We say—harken and obey!

Each epoch has its expressions. One should not cling to old methods when it is possible to apply new understanding. Even in old Scriptures we see prophets who were always saturated with spirit. And much later, formulas, numbers, and rhythms were studied. But some have considered such methods too near to invocations, and thus belittling to the Higher Principle. Especially at present, during the epidemic of obsession, people must

seek heart communion.

237. Deprivation of blessing was an act of the most ancient patriarchate. It is far removed from the later anathemas. Anathema is a product of ignorance, whereas the very ancient act foresaw rupture of the bond with Hierarchy. The bond with Hierarchy is an actual blessing with all its consequences. The ignorant will say, "We have many times defamed the Highest, and nevertheless we still exist; no fire has seared us, and nothing threatens us." Then let us lead them to the public square, where blind beggars are crawling in filth, and say to them, "There also are you." Let us lead them into prisons, into mines, to fires, to executions, and say, "Can it be that you do not recognize yourselves? You have just severed the thread with the Highest, and you have hurled yourselves into the abyss." It is not necessary to terrify with threats, life is full of examples of such horrors. Remember that the pressure of fire is invisible, yet nothing can escape its consequences. Thus, it can be seen that even the ancients understood the justice of the law, and knew that offense against the Primary Principles is so great and terrible that the result cannot be immediately seen.

238. The Fiery Sun is invisible, likewise invisible are great heavenly bodies. It should be explained in schools how insignificantly small is our field of vision. Only thus is it possible to convince humanity that while it is divine in its heart essence, in the body it is subject to all limitations. Only thus will children realize what they must be concerned about. They are very perplexed at that which is manifested in the chest and continually beats.

239. It is possible to perceive that even a small dark entity can concentrate around itself many powerful co-workers. One should not neglect any opportunity to evict dark hotbeds.

240. The consciousness directed to Us is continually being refined. The process of refinement becomes a code of every day. Could it be admissible that the subtlest energy be turned into chaos? Everywhere it has been said, "Whoever comes unto Me shall also abide in Me." This must be understood literally. The subtlest energy cannot be turned into amorphousness; therefore I am so concerned about refinement of consciousness. Complication by grossness only demonstrates that the heart energy has not reached a level where it is no longer threatened with drowning in the waves of chaos. One must hasten with the refining process. Each ulcer begins with the smallest decomposition of tissue. A drop of resin can make healthy the ailing tissue, but for a neglected ulcer not even a pot of resin can be of help. Create a manifestation of refinement in the very midst of life. Why only in words, or in glances, when heart energy is multiplied precisely in thoughts. The collecting of the most precious is only for the purpose of returning it. Who, indeed, would not wish to give something of the best quality? Only a cheat will try to offer something unfit or useless. One must keep watch over one's thoughts, in order to send those of the best quality. I am not speaking in the abstract.

Through you We send thoughts of magnanimity, and already much that is not good has

been averted. Thus is a mountain of magnanimity molded, with a summit from which one can see afar. One may advise many of the panacea of magnanimity. We shall not tire repeating about this remedy of spirit and body. Some day physicians too will prescribe magnanimity as a most powerful antidote. Let us not forget that malice attracts the action of poisons, whereas magnanimity opposes them.

241. That which you direct toward Me grows as a thriving garden. The fruit ripens, but one should not admit worms.

242. One should not be surprised when We pronounce a name and thereby fill space with information. We affirm Our decisions in space. He who has understood the bond with Hierarchy must also assimilate the fact that the decision of the World depends upon filling the space. Truly, not the earthly world alone decides, but all three worlds. Thus, even apparently most positive earthly rulings are destroyed, because they have not been accepted by the two Higher Worlds. Likewise the dark forces must be sometimes informed, and because of this their wails merely augment the sound of the announcement.

Through all worlds is such a call resounded, and it stirs up new energies. Naturally, those to whom such a manifestation refers must be careful, for a vortex has been directed around them.

243. The principal danger lies in an incredible divergence of consciousness. While some almost touch atomic energy, others have not yet reached even the cave-man stage of existence. Such a difference produces agitation of currents and makes movement difficult. It is possibly easier to move troglodytes than such heterogeneous crowds. That is why forward motion and broadening of consciousness have become so complicated.

244. Not only is the odor of the deodar pleasant, but it helps to invigorate breathing and expel dark entities. Many oils have a purifying property, but not all have an influence on the Subtle World. The deodar has a significance in the Subtle World, and it is usually connected with places of sojourn of the Rishi. They know that the deodar possesses the quality of driving away evil entities.

245. Our assistance is extended in the essential directions. It would be erroneous to think that the most petty details could attract Our energy. True, We always safeguard, but it would be absurd to think that every sneeze occurs by Our command. One must distinguish where are the most essential currents of life; only thus is it possible to learn to respect the fundamentals of Communion. Precisely likewise do We regard the Highest Ones. Evaluation of and respect for the energy will be a sign of understanding of Infinity. Reflect upon this deeply, as precisely at present fiery labor requires understanding of Our fundamentals. Is it sensible to turn away one's weapon before the blow is struck? Is it possible to turn aside the directed telescope without spoiling the observation? So too, when We bring cooperation near, especial solicitude is needed. Observe how I gradually deepen the conditions of Our joint labor. No repetition is ill-

advised. We require what is reasonable to be required. Gradually We enter into dangerous spheres, and only thus may one expect victory.

246. The scholar is almost right in attributing life to the chemism of an organism, but he loses sight of the crystal of psychic energy. True, this most subtle substance is also a chemism of its own kind, but the approach to it is a special one. Usually scholars, among many true conclusions, miss the principal one, not so much because of opposition as from inability to imagine such concepts. You yourselves have seen two physicians to whom there was offered the greatest opportunity for unrepeatable observations. You saw how unable they were to appreciate these possibilities, and that they obviously evaded the chief consideration, while babbling absurd formulas. Cooperation lies in mutual solicitude and hearty labor.

247. Those uninformed in Great Service may even complain of the difficulty of such an achievement. But those in contact with it already cannot conceive of existence without it. A frightful emptiness appears, it seems, when there is no application of one's forces for Common Good. Without Communion with Hierarchy a terrible darkness closes in from all sides. Without Great Service, life itself, like a wilting blossom, loses its meaning. The Fiery World is intangible, and the very concept of it, instead of being attractive, appears menacing. Equilibrium is established by great measures, but affirmation of the Shield of Hierarchy comes after the dedication of oneself to Great Service. The spirit decides its own fate. Without any stipulations the spirit itself determines its sacrifice. The dimension of the sacrifice is decided in the heart. No one can force an enlargement of the offering, but much joy is felt from a sacrifice which is not diminished. The Teacher advises to recognize one's potentialities according to the sacrifice voluntarily accepted by the heart. How great is the law of such good-will! It determines the future, from small to big, and up to great events!

248. Reading without the heart's functioning, even memorizing, helps but little. One can even compile a table showing how much the participation of the heart evokes true understanding. Let this not be understood as an abstraction. By its quality the pulse indicates how much heart participation assists the manifestation of perception. Such a concept draws one near to the Fiery World. It is tedious to listen to babblings which lack the heart quality, particularly since the number of printed books is reaching frightening proportions. Rarely has the quantity been so at variance with the quality! In this is also revealed a sign of heartlessness. We encourage each burning of the spirit. The flaming heart is a torch of the Fiery World. One should become accustomed to delving into the meaning of what has been said; and for this, translations into different languages are useful. Thereby is developed a precision of understanding. The Teacher must always rotate a concept so that it contacts the consciousness of the disciple in its full scope. Though urgent, it is impossible to accept many concepts at the first reading. One must return to them, as has been said, under all the shades of color of morning and evening. Even the night will bring a ray of understanding. You yourselves have seen how strangely people form opinions about what they have read. When they hear about the Messiah, they merely think—isn't he a demon? When they read about the heart, they

are afraid—isn't it sorcery? This means that demons and sorcery are very familiar to them. The man who is pure in heart will not think first of all about darkness.

249. Not magic but God-inspiredness was ordained in the ancient Teachings. When Higher Communion began to be interrupted, people themselves compiled magic from the earthly world, as a means of forced communion. But, as everything which is forced, magic ends up in the darkest manifestations. The very boundary line between black and white magic becomes elusive in its intricacy. Therefore, on the path to the future one should eschew all magic. It must not be forgotten that the old methods of magic were connected with other forms of life. Of course, magic is based on precise fulfillment of technical conditions, but if all the formulas of life have been altered, then too all magical effects must be correspondingly changed. This is why contemporary magic has sunk into necromancy and the other low manifestations. All those who study the mechanics of formulas fail to take into account the fact that they were written down for a completely different application. In addition, they completely forget that the higher formulas, and all the conditions, have not been written down altogether; and if they have been noted at all it is in such symbols that now their meaning is quite obscured. Thus, contemporary studies of magic either amount to senseless scholastics, or else, flowing down, they lapse into the black mass. Therefore We speak much-needed words, in advising the abolition of magic. Let it be left to the dark necromancers. There is too much obsession on Earth. The sole path to the Higher Communion is through the heart. Violence must not stain this fiery path. Can people possibly think that the invocation of lower entities can go unpunished! And what sort of improvement of life could result from such evocation? No one can point to a benefit resulting from necromancy, nor to a heart which has been uplifted through necromancy. One must turn to the short and higher Path, which will bestow health of spirit; and thence comes the bodily health. The abolition of magic will be a white stone on the path of the World.

250. Despair is first of all ignorance. I am speaking not for encouragement, but for advancement. Many beautiful structures have been destroyed through unfitting despondency. It always attacks a man on the eve of complete attainment, when it seems as if someone has temporarily extinguished the fires; but the disciple does not know such terror.

251. The expulsion of magic does not mean interruption of the manifestations of the Subtle World. On the contrary, the bond with the Higher World can be but strengthened through the abolition of all violence. Precisely, ignorant compulsion can violate the harmony of combinations. Nature, both in the small and the great, is opposed to any violence. To study and to cognize the marvelous approaches to the Subtle World and to the Fiery World will not be magic. Prayer of the heart is not magic. Aspiration of the spirit towards Light is not magic. One must guard against all forms of ignorance, for it is a source of falsehood, and falsehood is the entrance-way to darkness. Be able to find in your heart the truth of turning to the one Light. Terror fills the world. Do not follow the pathway of terror. One may be fortified by examples of former times. The saints themselves were in contact with the Fiery World through the heart; the same heart

which has been given to everyone. Ability to hear the voice of the heart already leads to truth.

252. A folk saying is a light in the window. There have been no untrue proverbs. Precious are the precipitations of wisdom. But just now there is before you a greatly confused time. One must summon all courage and find the right word for everybody. Manifested is the time of the awakening of the peoples.

253. Only the experienced heart apprehends the Maya of not only despair but rapture. It is not easy to show that rapture and exultation are not far removed from despair in their chemism. Exultation without a foundation does not resemble the wise joy when the whole heart vibrates with the Cosmos. In general, most people cannot endure residence on the Earth in continuous tension. Yet it is possible to inure them to conditions in certain chemical laboratories, where the newcomer is completely unable to breathe and where those who work there regularly do not even notice the pressure. Such an example must convince one of how possible it is to accustom oneself to constant vigilance, as to a magnet of tension. Whoever places foot upon the ladder of ascent finds the initial step difficult. Thus Maya passes into conscious realization of the cosmic tension.

254. It is a fact that there are many who would like to destroy each useful beginning. It is difficult to say who are the more harmful, the dark ones or the fanatics. Often the heart of the latter is even more inaccessible. Appropriating the inheritance of others, they have shouted the most merciless threats to all humanity. Be not surprised that they seize the best symbols and distort them. Not without reason have fanatics been called mutilators. One of their distinctive qualities is the lack of a sense of beauty. They can blacken the most beautiful thing, not through malice but from lack of a sense of beauty. Indeed, such failings go to make up a very dark stratum, but there are many fanatics, and they make difficult the path of knowledge.

255. It is understood that the stone-mason is required only to put stones together, but if he can save a man, must he refrain from doing it? Certainly there are not only stones in the World, there are also hearts!

256. Prayers often contain the supplications, "Look Thou upon me" or "Turn Thy gaze to me." In such words there is expressed great knowledge of the significance of the look. Precisely a look can change even the composition of the aura. Not only thought, but the very chemism of a glance has a fiery consequence. Those who know this ask the Higher Forces to look upon them, because in this magnetic chemism there is contained all-encompassing benevolence. Let us not forget that each look of a man has correspondingly the same significance; the more saturated with thought, the more powerful the glance. This is not direct suggestion, it is better to call it a saturation of space, for such chemism is disseminated far more extensively than may be supposed. The significance of the gaze can be shown when radiations will be photographed. One will be able to observe then the influence of senseless glances and of mental sendings. It is a joy to see how comforting looks can make the aura healthful. And such constant

action can bring an enormous amelioration of all existence. Let us not forget that the presence of certain persons brings a considerable improvement in the aura of an entire assembly. They may be called Beacons of Salvation. Even when they are not directing energy their Od nevertheless penetrates the whole surroundings. Such natural agents of good health must be highly valued.

257. Each ejection of sorcery is a good deed. The more so since the danger from such action is great. One must have not only courage but also readiness of spirit, in order to understand how to proceed in each case. First of all, one must destroy the magic circle. But such contact requires a still more fiery tension than was employed by the conjurer. The discernment of the conformity of forces is achieved by straight-knowledge. It is impossible to touch the strongest flame without being burned; but when fiery energy gains the ascendancy there will be no terrible effects.

258. You may have heard that wise people, in an hour of danger, have sometimes exclaimed—joy, joy! This exclamation could not have signified mere self-delusion. They knew about the treasure of joy and, as it were, wished to draw therefrom a kindling of feelings necessary for achievement. Ghosts are not needed there where exists a sacred link with Hierarchy. One can borrow out of the Treasury inexhaustible forces, but they should be evoked flamingly. No one can oppose the joy of achievement. One should not submit to violence, but joy is a consummation. Thus, let us cultivate it as one would most precious blossoms, but let us not belittle it with the suspicion that it is an illusion. No, we know how joy resounds through the channel of Kundalini. We cannot often explain in words whence arises this joy, as a forerunner, but it comes to visit us on a light-winged ray of Hierarchy. Who knows from what Infinite Source sounds the call to joy? How many know that already the time of manifestation of joy has approached? But the law is immutable, and therefore joy is a special wisdom. How long ago this was said! But in spiral evolvment it gradually becomes real and comprehensible. Likewise grows the heart, and the consciousness, and fiery wisdom. We do not see how the grass grows, but we perceive the evidence of the growth. So too with the joy of achievement.

259. You have already heard about certain empty tombs. You have heard about a very ancient custom, when sometimes a substitution was made for one thought to be dead. It must not be forgotten that through the ages a great many extraordinary actions have been accomplished, and not just once had a life to be interrupted. People have been initiated into the mysteries of existence, and so many names have been inscribed upon empty sepulchres! Thus, apart from the beaten paths of history, inscrutable achievements are created. One must become accustomed in one's consciousness to a great deal which is not governed by earthly laws. Who can affirm how events are being created? One can observe only a few outward signs, but the real channel of life is not written down in the state archives. Thus, people are astonished when one who, according to a tomb inscription, is supposed to be deceased, re-appears ten years later and is identified by many persons. Of course, it is easy to overlook indisputable proofs. But honest observers can gather authentic evidence of many such events. Actually there is a history of the outer world and of the inner. It is not sorcery nor magic, but the

path of the Higher World.

260. Become accustomed to My Advice that events are created by special measures. One should not weaken constructiveness by considerations of ordinary joy or sorrow.

261. It is an error to think that the forces of darkness attack only weak spots. Very often chaos presses deliberately upon the most powerful strongholds. Likewise breakers are more violent against cliffs. Therefore every wall must be guarded, both low and high ones. Let us not forget this, for people often think about shielding the weak and abandon the strong. Everywhere there are intimidations by chaos, and tensions are tripled. Read about the downfall of great nations to anyone who does not cherish the feeling of protection.

262. Yes, yes, yes, if people do not turn to the Hiero-inspiration, many conflagrations will result. Equilibrium and concordance are violated by the mechanistic concept of the world. Half a century ago We were already concerned about the excessive increase of physical knowledge. Verily, much has been attained in this direction, but at the same time the spiritual consciousness was lagging behind the physical. Ethics were lost amidst accumulations of formulas. Machines attracted man away from the art of thinking. Now they are content to be robots! For the equilibrium of the World the heart is needed, and in this Decree is contained undeferrable salvation. Ill-will is pressing upon the earthly aura.

263. An experienced householder finds a use for all discards. The contemporary builder must undertake this achievement. It is an especially hard one, for it is not easy to make use of robots when the basic requirement is cognizance of the foundation.

264. Many do not apprehend that the Yogi must be extremely cautious in regard to his health. Through ignorance, many imagine that the health of a Yogi is assured, and that nothing physical can affect it adversely. In the opinion of some he feels neither cold nor heat. Whereas, an abutment of a bridge is far more assailed by the waves than is a swamp. The sand of the marsh does not undergo as much from the movement of the water as does the pier standing firm against the current. Therefore, it is absurd to suppose that the Yogi can remain unaffected by overburdening caused by ignorance. True, he will not make manifest his own tension, but it will be just as strong as is the fire of his heart. The simple law of correlation appears here also in full force. If some one should ask whether resistance is not developed against the pressure, the implication will not be devoid of truth. The more so must we maintain our strength, when we know for what it is needed.

265. Let us strive to understand the distinction of the most necessary. The determination of the degree of necessity is a quality of the Leader. One should know how to make a mosaic of successive order out of many simultaneous considerations. Neither logic, nor reason, nor formulas, but the fire of the heart lights the path of such a train of actions. One should realize with full heart where the passage-way is adequate, so as not to jostle

a neighbor. The heart will indicate when not to overdo as regards pressure. Such testings of strength are known as the wings of justice.

266. There is no such thing as emptiness; yet often people sense, as it were, a semblance of emptiness. What can such an anxious sensation mean? Of course, it is not without foundation. With their thinking people poison their surroundings and transform them into chaos. The so-called feeling of emptiness is really a sensing of chaos. In itself chaos is not emptiness at all, but it is so far removed from the human consciousness that its approach already constitutes a loss of the guiding principle. Such a deadly principle is sensed as emptiness, and in it is contained no small danger; equilibrium is disturbed, and suicides and various kinds of insanity occur. Not emptiness nor chaos, but mean thinking causes the stupid poisoning of the atmosphere. Besides, such thinkers infect their surroundings and thus strike at their neighbors. Truly, man can become social only on a certain level of thinking.

267. Be not distressed if the Teaching be attributed to the most diverse sources, even to a code of most unknown writers. Perhaps it will be attributed to you yourselves, and such a circumstance will be one of the better ones. One should not even gainsay these inventors. There has never been unanimity in the world. Let what is of primary importance be accomplished. Let indications necessary for the betterment of life permeate the masses. Likewise be not distressed by individual opinion. When the name of the Brotherhood should not be spoken, let each one accept according to his consciousness. Indeed, the means of communication of information are beyond the understanding of people. But everything is done as is necessary.

268. It is very deplorable that people harm themselves by constant discontent, also the harmful disturbance of equilibrium extends into distant space. One can observe people, rational enough, nevertheless complaining of fate. Even earthly riches do not help them to banish discontent. Certainly, in general people do not usually think about spiritual riches.

269. The singular expression which you observed on the portraits pertains to the domain of Hiero-inspiration. Already in remote antiquity this spiritual penetration was understood. In ancient Egypt portrait images were used as a means of communion at a distance. Sacred Images likewise respond to spiritual communion. But this natural manifestation should be understood simply, as one more grain of knowledge, and not as magic or sorcery. No one can draft a boundary line to limit the knowledge of the spirit. No one has such an imagination as to be able to realize where the magnitude of energy could be cut short. Hence, one should conscientiously note all the understood details of various manifestations. One must rejoice at all such realizations, because these fiery beacons lead to the Fiery World. Consequently, on such paths one should apply great vigilance. One must accept reality as it is. Not distrust nor sleepiness, but the good eye and the opened heart lead to understanding of the new manifestations of the Fiery World. Observe how much the expression of the image becomes changed, and in the course of time you can compare this with events. It is needful, of course, to carry out

observations upon people who have for you a special significance, and whom you know. The manifestation of such alterations of expression was called by the Egyptians the mirror of the soul.

270. Who can say where begins the Ineffable? Who dares to measure off somewhere something which is not permitted to be uttered? But the heart knows and can guard against a pronouncement of blasphemy. One must know how to hearken to such a sign from the heart. One must persistently and patiently cognize the signs of the heart. One must know how to turn to Hierarchy. One must realize that there is no other path. It has been said—let us devote our spirit to the Lord, but it was not said—let us overburden the Lord.

271. Sparks of Fohat indicate the degree of tension; there is obviously an unprecedented tension throughout the World. You do not know and cannot imagine the extent of the rencounters.

272. You have seen rings which changed their color, depending upon the condition of the wearer and upon surrounding circumstances. One could see that this changing coloration did not depend upon the quality of the metal itself. This means that an external chemism was precipitated upon the ring; but even so, such a phenomenon could not have been produced without fiery energy. Naturally, when it became possible to transfer this external reaction to the heart, the ancient phenomenon became unnecessary. It could be demonstrated, as mentioned in the most ancient literature, but energy need not be expended where the heart has already entered upon the fiery path of Hiero-inspiration. So too, in all the other manifestations of energy, one must immediately turn to Higher Communion as soon as the conditions of the organism permit. The task of the Teacher consists first of all in the speediest elevation to the degree of Hiero-inspiration.

273. It can be seen how fiery energy surpasses all other energies. I consider that no physical energy can be manifested without an antecedent fiery impulse. Therefore each approach to the Fiery World is already a desired and difficult enlistment.

274. Excessive emaciation and corpulence are equally harmful for ascent. They equally nullify psychic energy. The middle path foresees the best conditions. Also, instead of a natural striving people prefer unsuitable extremes. The creativeness of the Cosmos does not tolerate lack of balance. It is known that chaos yields before the assault of the forces of equilibrium, but the same law must be introduced into all of life. We are microcosms and must be subject to all the conditions of the Macrocosm. But few people will even speak about such a condition of existence. Therefore such non-correlation agitates the Earth.

We have often forewarned about the possibility of a fiery epidemic. It has already begun. Of course physicians have not noticed it, for it appears in different aspects. The change in many symptoms of illness does not arrest their attention. Human judgment is too

much attached to illusory forms which someone has accidentally observed. To alter their horizon is most difficult, but one should remind people that it is necessary to fulfill obligations. Often We send thoughts of magnanimity there where previously they were not even dreamt of. But even such unexpected good remedy is of timely assistance.

275. One may be astonished at the extent to which people attract only malice even from inoffensive philosophies. The lowness of the consciousness which can only imbibe filth is amazing. Have people forgotten that every philosophy first of all forbids malice?

276. The very highest is Hiero-inspiration; it accompanies throughout life. No rituals are needed where there is the flame of Communion. One should guard the hearth of Fire. Even the ancients understood the symbol of the incessancy of Fire. Life must be filled with burning. At first man thought about himself, then about others, but afterwards his actions became useful for all that exists. He does not think any more about the usefulness, but he breathes it and gives life in Boundless Space.

277. Not only santonin, but also certain other vegetable substances help toward seeing the symptoms of the aura. However such mechanical reaction is undesirable. Each poison cannot but react on the nerve centers, if applied for long. When we come to speak about the fiery heart, this recognition of radiations comes about naturally. Besides, it is most fitting to sense the quality of the aura. Many tints appear highly mixed, and appearance alone does not reveal their true nature. Thus, sometimes a blue aura may be exposed to an undesirable yellow radiation, and as a result there is a greenish light, but such a combination can be distinguished from a pure green synthesis. Similarly, violet may be the result of the approach of crimson. Thus, appearance alone means little. One must perceive through the heart the essence of what is taking place. Thus, for example, it may happen that due to illness the radiation will grow dim, but the fiery consciousness will apprehend that the nature of the radiation is not bad, and that only because of accidental sickness has it been temporarily changed. Likewise it may happen that the radiation may be subjected to an external influence, such as results from obsession. Here also only the fiery consciousness will apprehend the true cause. Therefore, when I speak about future photographing of the auras, it must not be forgotten that fiery straight-knowledge will also be needed for this.

278. The Teaching must first of all help the manifestation of justice. It must be foreseen that there will be cases when the details of the evidence must be observed in the light of fiery reality. There are many cases where from remote examples it is possible to judge about external influences.

279. It is possible to purify considerably the consciousness just by burning deodar. Likewise, Morua stands on guard and does not admit many undesirable visitors.

280. Esteem people who not only speak but also act. Affirm the ability to understand action. The hardships of these times have resulted from disorganization. The cause of such disorganization is absurd in its insignificance—the cooperation of hearts has been

forgotten. Meeting together in prayer, people forget how to attune themselves for service. Whereas, such a condition is indispensable and is easily attained; for this it is merely necessary that people help one another. To preserve an unusual frame of mind means to proceed to the Fiery World. Under the ordinary conditions of life such a frame of mind is not easy, but precisely it must not be set aside. One should not enter the temple otherwise than prayerfully. In prayer existence is uplifted and made better; therefore each prayer, as also each exaltation, must be better than the preceding one. Each step of the ladder of the spirit must be traversed. How majestic is the Ladder to the Fiery World, which has in a year three hundred sixty six steps by day and three hundred sixty six by night! Every step is distinct from every other, and let each one be better than the preceding one. Joy toward the Teaching, will it not be a true adornment of a step? In each joy for the Teaching is already contained new cognition. Often one cannot express in words this step, given in joy. It is indisputable, and what a veritable mountain is ascended in the prayer of joy! Pains are alleviated by it, the task is made successful by it. No one and nothing can block this joy. Thus shall we have the advantage of success. The same thing may be wished to all, because on the ladder of the spirit there is no crowding. Let each one rejoice at the sheer beauty of a new step. Why should anyone go backward? But it is difficult and burdensome to lose what has been already traversed. Downfall is always harmful, even for the body. One can imagine how ruinous it is for the spirit, for the fiery being. Contact with Fire already produces a special kind of tissue, which glows on the upward, and is reduced to ashes on a downward path. The ladder of ascent is the measure of magnanimity, consequently magnanimity may be achieved daily.

281. Fear of the future is the horror of the World. It breaks in upon life under different concepts. It gradually decomposes the mind and deadens the heart. Such fear is false in its nature. People know that none of their situations are permanent, consequently it is sensible to prepare without delay something for the future. But formless and immobile factors of chaos attach the consciousness to illusory places. One must intensify one's realization of reality in order to recognize the falseness of Maya, and to understand that truth lies only in the future, when we draw near to the Abode of Fire. It is impossible to describe how people try to conceal their fear before the future. They attempt to prove that not the future, but the past must occupy their thinking. They shamefully avoid everything that reminds about the advancement into the future. They forget that this attitude constitutes a dangerous poisoning of space. Even in the purest places waves of such poison can be observed. People also poison each other. But the most health-giving and beautiful thought is about the future. It conforms with the Fiery World.

282. Useful for Hiero-inspiration is the current which is called the Seal of the Hierarch. It can be sensed upon the nape, it shines as a white ray. Through knowledge of Hiero-inspiration it is possible to remember this sensation.

283. A subtle sound is like the language of the Subtle World. It is apprehended without coarse earthly vibrations, just as the music of the spheres is attuned to our subtle vibrations; and thus is received a sensation of the beautiful.

284. Usually people do not understand that a great manifestation is still more sensitive than a small one. Precisely in the great manifestation is a still larger amount of psychic energy required; consequently each obscuration, irritation, or mistrust is especially harmful. When the World is awaiting new conditions it is necessary to manifest special sensitiveness.

285. The Teaching should be read under different conditions, yet the effect will not be always identical. At a time of consternation the Teaching will bring tranquility, at a time of affliction—consolation, at a time of doubt—affirmation, but in order to absorb the reality of the Teaching, one must repress one's casual sensations by penetration into the treasury of Hierarchy. Not merely as a comfort has the Teaching been given, but for advancement upon the ladder of ascent. Indeed, under the special conditions of the world, a deepening of comprehension is especially difficult. Already more than once the world has tottered on the boundary line between mechanics and the spirit. The present is precisely such a time, intensified by the attacks of the dark forces. Multifarious is the bazaar of material rubbish; first of all one must appraise everything in order to set up new values. Thus, the ability to re-appraise within the consciousness will be the threshold of the future. Admission means recognition, and many dark visitors have been admitted by humanity. Such invitations weigh heavily during the transitional state. The heart must be urged to raise its voice for the regeneration of the World.

286. That man is good who creates good. Creation of good is the improvement of the future. One can do good to one's fellow in order to better his existence. It is possible for entire nations to be uplifted by heroic achievement. It is possible to introduce into life most useful discoveries, which must transform the future. Finally, it is possible to improve the thinking of a nation; and in this will be a synthesis of good. How beautiful is thought-creativity which is not directed toward evil! When the public apprehends all the evil of condemnation, it opens new gates to the future. So much time is thus freed for cognition, for the art of thinking, for the creation of true good; and in these the best fires of the heart are kindled. Such fires are not kindled in evil. Such good will preserve health and to a large extent purify the atmosphere. It is absurd to think that good is an abstraction or a personal merit. It is the salvation of the future, for without it there is no affirmation of ascent. Thus each thought of good is already an arrow of Light. Somewhere it has already exterminated disunity, and any disunity, in malice, is a lapse into chaos. Therefore teach to think about good.

287. We often hear about pains from old wounds. They seem to have healed, the physical tissues have grown together, but pains still continue. Also one may hear that only suggestion can help in these cases. Can it be imagined that the subtle body does not ache when it has been injured? A wound heals physically, but the subtle body may still feel pain. Of course, if the consciousness of a man has been developed, he can by his own command compel the subtle body to become well. But in other cases suggestion is required, acting on the subtle body in conformity with the physical process. Thus do those who know the complex of the organism improve the condition of all its

bodies.

288. Current events once again indicate the significance of thought. Already you see that luxury has been challenged. Likewise, you see that magic has received condemnation, and thinking is being directed toward Hiero-inspiration. These two trends are very harmful for the dark ones. Without luxury and without sorcery they are substantially weakened. But they have still left a third possibility—the confusion of weak minds. It is most deplorable that weak minds do not absorb healthy principles. Their instability consumes much energy; therefore We turn our attention to the main issue, in order to concentrate the energy on what is indispensable. You know about Our Banner. Let those carry it who can. Therefore, let us manifest tolerance in all else, and let us compel the dark ones to serve.

289. Blessed is he who instantaneously realizes in his heart the essential reality of Hierarchy. But if the eyes of the heart are closed, then point out to him the order of succession in all that exists. Begin with things of the most everyday life and proceed to the fundamentals of the universe. If then he remains deaf to knowledge, it means he is one of darkness. One should remember that the law of darkness is based on negation. One must not forget that all peoples have had a perception of succession, and in this way they have ascended toward Hierarchy.

290. In truth, Egypt was great in attainments up into the time of Solomon. And Buddha, in a certain sense, received the chalice from Egypt. Thus the foundations of Wisdom have been harmoniously molded. Certainly, the Vedas too had a connecting link with former races. Often Teachings grow in an evolutionary manner, but sometimes due to the depth of Karma the process becomes involutionary. But, withal, there has been an order of succession, and it precisely was a manifest equilibrium of the peoples. Denial of succession is ignorance. The very quality of life, the actual realization of the path, have been founded on successiveness, as an extension into Infinity. Hierarchy itself must be cognized into Infinity. Quite often Hierarchy is represented as being finite, and from this issue all limitations and belittlements. The magnitude of Hierarchy extends into Infinity.

291. It is commendable that the physician has recognized tension in the ears as a fiery manifestation. He should have likewise appraised tension in the eyes and pulsation in the extremities. One may observe many new rhythms manifested as antecedent to fiery energies. But it is imperative that physicians begin to observe certain qualities of illnesses.

292. In primitive religions the fear of God was taught first of all. Thus was suggested a feeling which usually ends in rebellion. Certainly, each one who contacts the Higher World experiences a trembling, but this unavoidable sensation has nothing in common with fear. Fear is cessation of creative energy. Fear is ossification and submission to darkness. Whereas turning to the Higher World must evoke ecstasy and expansion of one's forces for the expression of the beautiful. Such qualities are born not of fear but through love. Therefore higher religion teaches not fear but love. Only by such a path

can people become attached to the Higher World. The chains of fear are peculiar to slavery. But the creation of beauty is not slavery, but is reverence with love. Let us compare that done in fear with that done in love. The treasure of the spirit is not from the prison of fear; therefore let us counsel people to love and to be strengthened by the feeling of devotion. No one can defend a place that is fearful to him, but achievement is accomplished in the name of love. Apply this measure to the Gates of the Fiery World.

293. Not without reason did the ancient sages choose to occupy themselves with some art or handicraft. Each one had to acquire some manual skill. They had in mind a means of concentration. Each one, in his striving for perfectionment, thus intensified his will and attention. Even in the few objects which have come down to us, there can be seen a high quality of workmanship. Precisely at present, the time has again come to return to quality in manual work. It is impossible to place spiritual limitations within the confines of machines. It is necessary to take the time to produce a quality of workmanship that will revivify the imagination. Precisely quality and imagination are united on the steps of fiery attainment.

294. It is precisely necessary to understand the sources of antiquity. When their significance is revealed, then will also come new discoveries. There is much to be found, but a savage inclination must not touch the treasures. Let us not reject the logic of evolution.

295. The evil of unbelief inundates the World. Such evil is most ferocious, for it contends with the very essence of existence. It provokes its harbinger and in falsehood kills all possibilities.

296. Hiero-inspiration descends through a single basic condition. Neither concentration, nor command of the will, but love for Hierarchy produces direct Communion. We do not know how better or more precisely to express the guiding law than as a flow of love. Therefore it is so opportune to put aside compulsive magic, in order to become imbued with love in one's entire being. As a result, one can easily approach the principle of Existence by a sense of beauty. Precisely, amidst the dissolution of the planet, one must turn to the most health-giving principle. And what can more strongly unify than the mantram—"I love Thee, O Lord!" In such a call it is easy to receive a ray of cognition. Observe this.

297. Often people inquire how to deal with the wills of departed ones. Often such commissions do not coincide with the convictions of the executors. Excepting fratricidal commissions, it may be proposed to carry out everything else. One should not take on another's Karma, the more so since the departed ones continue to develop energy in the direction taken by them. It is truly very difficult to alter a conviction that continues over into the Subtle World. Therefore the fulfillment of testaments is very useful for the harmony of currents.

298. If one would take the trouble to compose a diagram of earthly customs, one could

perceive a peculiar picture of the life of the planet. Many customs outlive races and even entire epochs. Even a change of all the conditions of life has no influence upon customs molded by obstinacy. One may be amazed at how old the habits of inertia are, and how they do not depend upon social forms. Therefore I speak so often about the ability to overcome habits. This advice concerns the path to the Fiery World.

299. Hence, everywhere one can perceive three paths: the easy, the difficult, and the terrible. The first is molded through the realization of all successful, useful and good combinations. The second, when certain good combinations are covered by most destructive and harmful structures. Such a path is difficult and is like a race with the eyes blindfolded. The third path, when the ignorance draws one into the darkness of dissolution, is truly terrible. But for this horror people do not have the right to blame others; they themselves have closed their eyes and ears. They have rejected assistance and have admitted chaos into their thinking. Therefore let the Builder follow the first path.

300. Can Light form an alliance with darkness? It would have to extinguish itself in order to become united with the opposite principle. Let a Leader of Light not consider taking into his camp the extinguishers and opponents of Light. Light cannot magnify darkness; likewise darkness cannot enhance the Light, consequently such unions contradict Nature.

301. Information about the language of the Luminaries must be very thoroughly understood. One may have the best combinations and still not apply them. But also one may avoid the most dangerous by heeding signs and directing a zealous striving toward Hierarchy. From this Source it is possible to draw useful wisdom which can lighten karma.

302. Understanding of Light and darkness, as well as of the conformity of the Luminaries with Our Source, is the counsel of the Fiery World. To be pitied is he who hopes to receive Light from darkness. He cannot weigh the treasure in the midst of obscurity. Do not think that such an instruction is an abstract one. On the contrary, each day is filled with associations of Light with darkness. When you bring forward such an ally of the dark ones, no one senses him, only a dog will growl at darkness. One may make a mistake but it is inexcusable not to listen to advice. We do not suppress good-will, but why find oneself in a stormy sea without a life-belt?

303. Let us look at those who come demanding only the new. Take one who so demands but who is even ignorant of harmonization of the centers—can he possibly be given the new? Take one who lacks enthusiasm—can he be given the new? Take one who is ignorant of joy—can he be given the new? Take one not freed from malice—can he be given the new? Take one shaking with envy—can he be given the new? Take one gray with fear—can he be given the new? Take one averse to the Truth—can he be given the new? Take one irascible and moribund in heart—can he be given the new? Many come and ask, “Where then is the new? We are prepared to trample it underfoot.

Our thinking is ready to deny it. Our wish is to destroy whatever you say”—such words fill the Earth. The servants of darkness listen for the sake of negation and draw near for the sake of defamation. Discriminate according to negation; it has already found a nesting place in the heart of the servants of darkness. Thus may it often be pointed out, when the cold of negation draws near.

304. The first condition of progress is the non-revealing of the substance of knowledge. One must attune oneself to the essential nature of one's listener, in order not to be mistaken in his intentions. For many ages hence, the fruits of such betrayal may be thus sown, especially since it touches the life of the Fiery World. People must comprehend the fact that for realization the fluid of acceptance is needed. Repulsion and rejection and revilement are unbecoming the paths of the Fiery World.

305. Many events are filling space. One can see how some of them are rushing there where no possibilities are evident. You already know that human possibilities are distinguished from cosmic possibilities which must be watched. You also know that the nodes of events are like the missile-projectors of the ancients.

306. It may be asked—wherein lies the chief harm of black magic? Over and above personal injury must there also be cosmic damage? Precisely so. The lower conjurations create the utmost harm through the mixture of the elements and the invocation of portions of chaos. One must picture to oneself how in this manner entities of the lower strata obtain access into forbidden spheres and continue to work harm on a broad scale. That is why extensive measures are needed in order to safeguard the planet, which is sick enough as it is. Magic in general must be left alone.

307. Yet it is possible to weaken the harm of black magic to a considerable extent by conscious opposition to it. When one's heart transmits news about an attack, and the dark stars are revealed, one must calmly and fearlessly turn to Hierarchy. Many attacks are stopped immediately. But it would be a mistake to neglect the natural signs of the heart.

308. Wherein is the chief utility of thought-sendings? Besides usefulness for good works, for the sake of which the thought is sent, the principal advantage is in the strengthening of space itself by means of good. Such saturation of space is a great defense of the planet's health. To this end, it is possible to become accustomed to send out good thoughts many times daily, as spatial arrows. The thoughts may refer to individual persons, or they may be impersonal. The manifestation of good is of great value, and it is not lost in space.

309. Likewise each traveler can fill space with useful ties. Even in antiquity, the dwellers of a community, after a certain amount of time, went separate ways for a while. Such an outspreading fluid network has an enormous salutary significance. One must send not only thoughts but also psychic energy over great distances. The ancients called such a fluid network the fabric of the Mother of the World. Therefore, when the Head of the

Community proclaimed the approach of the date of departure, the manifested co-workers rejoiced, for this signified that the net of psychic energy was already strong.

310. Everything of higher significance is found to be in uninterrupted action. A manifestation of attraction is fitting for higher activity. Thus let us fittingly array our hearts in a state of attraction. Nothing else is conformable to great action. One must become accustomed to the understanding of attraction for the Common Welfare; in this will be contained the law of the heart. Likewise all physical laws will be strengthened by attractive actions.

311. In the higher action there will be nothing repulsive; let us leave this quality to the elements of chaos. Let us apprehend that electricity also, which has positive and negative manifestations, will never be repulsive, for the energy is already of a higher dimension. The teaching of exchange and cooperation will not be repulsive. A repulsive thought is already a basis of limitation. A thought of non-admission is contrary to the Fiery World.

312. Even yet invisible, fiery manifestations cast earthly beings into trembling. Currents and rays of the Fiery World agitate even refined beings. Even an unseen manifestation is already unendurable to the heart. How strongly then does it act when transposed into a visible state, approaching the law of incarnate existence! This correlation must be deeply realized. Even some strongest in spirit have fallen into unconsciousness and have turned gray, have become blind and dumb, and have lost the power of movement in the extremities. The manifestation of Fiery Beings ought not destroy our consciousness. In the near future, through their consciousness, people will cultivate their bodies in the receptivity of higher energies. Gradually in this way people can build resistance to fiery epidemics.

313. Once a Teacher was summoned by the king for wise discourse. The Teacher gazed fixedly at the ruler and began to speak about the beauty of his crown, about the brilliance of natural color of the stones, about the lofty symbol contained in the golden circlet, comparing it to a magnet of attraction. To the astonishment of the disciples accompanying him, and to the gratification of the ruler, the conversation was limited to a talk about the significance of the crown. Afterwards the disciples asked the Teacher why he had not spoken to the king about the Universal Principle. The Teacher replied—understanding of the level of consciousness must be the measuring rod. Had I spoken about the Universal Principle, the king would at best have become bored, and at worst would have been cast into the depths of despair. Either one would have been harmful. But it could be observed that to the king his crown was a most precious treasure, therefore it was useful to exalt it and to remind him about the significance of the Crown of the World. Constantly have in mind the best that your listener has. Even if this be a most ordinary object, nevertheless it is necessary to find its utmost significance. Only thus you are made attractive and can open the path for the future. Incompetent and even criminal is the instructor who does not speak according to the consciousness of his listener. Let us remember this parable especially when we attempt to speak of the Fiery

World. Any provoked defamation of the Higher Principle molds a heavy karma.

314. Steadfast is he who has devoted himself to the Highest. If there is any wavering in him, it means there has not been a true conception about the Highest. The spirit who is unable to picture to himself the Fiery Grandeur does not know how to ascend to the Highest. Let us repeat that any fear of Fire is already a spiritual blindness.

315. One should know how to correlate many concepts which appear to be different. Thus, to those who do not understand, Hierarchy and self-activity appear as contradictory concepts; whereas Hierarchy requires precisely the development of self-help. He cannot approach Hierarchy who does not understand self-activity. On the steps of ascent, the first condition will be self-help and resourcefulness. One should depend upon the assistance of Hierarchy when all one's self-acting ability has been intensified. Each one knows that according to the extent of acquisition of knowledge the approaches of the Teacher become less frequent, because the man is raised to the step of co-worker. It must be understood that the Principle of self-activity is already a sign of trust. Besides, the trusted co-worker can show reverence for Hierarchy precisely by his complete awareness. Thus, we can assist the Highest Ones through our offerings of self-activity. Failing to understand this Principle, people also have been known to begin to offer blood-sacrifices. But could shed blood possibly be of use to Hierarchy? The exchange of heart energy is a strengthening of cooperation, therefore the manifestation of Hierarchy through self-activity will be the proper ascent to the Fiery World.

316. Truly, one should combine cosmic conditions with our Methods. Thus, when We strongly advocate the abolishment of magic, We wish to help by the natural path.

317. It is well that you understand the development of actions and counter-actions. Actually, with each day actions become broader and involve new strata. Likewise it is well that you understand to what extent the Prince of this World is taking measures for a new battle in all parts of the World. Therefore each manifestation of devotion should be valued. There is too little devotion in the World, each manifestation of it must be encouraged.

318. No doubt someone will ask, "Where are the words about the Fiery World? Teaching about Ethics does not delineate for us the element of Fire." Such people will never understand that the beginning of approach to the Fiery World will be in the assimilation of the fundamentals of life. Only the ignorant will demand the chemical composition of a Fiery Being. But the refined consciousness knows that psychic energy leads to understanding of the Fiery World. Only the heart whispers how it is possible to ascend to the heights upon a polished stone.

319. Even in the most straitened conditions, it is possible to receive restoration and reinforcement. Often a plant is fortified between stones far more soundly than in rich soil. The straitened conditions merely guide the roots into crevices and reinforce them against whirl-winds. The wood-cutter says—why has a tree taken root in an inaccessible

place? Of course, against the wood-cutter.

320. Everyone experiences inner relief when he knows that he is acting as he should. One may explain this feeling as a conscious reflex of the nerve centers, or, as it is said, as conscience, but let us not forget also a cosmic reason for such a state. Right action will be in cooperation with the Fiery World; correlation is the result of it, and the fiery centers of the organism resound with the great thought of space. Thus each right action is not only beneficial for ourselves, but it is also a spatial action. The Fiery World rejoices at right action.

321. That spatial condemnation which takes place as a counteraction to wrong actions was once called "Zephiroth Herim." The people who gave this definition knew profoundly about the bond between Fire and our existence. They understood that besides the law of karma each act touches upon the fiery element. It can interfere with whole spirals of construction and bring on an immediate returning blow. Therefore, the theory of retribution has also, outside of ethical reasons, an absolutely chemical basis.

322. The right path is good for the reason that each of its dimensions is useful. One should not even wonder where the boundary line of the path is. It is possible to become better in any dimension whatsoever.

323. A diver prepares himself for the lowest depth of water. The upper layer of water does not concern him, but he must foresee the entire pressure of the lower layer. So too, in dealing with nations one must have a conception of the lowest consciousness. Everyone who thinks about the Fiery World must be able to understand the thinking of the semi-animal consciousness. One should not ignore the understanding of the very lowest consciousness. On the contrary, one must equip oneself with all resourcefulness, so as to catch the human note even in animal roaring.

Most dangerous it is not to be able to adapt oneself to another's consciousness. How many misfortunes have resulted from words spoken not at the right moment! Manifest resourcefulness.

324. A messenger being overtaken by pursuers throws himself with his horse into the broadest part of the river. The pursuers stop in the hope that the messenger is drowning, but he instead rides out to the opposite shore. The pursuers, in their haste, rush to a narrow place, and drown in the current. Verily, where it is narrow, there it is dangerous. This consideration should be applied everywhere. Seeking the mirage of alleviation does not lead to achievement. The most difficult is the most accessible. People do not wish to understand that persistent quests awaken powerful energies. Therefore let us not strive for the narrow, let us prefer the broad principle.

325. Indeed, solemnity must be cultivated. The ability to direct one's feeling onward and upward will bestow solemnity and a fiery current. We are not far from the Fiery World when a salutary ray can be felt. Perseverance in thinking about the Fiery World already

regenerates our nature. Ordinarily we do not feel such regeneration. Only during nodal events do we observe that we have a completely different attitude toward them. At the cleavage of the World we shall sense what we regret and at what we rejoice.

326. In the simplest handiwork, and in music, one can have most instructive experiences. Sometimes one finger alone is not firmly applied at the correct place and thus the full tone is lost; but even then such a misapplication does not at all mean that the fault is irreparable. Some centers harmonize quickly, but others, for many reasons, require far more protracted cooperation. Patience, that great constituent of success, will be tested in such adoptions of the centers. Often, precisely the slower adaptations serve for the good; they not only combine the centers, but, as it were, they unite energy to the future. Thus patience is an adornment of the heart. Each one who is inexperienced in patience will not know how to adapt himself to the Fiery World.

327. It has already been said that blasphemy must be ejected, but one should recognize that each and every blasphemy is inadmissible. Sometimes people are freed from blasphemy only in a narrow circle of concepts, yet their tongues utter grave calumnies in regard to their neighbors. Who can tell what lofty heart channels may be touched by these evil revilements? Therefore blasphemy must be altogether excluded from life as an action unworthy and harmful.

328. A man cannot step forward with both legs at the same time. Such a change of leverage may serve to illustrate the necessity of change of energies. One must become quite accustomed to change of activities of centers. All the centers cannot resound together; in fact, their progress depends upon change of activity. But silence of a center does not signify its death. On the contrary, like a sleeping man it is being renewed in communion with the Higher Worlds.

329. Even in ordinary correspondence conventional expressions are encountered which are understood only by one acquainted with the correspondence. So too in prophecies, we may be surprised by certain expressions not clear to us. But when we recall the time and all the circumstances of the prophecies, we can clearly see that a conventionality of expressions exists for our time, because the ages have altered many concepts and expressions. One must train oneself in such circumspectness in order not to fall into ignorance.

330. It has been said—the science of luminaries is precise, as the luminaries do exist. But in this let us not forget relativity. Besides the chemism of the rays of the luminary itself, it must be understood to what an extent the atmosphere vibrates at the passage of the heavenly bodies and of waves of cosmic dust. Therefore the astrologer must be also an astrophysicist and an astronomer. In addition, he must perceive the earthly conditions which are working against the rays of the luminaries. Only through observance of these conditions will his deductions be free from errors.

331. Should people be aware of all perils surrounding them? One can imagine the

condition of a man who knows how many scorpions or serpents are to be found about him, or how many deadly flies and spiders surround him—a deplorable situation results. It will be particularly dangerous because when a man knows these perils they are brought so much the nearer. Therefore straight-knowledge is best, as it leads by the most secure path and does not weigh one down with a great quantity of needless burdens. Thus, the fiery principle which abides in straight-knowledge is called the wings of salvation.

332. Compare the fire of a smelting furnace with the flame of a raging conflagration; compare harmonious action with the elements of chaos. All salutary rhythms are invoked in order to manifest concordance of action. Therefore schools must develop the rhythm of harmoniousness. We have already reminded more than once about the coordination in gymnastic exercises. Not for war alone, but also for spiritual defense do the crowds need discipline. It is wrong to direct crowds toward bestiality, but rhythm brings harmony into gatherings of people. In this let us not forget the fiery examples. Precisely the fiery principle exists by a special rhythm.

333. One should avoid prejudice both in the great and the small. Many possibilities have been cut short by prejudice. Indeed, the fiery energy is very sensitive to prejudice. But, being aware of this quality of the energy, one can counteract prejudice by means of suggestion.

334. Truly, the disconnection of the chain of Worlds is frightful. No one thinks on a cosmic scale, but one should think about the paths of subtle advancement. One should constantly keep in one's consciousness the fact that thought does not cease moving forward if one's thinking has been carefully guarded. And the union with Hierarchy means that one is not left to advance alone. In reply to the question—are we not abandoned, I answer—Verily, when our hearts are linked to Hierarchy we shall not be abandoned. We can advance in the Subtle World when the Guiding Hand is not rejected.

335. It has been said that humanity must abandon luxury. Not without reason have people themselves so isolated this concept. Luxury is not beauty, not spirituality, not perfectionment, not construction, not benevolence, not compassion; no good concept can replace it. Luxury is destruction of resources and possibilities. Luxury is dissolution, for all structures without rhythm mean only disintegration. One can see clearly enough that worldly luxury has already been shaken, but, as a cure, harmonious cooperation must be found in order to rid the world of the plague of luxury. Egoism will raise the objection that luxury is an earned abundance. It will also be said that luxury is regal. This will be slander. Luxury has been always a sign of decay and eclipse of the spirit. The chains of luxury are most terrible too for the Subtle World. Needed there are advancement and continuous perfectionment of thought. The encumbrance of luxury will not help one to the next Gates.

336. Good thought is the primary basis of good action. Thought dawns before action,

therefore let us calculate the nature of good according to the fires of thought. Faith without works is dead, but such a faith will be a blind reliance, and not thought of good. Thought of darkness also has radiation. Already you know the black spots with red radiation, and how the heat-lightnings of light battle with the dark radiations. Darkness of thought leads to the most monstrous actions. A certain king ordered a sacred Image decorated with horns of diamonds, in order to demonstrate the power of his arbitrary free-will. A certain madman adorned his boots with a sacred Image, and to all appearances nothing happened, for he could not see the ensuing destruction in the Subtle World. He himself was convinced in his madness. It is impossible to measure the Imponderable by earthly standards.

337. When Hiero-inspiration draws one's thought to a definite region or place, it means that circumstances of great cosmic significance are already being molded. Perhaps having such a perception of a place is unexplainable by the earthly state of affairs. Perhaps from the earthly point of view such a country is found to be in a most unattractive state, but the higher law is already determining the place of special tension. Earthly eyes do not yet see, but Hiero-inspiration directs the consciousness thither, where the radiance of Higher Light has been ordained. Thus, above your straight-knowledge shines Hiero-inspiration. Often it appears to contradict the obvious, but it speaks the word of the Fiery World. So too with the sensation spoken about today. Hiero-inspiration directs thither where already the summit is alight.

338. We particularly rejoice when one has recognized the path traversed with Our assistance. This is one of the sensations closest to Hierarchy. Many signs of Our Communion can be discerned. Each such observation will be a strengthening of the bridge into the Fiery World.

339. Each good thought is a powerful lever, for the receiver as well as for the sender. People prefer sendings about earthly objects, but they do not realize that earthly sendings can lead both to Light and to darkness. The effects of earthly sendings depend upon the level of consciousness of the recipient. But spiritual sendings cannot lead into error. They have no path to darkness, but through understanding they can have a favorable influence on earthly circumstances. The Teaching especially pauses on mental sendings. As fiery actions they also have a great significance for the equilibrium of spatial fire. The Teaching must forewarn that disorderly thinking cannot bring benefit for the surroundings. But we must take into consideration that the energy should be useful not only narrowly in one direction, but also for the whole spatial dimension. Let us not forget that Fire, as an omnipresent element, transmits vibrations instantaneously. And no one can arrest the spreading of these subtlest energies. So many times one has to reiterate about cautiousness with energies. Let us not judge as do people who are unwilling to think on a level higher than the earth's crust. When we are striving toward the Fiery World, we must recognize the symptoms of such a condition.

340. With all attentiveness each one must banish from his thinking all that which can bind him to ordinary daily mode of life. Means and opportunities should not be sought in

everyday routine. It has been observed to what an extent We do construct in an unusual manner. But right now one must strike still more with unusualness. Look upon this as a means for success. People have entered a narrow place; one should not follow their prejudices. These must be subdued from an unexpected quarter.

341. The wise Leader first listens to his companion in conversation, and only then speaks his opinion. He listens not only to learn the essence of the thought, but also in order to find out what language the speaker uses. The latter condition is of no small importance. It is no great achievement when a law-giver alone understands his own laws. It is necessary that the fundamentals of Existence ring out for everybody, in each one's own understanding. Thus the art of adopting the language of one's companion in conversation pertains to great development of consciousness. It is mastered by Hiero-inspiration or by conscious refinement of attention. No arrogance will be contained in it; on the contrary, it means an interest in the understanding of the companion in conversation. Many a useful consideration is belittled by an odd expression, but the fiery eye discerns these seeds of truth.

342. One can actually observe that many useful things are produced by people not altogether good. There are many reasons for this. First of all Karma; then the assistance of Hierarchy, which makes use of every possibility for the creation of a beneficial situation. Therefore I often indicate seemingly accidental people, and one should not be astonished that such people in themselves are unessential. They can produce that which already centuries ago was prepared for sending.

343. Thought about impossibility definitely derives from the dark principle. Any depression of spirit must be abolished, because this path does not lead to Truth. Men of the most diverse nationalities identically express joy and sorrow. This means that the path to understanding lies open.

344. How then shall the heart endure if it be aware of all the terrors performed? How shall the heart beat when it hears the wailing of a multitude of hearts? Neither the past nor the present will enable it to sustain all the oppressive burden of the World. Only the future in all its fieriness will carry one over to the new shores. Only by casting forward the saving anchor can we make our landing. The farther we cast the anchor the more easily and vigorously do we transfer our consciousness into the Fiery World. For the sake of that World we can improve the consciousness, enlighten the heart, and think about the Good. Nothing else can provide safe conduct for man through all the fields of horror. People do not comprehend the quantity of created misfortunes. The deadening of psychic energy makes people insensitive to reality. Insensitiveness to reality is one of the most frightful epidemics. People turn away from current happenings, and think thus to prolong an existence agreeable to the body. They do not even know how to think about the future. But without the future heroes and regeneration are inconceivable. Therefore, on every occasion let us point to the Fiery World as the goal of existence.

345. No one knows exactly who has died and who has departed. There are many empty

tombs and many ashes of wood instead of body. Hence, one should understand the bond with Hierarchy as a manifestation of the Pilot. Even if something is unutterable today, one may understand that the rudder is in Powerful Hands.

346. There are two kinds of people in the world. For some, time is drawn out unendurably long; for others it flies very, very fast. Pay attention to the latter; in them are developed signs of the Subtle and Fiery Worlds. In them are developed possibilities of the labor of eternity. Can one face eternal labor if there remains a sense of weariness of time? Fortunately, already in physical existence it is possible to free oneself from the oppression of time. Not only is constant labor to be considered, but also such a transfer of consciousness into the future that there is no time for cumbersome thoughts.

347. It is beautiful to discern signs of the Subtle World in the midst of earthly life. As a horseman stops on his way to inquire about road signs, so proceeds he who has the future life in his heart. For the earthly sojourn, the only suitable conception is that of the path.

348. He who sows will reap. Nothing can alter the law of Justice. It can be applied in non-earthly measures, but the sowing will have to be lived down according to the strength of consciousness. It is deplorable that even people who know about karma nonetheless continually create a harmful one for themselves. These people, although aware of the Higher Worlds, nevertheless apply earthly measures to everything; to time, to perceptions, and to intentions. Therefore it is often so difficult to lighten karma as much as would otherwise be possible. People seem to resist everything good for them.

349. It has been noted as an astonishing fact that luck comes through force. This was said in antiquity, and the same expression is heard unaltered today. Only by constant reiteration is it possible to affirm the measures of the Three Worlds.

350. It is inadmissible even indirectly to violate the fundamentals of cooperation. To the concepts of cooperation should be added those of teachership, of guidance, of respect for one's fellowman, respect for oneself, and for those who follow. Precisely at present it is impossible to lessen the significance of cooperation, as a means of broadening the consciousness. One must grow to love cooperation as a pledge of general success.

351. Malice, doubt, unbelief, impatience, laziness, and the other inspirations of darkness separate the earthly world from the Higher Spheres. Instead of following the path of good, people attempt to replace ecstasy of the spirit with various narcotics, which give the illusion of the other world existence. Observe that in many religions there were introduced, as later adjuncts, very clever compounds of narcotics for the purpose of artificially advancing the consciousness beyond the earthly state. Indeed the fallibility of such forcible measures is great; they not only do not bring the Worlds closer, they on the contrary estrange and coarsen the consciousness. Likewise, earthly life is filled with continuous poisonings with which people very affably regale each other. Teachers of all times have taught humanity the pure paths of spirit that lead into communion with the

Higher Worlds, but only a few have chosen the path revealed by the heart. A special attention must be given to deliverance from poisonings. A considerable part of the Earth's soil is already infected, as is its surface. Besides narcotics, people have invented many obviously frightful substances which instead of being health-giving bring on spiritual death. Masses of poisonous vapors are choking the cities. People devote much thought to the production of many substances which should be considered far more deadly than narcotics. Narcotics bring harm to the addicts themselves, but deadly gases torment everything that lives. One cannot condemn narcotics enough, but also one cannot sufficiently condemn such murderous inventions. People formerly, at times, fell into error for the sake of illusionary ecstasy, but nowadays they are completely unashamed to kill the intellect and spirit of their near ones, calling this killing an attainment of science.

352. Attention should be paid to each invention of the scientists. They must first of all be responsible for the harmlessness of a new substance. Many metals are being brought into daily use, not only in their pure state but also in combinations. As for that, alloys have attracted human attention from the earliest times. Truly, many useful metals when combined in a certain way produce deadly effects.

Verily, in the future, knowledge will be many-sided!

353. On the subject of narcotics, one may add that since they require a gradual increase of the amount taken, they are as veritable chains of darkness, placing man in a helpless situation. A slave of narcotics, even though he wishes to abandon them, cannot do so without harm to himself. An increase in consumption is deadly, but denying oneself can also be deadly. True, fervent suggestion or autosuggestion can provide a saving outlet. But good suggestion and the darkness of narcosis usually do not dwell under the same roof.

354. People are unable to think about the future usually because they live under the spell of illusions of the past. Imagine a man who many days afterward receives unpleasant news of something which took place previously. This event no longer exists, the man himself has already lived for some time since the occurrence, yet he sinks into the past and loses connection with the future. Surely, the tree of the future must grow, and it should not die from the injury of a plunge into the past. Attention must be paid in schools to the study of the future. Each Leader in his own field will ponder about the future, otherwise he is no Leader.

355. It has already been mentioned that certain peoples used to greet each other by smelling. It may be said—what a dog-like custom! But even in this ugly custom there is a reminder about psychic energy, which was used when people by means of smell, touch, hearing and the eye determined the essential nature of a newcomer. Nowadays there has remained the custom of handshaking, which is also not far from the other strange custom. People have forgotten about magnetism and about spiritual infection. They talk a great deal about hygiene, but they do not consider that contact in itself has

significance. Especially at present, during tension of fiery energy, one must think carefully about each created current.

356. To realize that the Teaching transforms the consciousness will already be an essential comprehension, but in order to influence the consciousness one should repeatedly affirm the path of Hierarchy. One must accustom oneself to worthy conduct before the Image of the Hierarch. Thus I say—it is needful to be girded with unceasing prayer. Such prayer is needed now, when the earth is shaken by terrors.

357. Constructiveness, striving for victory, is already a bond with the rhythm of Higher Worlds. Victory is inherent in each seed. The seed in its essence is eternal. It is transposed from one form into another, but it preserves an ineradicable essence. Guard and honor greatly each grain, each seed of life; in it is contained the highest fiery energy. Even in the finest scientific investigations people will not discover it. It is measurable by fiery measures, and only the fiery heart can sometimes grasp the pulse of the seed of life. But speaking about the impossibility of discovering the seed of life by means of earthly measures, let us not, for all that, distress the scientists; for they still can observe much. The science of the seed can give great benefit. Also one should be reconciled by the fact that the discovery of the seed of life in dense form would lead to the destruction of the World. Correlations of equilibrium would be violated, and no earthly forces could restore them. But when people will apprehend the Subtle World and assimilate the Teaching about the Fiery World, they will advance many steps toward victory over the flesh.

358. Hiero-inspiration must fill all life. This does not mean any breaking away from earthly existence, but Hiero-inspiration should become the sole expression of life. When the Hierarch indicates the approach of a fiery consciousness, then each issued word and thought will conform to the higher solution. It must be observed in life how one's judgment becomes truer and the understanding is unmistakably and correspondingly strengthened.

359. Verily, Hiero-inspiration says—the somnolence of a conqueror is an aspect of most frightful destruction. To resound in rhythm and not to affirm it will be a violation of the law. Victory must bring a harmonious, lawful structure. Victory is not an outburst but construction in all lawfulness. Observe the equilibrium bestowed by true victory. Danger is the friend of victory. If you do not understand it today, you will apprehend it tomorrow. The fiery heart is reinforced by dangers. Thus let us understand the victory of good in all its magnitude.

360. The spiral structure is contained in all currents; one can see the same spiral foundation in all existence. Let us take the example of realization of the Teaching. If one tries to merely read through the Teaching once, there will be no benefit derived therefrom. Only in re-reading is it possible to observe the spiral structure. The Teaching seemingly returns to the same subjects and almost touches them. But the spiral of the current passes upward and brings a new seed of consciousness. The fiery

consciousness affirms ineradicable cognition.

361. Certain yogis assume that the secretions of saliva and gastric juice are of purifying value and therefore useful. To a certain extent they are right. During fiery tension the energy of fire stimulates the excretive activity of the glands threefold. In this way, under the pressure of fire which manifests a tripled glandular ejection, a great deal of poisonous matter is carried away. Thus, fiery energy can be useful also during cosmic convulsions.

362. The ignorant assume that the Radiant One comes to avenge Himself upon darkness. But Light does not even kill darkness. More accurately, darkness is confounded and destroyed by approaching the Light. It is very essential to understand that darkness destroys itself when it approaches Light. This the Leader must keep in mind, when the ignorant speak about vengeance.

363. The idea of immediate reward is also to be expected of ignorance. Where, then, are the hours and moments of eternity by which may be measured off portions of the flame? There cannot be any spiritual striving where a demand for reward is obvious. Who can impede the movement of Karma? The flow of Karma must be understood as the approach of requital and of possibilities.

364. Militant darkness is familiar to all peoples under different designations. In the last analysis, darkness remains the most frightful aspect of Avidya. But it is very dangerous when it begins to act. One must courageously meet its attacks in action sustained up to the point of its destruction. It has been said—darkness is as a carpet to the Fiery World. But in order to pass more quickly over the dark terrain, one should become kindled in heart. Thus the Fiery World will be the goal of victory over darkness. If darkness is perilous, then the goal must be great.

365. Notwithstanding all the attainments of science, people grasp with special difficulty the fact that space is completely filled. They talk about microbes, about entities which elude detection, but, for all that, it is almost impossible for them to think about a filled space. They regard it as a fairy-tale if they are reminded that so-called air is filled with creatures of different evolutions. Likewise it is difficult for man to conceive that each breath of his, each thought of his, alters his surroundings. Some elements of the latter are strengthened and draw near, others burn out or are carried away by a vortex of currents. Man is unwilling to understand that he has been endowed with powerful energies. He is truly the King of Nature and the Master of immeasurable legions of entities. It is sometimes possible through powerful microscopes to demonstrate to children in schools the fullness of space. They must become accustomed to the influence of psychic energy. The gaze of an intelligent man reacts upon entities; even under the lens of a microscope small creatures begin to feel uneasy and to sense the currents of the eyes. Is this not an indicator of the living eye, as distinguished from a dead one? On the fiery path one needs to understand the filling of space.

366. A particular confusion has gathered around the problem of offering sacrifices. People at one time arrived at such a state of madness that human sacrifices became customary. But can imagination conceive of a God who would be in need of the shedding of blood? Sacrifices have been mentioned in basic laws, but only later errors and spiritual downfalls have brought mankind to blood offerings. Sacrifice has always been mentioned, but what can be a worthy offering to the Highest Spirit? Verily, only the most purified spiritual striving. Such a basic link serves as the best guarantee of sincere reverence. Such sacrifice is a vital necessity in bringing the best blossom of the heart to the Altar of The Supreme. But people to this day assume that a chip from a small, useless stone can be more precious than the beautiful flower of the heart. Meditation on this question is very useful on the pathways to the Fiery World.

367. Even at the average level, people know much in a rough and disorderly way. It is especially dangerous that people try to perceive not so much an object itself and its significance, as from whom comes a communication and the reason for it. Thus is born the most harmful prejudice. But even wolves can be of use! On a long journey many considerations must be assimilated. Meditation on this is also useful on the pathways to the Fiery World.

368. When I Say—Beware!—it means you must intensify all vigilance of the spirit. It is unwise to strive in only one direction; by this one only limits oneself. The battle requires vigilance in everything. Ancient warriors used to say to the enemy—“If you kill me, so much the worse for you. In Heaven the battleground is more favorable for me and there I shall retaliate.” Thus, in their own way did the ancients express the eternity of life and of Karma.

369. “We do not die, but change”—can one speak any more clearly about eternal life? “The wise man proceeds to Me by the Higher Path”—thus conclusively has been ordained the living path. Unjust is the observation that in Scriptures there is no mention of anything about the life of the Fiery World. There are many clear indications, but people evade them. Can it be possible that the element of Fire, continuously alive, can conform to the concept of death, of deadliness? Thus is it useful to meditate on the pathways to the Fiery World.

370. The wayfarer affirms that he goes to the Lord Himself. It is true, people are amazed at such a resolution, but they respect such steadfastness. One must set before oneself the loftiest goal; only then does the road not appear forbidding. One must adjoin the highest quality throughout all existence. One must accept higher measures as alone worthy of the Highest Forces. Only a trained and tempered imagination gives access to the Fiery World. And such meditation is useful on the pathways to the Fiery World.

371. When we touch upon the true path, we sense the power of joy. Our heart rejoices, feeling that our striving is the right one. One can be much grieved, wandering about outside of applicable reflections. But when the consciousness pictures truth, it is filled with joy. Such joy will be wise, for it is based on Hiero-inspiration. And such meditation

will be useful on the pathways to the Fiery World.

372. Precisely like an anchor cast forward, the feeling of Hiero-inspiration leads by the right path. Likewise it is right to think about new people. If tigers are seated on a by-road it is best not to use that road. Verily, the paths are many, but people fear even to think about a new path. Many new people draw near and are growing. Thus, if new people were not in evidence yesterday, it does not mean that tomorrow they will not appear.

373. Amidst the fiery path man mentally strives for acceleration. Many earthly obstacles, attractions and allurements are arranged by the dark forces, yet once he has plunged into Hiero-inspiration and exclaimed—"Let's go faster!", his strength is renewed and, without turning back, he hastens impetuously toward the Fiery World. And such meditation is useful on the pathways to the Fiery World.

374. One may accomplish not a few good actions and then cover them up with one blasphemy. This blasphemy is called the fire-extinguisher; it begets a dark flame and consumes the luminous aura. Repeat to friends that the boundary line between disparagement and blasphemy is a very fine line. Disparagement of one's neighbor must be eradicated from daily life; this error surely opens the way to the blasphemy of the Highest. He who understands containment will also understand the cosmic harm of disparagement.

375. The Fiery World is as filled as the other spheres. Likewise, beings of different evolutions, yet of the fiery degrees, come together for cooperation. While those in the carnate state, under the influence of chaos, almost entirely fail to understand cooperation, and while in the Subtle World group cooperation is found, the Fiery World is distinguished by full cooperation. And such meditation is useful on the pathways to the Fiery World.

376. Out of useful meditation is molded complete attainment. First of all, one will become definitely ashamed for all chaotic thinking. It will become impossible to counteract anything good, no matter in what form it be expressed. A difference in expression only is a subtle one, and we must regard it as a cobweb in the light. It is a joy when it is possible to refine one's thoughts.

377. Deliberate outward ascetic practices are nothing but vanity and self-worship. Recall that a Saint revered by you could not be distinguished outwardly by the eye of the newcomers. Thus He demonstrated that the external appearance is not the fiery body. And such meditation is useful on the path to the Fiery World.

378. The explanation of a number of manifestations connected with magic methods reveals that the will was expended to no purpose. We have a long list of those who disturb the elements without promoting in the least the Common Welfare. Some of them replace artificial methods with good thoughts, but many prove to be only irritators of the elements. Yet, such overstepping of the laws not only works harm to man himself but

disturbs the harmony of space to great distances. Even a plain bowman in the forest cannot guarantee that none will be hurt by his arrow. And such meditation is useful on the path to the Fiery World.

379. Once Akbar, in the midst of the State Council, ordered that the Book of Laws be brought to him. On the book appeared a small scorpion. The meeting was interrupted and all the councilors gazed at the small, poisonous insect until the servants killed it. Akbar remarked, "The very smallest miscreant can suspend judgment pertaining to the state laws." Thus also on the path to the Fiery World the most insignificant detail can do harm. Only the heart can determine the fine point of balance between striving and caution. If the minds of all of a group of statesmen became dumb at the sight of an insignificant scorpion, then a cobra could throw an army into retreat. A warrior can be intimidated by a mouse if in his heart burns not the fire of faith and striving.

380. Actually, it is more difficult to arrest a thought than to generate it. For first the conception of thought takes place, then its strengthening and concentration, and only afterward is it possible to test oneself upon deliverance from thought; the latter is not easy even physiologically. Thought creates a special fiery substance. Its crystallization, then, means that dissolution is required, and this process demands new fiery energy. So-called intrusive thoughts are often the result of a fiery flash which cannot be balanced by further treatment. The thought has succeeded in being crystallized, but the extra fiery energy needed is not there. Therefore deliverance from a thought is recognized as an extremely needed indicator of the proper conversion of fiery energy. A great deal of suspicion, a great deal of envy, a great deal of revenge can be stopped through liberation from intrusive thoughts. So, too, in space, intrusive thoughts cause actual calamities. It is all right if these thoughts are directed toward an unselfish deed, but if they be about injury or destruction, the digging of such a channel in space will be unworthy. Often intrusive thoughts are not expressed aloud in definite words, and therefore influence by suggestion is made difficult. Learning to free oneself from a thought can be of great assistance in advancing toward the Fiery World.

381. Inability to free oneself from intrusive thoughts can produce no small difficulties in relationship to the Subtle World. Let us imagine that certain hazy, perhaps even unpleasant, condensations from the Subtle World have been manifested; their forms have struck the imagination and produced thought about them. Precisely the substance of such thought will attract still more strongly these entities and assist their condensation. Naturally, thought is nutritive. Precisely in this manner are formed the so-called ghosts. Intrusive thoughts give them density, and people cannot free themselves from them, because primarily they do not know how to free themselves from their own thoughts.

382. Mastery of thought is a fiery action. The concentration of thought and its projection is a fiery action. But a far greater fiery energy is demanded for liberation from a thought. We have read about great saints who scorned earthly luxury and freed themselves of earthly accumulations; but, first of all, they had to conquer their own thoughts. Through

long tests they learned to summon thought and to dismiss it. When We speak about mobility, it is necessary to have in mind primarily mobility of thought; and such meditation is useful on the path to the Fiery World.

383. The man who does not think about the Highest is turned into a creeping reptile. Proceeding in body, proceeding in thoughts, proceeding in spirit, advances the consciousness toward the Fiery World. One must acquire this knowledge of locomotion in order to obtain indefatigability and unquenchability for ascent. Even in the middle stratum of the Subtle World, the dwellers do not know how to strive upward. They have not been accustomed to thinking about such aspiration. They are obliged to learn to reconstruct their consciousness, but this is not easy and could have been attained much earlier. Thus We advise to meditate about a quality which is useful on the path to the Fiery World.

384. Warnings are useful in all cases. Earthly ailments ought to be anticipated. It is impossible to provide people with a panacea if the conditions of life are not purified. People dream about deliverance from cancer, that spiritual scorpion, but they do nothing to preclude its germination. You already know that the remedy given to you is one of the best against cancer, but it is also necessary to make use of vegetarian diet, and not to indulge in irritating smoking and drinking. Furthermore, one must expel imperil, and then the indicated remedy will be a good shield. But people usually do not wish to renounce all the destructive excesses, and they wait until the scorpion stings them. Likewise do other terrible diseases spread, as the dark gates are held open for them.

385. During transmission of thought at a distance a very indicative manifestation is observed. Thought is sent in one language and received in another. Does not this prove that psychic energy acts not verbally, by means of cerebral processes, but precisely by the fiery energy of the heart? Furthermore, it must be observed that not only is thought given utterance in another tongue, but also the expressions issuing from the consciousness are found to be the most customary ones. Such a difference of words may often impede recognition of thought transmission on the part of inexperienced observers. But notice that the passage of thoughts acts in accordance with the meaning, not the words.

386. Nausea and excretion are recognized by Yogis as a self-defense against poisoning, which can be not only from food but also from hostile currents. Undoubtedly such currents can impinge on man and react like physical sensations.

387. Often accidental shocks restore sight, hearing, and other lost senses. Does not this force one to think the crystal of imperil and other sediments have been suddenly expelled from the organism? Thus, strive to understand why sometimes in antiquity shock was applied in treatment of certain illnesses and paralysis.

388. Relativity of names is understood only after a deep study of the subject. Sometimes a spatial process is called, as it were, by a personal name. But human

action is comparable to fiery energy. Actually the two processes are quite indistinguishable in their essential nature. This is why ignorant deniers often charge the Teachings with over-stressing sacred things, while at the same time they fill their own speech with superfluous and conventional abbreviations and coined words.

389. Spiritual laziness is a very common retarding condition. One may encounter people quite capable spiritually, and yet at the same time, going absolutely backward from sheer laziness. Each one can see how the best possibilities are carried away in a whirlwind simply because of laziness of thinking. Such meditation is useful on the path to the Fiery World.

390. Many times have We pointed to the loss of equilibrium in the conditions of Earth. If people do not pay attention to these alternations of increasingly unprecedented cold and heat, then very likely they will soon be obliged to experience fiery uprisings.

391. When people pass through a room filled with electric power lines they are usually very cautious. But who will sense all the currents of space, infinitely more powerful than a fraction of enslaved energy? When the fiery heart says—today the currents are heavy, or light—such perception should be regarded with careful attention. Such feeling is perfectly real, as real as the treatment by currents at great distances. Only one who has experienced the reaction to currents at a distance apprehends their reality. But too many people ignore these sensations, primarily through laziness of spirit. And such meditation is useful on the path to the Fiery World.

392. A certain prior of a monastery, when sending the monks on a journey, always exhorted them with the words—“again is our cloister expanding.” He knew that there can be no spiritual estrangement, and that such affirmations of the journey only augmented the dimensions of the cloister. Thus ponder when some of the brethren begin a new march.

393. Drops of Grace fall into the chalice of heart’s joy. Could there be a greater joy than that during the fulfillment of a Mission of the Brotherhood? Thus must it be understood for those who go forth or remain guarding the Ashram. Very important is the vigor which grows out of the Power of Grace.

394. Only a blind man does not see the hastening of events. You have read about a rare conjunction of the Luminaries. Yet still more significant is the chemism produced by such an infrequent manifestation. Nations can alter the quality of their thinking, yet they pay no attention to rare manifestations, not even to phenomena.

395. Karma is action—it cannot be defined otherwise. Some think it possible to define Karma as effect, but this would make it like a retaliation, and thus would belittle the law. He who walks by the right path will arrive at his goal. Each deviation will lead away from the direct path, and people will begin to talk about a heavy Karma.

Verily, when a traveler wanders into a thicket he is obliged to surmount many obstacles in continuing his original action. Karma is the product of action and is itself action. And such meditation is useful on the path to the Fiery World.

396. Sleep affords communion with the Higher Spheres. Sleep proves that without such communion people are unable to exist. The explanation of sleep as bodily repose is a most primitive one. Without sleep people can usually go on but a very short time before their thinking falls into a most ailing state; hallucinations and torpor, and other signs of an unnatural existence appear. The organism strives for the life-giving exchange, and does not find the ordained way. As We said, sleep can be brief on the heights, where the currents of communion can be especially nourishing. People may remember about meetings in the higher Spheres or in the lower. The dense body can impede such essential communions, but sleep as such will be the gift of the eternal life. And such meditation will help on the path to the Fiery World.

397. The conjunction of the Moon, Venus and Saturn is indeed rare. Precisely such a conjunction produces a chemism of extraordinary force, and it may be remembered that We pointed out the assistance of the Luminaries in actions useful for the world.

398. People who aspire above the Subtle World toward the Fiery World are right. We continually mention the Subtle World, but with all means We direct to the Fiery World. A man who is prepared in his meditation for the Fiery World is even in the Subtle World uplifted to the Higher Spheres. We are all uplifted or we descend, and if our thought has been allied with the Fiery World there results a great magnetic attraction. And if our thought is confluent with Hierarchy, the bridge of great daring becomes real.

399. If the fiery heart feels that somewhere harm is being inflicted, it is not in error. No matter that the injurer first of all harms himself. Enough has been said about Karma. One must observe how personal injury is transformed into spatial evil.

400. Eternal Fire fills all bodies, and through them is unified with the higher fiery energy. In such a manner is the Universal sap worked over and over. This mysterious, ever self-regenerating substance cannot be named otherwise. Thus everything manifested serves for the renewing of the Eternal Substance. The circle serves as the best representation of the cooperation of energies.

401. A certain tranquility is required for sleep. The necessity for this transitory state proves to what an extent our organism needs a special striving to effect a change of conditions.

402. You have noticed that at times We do not repeat certain names. This circumstance depends upon varying causes and currents. Even a paper kite is not flown every day.

403. Some people walk into the future with full trust. Whence can be drawn such invincible confidence? First of all, from communion with Hierarchy. But understanding of

the Luminaries also strengthens the consciousness. Moreover, there is still a third circumstance which has no small significance. Actually the three Worlds exist in full cooperation. The affirmation of many earthly beginnings takes place in the Higher Worlds. You know about earthly teraphim; there can be likewise teraphim of the Subtle and of the Fiery World. Not infrequently entire structures, prior to their earthly realization, have been created in the Higher Worlds. One may read in the ancient Scriptures about Heavenly Cities; in fact, they are being constructed in reality upon different spheres, and thus a magnetic attraction is created. Often people do not suspect that their teraphim already exist in various forms. At times the clairvoyants perceive such actual images, and erroneously carry over what they see to the earthly plane, whereas the earthly reflection is formed later. But one fact is unquestionable—precisely, the existence of such teraphim—it strengthens the consciousness of man. Can it not be that certain cities already do exist, and named people live in them? One may walk into the future as assuredly as if the delineations of the city were before the earthly eyesight.

404. Verily, special caution is needed, in spirit as well as in earthly circumstances. One must deport oneself as if a conflagration were imminent. In the hands is affirmation of the future. Each caution will be valued as an action of wisdom. I have Spoken.

405. Precisely each economy is needed, both in things and in spirit. You cannot take into account all the directions of the currents. Everything is indeed temporary, but the spirit is tempered in the midst of vortices.

406. Cooperation based on personal feelings is not steadfast. Besides respect for the labor itself, reverence for Hierarchy is indispensable. Under the whirl of personal feelings people will bob about like cork manikins, and will jostle each other and be occupied with spasmodic actions. But each labor, in its very nature, does not tolerate convulsions. Labor is a fiery action, but the fire must not lead to convulsions. Moreover, external personal feelings can impede recognition of new possibilities. How many beautiful actions have suffered due to transitory personal mirages! And such meditation is useful on the path to the Fiery World.

407. One should break away from personal expressions as from harmful habits. A feeling which has been tempered in the fire of Hierarchy will not become distorted. Thus learn how to balance feelings on the truest scales. Much patience is needed in order to be able, without losing the feeling and the heart, to check upon their quality on the scale of Hierarchy.

408. One should not return again to a meat diet, if the organism has already become accustomed to a vegetable one. There can be exceptions only on account of hunger; but usually a handful of maize or rice can be found. People often do not suspect how meat can constrict and disfigure the aura. But a disturbance may be felt particularly when the organism has become accustomed to the advantages of a vegetable diet. People sometimes discriminate less than animals in the matter of food and its quality. Such meditation is useful on the path to the Fiery World.

409. Good for him, who, by experience in life, and reverence for Hierarchy, has freed himself from the sense of personal property. Verily, he has shortened his path. But if the coarse, carnate garment does not permit as yet the liberation of the consciousness, then one should not be violently deprived of property. Such compulsion only provokes stubbornness and malice. Only by personal example and inculcation of the Teaching is it possible to attract people to the quickest true understanding of Life.

Traveler, do you understand what a beautiful attainment awaits you, when you approach, winged, the Fiery Abode, and nothing is scorched by the Eternal Flame?

410. Listen, but judge not. Often precisely an outflow of poison liberates a man for a new path. The Teaching extends aid not by negation but by attraction.

411. The path of equilibrium is attained through meditation. One should often repeat to people that reading, or even understanding, is not meditation. One must become accustomed to meditation. Cognition from without must furnish the impulse for the fiery process of meditation. Fire is the great equilibrator. Absolutely consciously must one approach the Path of Balance, where there will be no more waverings and doubts—where there will be only Great Service.

412. One should not guess at one's place in the Fiery Hierarchy. We are all hard workers in the Sphere of Light. Earthly measures cannot express the dimensions along the path to the Fiery World. Each one has a fiery particle, but how and where it is transfigured is not a matter for earthly conjecture. Yet we distinctly sense when something accomplished by us is worthy of the Fiery World. Thus each one must be in tune with this sacred feeling. In this he will be a true co-worker.

413. There is a manifestation of new tensions. The enemies invent new tricks; but let us be as a rock and we shall arrive at victory. One may rejoice that each attack brings new friends. Such friends are inconspicuous, but they can be likened to the cement of a building.

414. An infected man does not sense his infection for a long time. Since this is true of physical disease, the more readily understandable is such a process of incubation in diseases of the spirit. One may be amazed at the fact that physicians do not attempt to observe the origin of a malady of the spirit; hence, it is more difficult for them to observe all the fiery processes. But if physicians deny such fundamental conditions, then whither may people be directed in order to learn the causes of their unprecedented sensation? Likewise, scholars and school-teachers are of no assistance—thus people are left without advice about the most important inceptions of disturbances of body and spirit.

415. Curative assistance at a distance must invoke a strengthening of the blood-circulation and an increase in the manifestation of tension. One should realize that sendings require special fiery energy, but at the conclusion of such a sending the

excessive tension tells upon the entire organism. Healing is an action of great selflessness.

416. Powerful artificial lightnings can purify the lower strata of the atmosphere. The tension must not be too great, for matter should not be decomposed. It must be purified, not dissolved, because disintegration would be equal to the admission of chaos with all its consequences.

417. The ancient prophecies say: "When all becomes darkened, then people fancy that everything is permitted them." Actually darkness makes people insane. Daring is not madness. Everyone who dares is conscious of ordained possibilities, but the madman manifests opposition to the law of Existence. There is a fine boundary line between madness and daring. The torch of the heart is needed in order to find this boundary. Having once entered the domain of madness, one can hardly turn back again to a wise daring. Rishi were daring; saints were daring; but they did not admit madness, for it is first of all hideous. It leads to obsession, with all its dark consequences. How ugly is the picture of the obsessing entity trying to expel from the body the subtle vehicle! There can be nothing more hideous than the spectacle of two subtle bodies disputing about one earthly envelope.

418. Achievement and testing have a deep scientific significance. The fiery element requires pressure; it scintillates during tension, and therefore labor is a fiery action. Indeed, achievement, as the crown of labor, is the most radiant tension of fire. Let us apprehend labor in all its significance, as both mental and physical. Knowing how to respect the degree of each labor indicates a containment which is suitable for the Fiery World.

419. Why do people only sometimes sense physically the presence of subtle beings? They are surrounded by them, yet they rarely sense them. Here we touch upon a very remarkable fact. Earthly beings feel it when the subtle dwellers contact their consciousness, either because of their own desires or because of affinity of auras. Then people experience that trembling which for the ignorant turns into terror but which for those who know signifies the stimulation of the fiery element. Not many, since childhood, can consciously recognize this tremor, which has even been called sacred.

420. Sleep-visions acquire significance as soon as the connection with the Higher Worlds is realized. In fact, when a man has grasped the meaning of sleep as sojourn into the Subtle World, he knows that by means of this condition he can recall very important and lofty communions. Each book about the Subtle and Fiery Worlds should not omit mentioning associations through sleep-visions.

421. The Yogi can sense heat and cold independent of external causes. Such transcendental perception relates to the Subtle World. It is sufficient for a dweller of the Subtle World to think about warmth or cold or other sensations, and the energy of thought will invoke them immediately. Thus, thought constitutes a laboratory for all

reactions. Therefore, on the path to the Fiery World We insist so much on watchfulness over thoughts.

422. In vain do people complain about being separated from the Subtle World. Many see the subtle dwellers. Many grasp the speech of that plane. Many sense aromas not of this earth. Countless manifestations can be named, both among people and among animals. Only obstinate prejudice prevents people from understanding reality. So many people have been saved by indications from the Subtle World. So many matters of state have been decided according to information from Beyond. Not only do ancient epochs furnish examples of this, but the most recent past can provide indisputable facts of such continuous relationships. The Earth cannot be isolated from all the Worlds. Even the material senses, contrary to all ignorant superstition, transmit feelings of the Subtle World. When the consciousness has been refined, then can be expected precious contacts which will be perfectly natural.

423. Striking phenomena can be observed around spilled blood. Animals not only sense the blood but fall into agitation and terror. It can be noticed that even dried blood produces the same symptoms as fresh blood. Precisely the fiery emanations of blood are unusually strong. Not by accident did the most savage sacrifices require blood, as a means of excitement into intoxication. Likewise the black mass needs blood as a strong stimulation. For such purposes animals are used. The resulting sharpening of scent for the invisible is very strong, the more so because blood attracts many lower entities.

424. The Lights of the Mother of the World resemble the pillars of the Aurora Borealis. Very rare is the phenomenon when the microcosm—man—can be compared to the Macrocosm. Ur. has seen such a manifestation. It responds to the pressure of world energy.

425. Sometimes people reach such a height of absurdity that in their every thought about the future life they consider it the end of earthly existence. At the same time they do not hesitate to arrange their earthly affairs many years in advance. Such actions merely indicate how obscure is the thought about the future life. Consequently, all Teachings, all manifestations, all scientific attainments do not reach the consciousness.

People will demand from you new remedies, new indications about food—merely for bodily comfort, but not for the improvement of their own future, which is in need of constant and solicitous construction. People are unwilling to imagine that their earthly life is shorter than the very briefest stop of a railway train. The worthy wayfarer, in a short night's lodging, is concerned not with troubling his host, for his consciousness is directed toward the goal of his journey. But travelers of the Great Path often think only about the night's lodging, unconcernedly forgetting about their destination. Petty thinking is not commensurate with the Great Path! Therefore the fiery path will be the path of consciousness of the future. Every traveler who is enlightened by thought about the eternal path can proceed in joy. In each such march one must carry a particle of eternal Fire. One should approach the Fiery World with a whole purpose, with all desire, with

the whole heart.

426. We repeat about the Fiery World. Should one contend with it or grow to love it? Can one struggle with that which fills all that exists? Will not such a conflict be a most senseless action? Will not love for the Fiery World provide a most powerful magnet? If in the earthly existence love is the most creative principle, the stronger it is in the Higher Worlds.

427. The path of joyous achievement is a hundredfold shorter than the path of mournful duties. How steadfastly must this ordainment be kept in mind by the travelers of the fiery march! Only the sign of achievement raises them above danger, but the significance of achievement must be cultivated in the heart as joy of the spirit. One cannot discover the best path if one's eye does not follow the star of achievement. Even the obscurities themselves must be illumined by the one Light. Nothing, no one, is ever forced to turn back into darkness.

428. Day-dreaming must be transformed into disciplined thinking. The ancient sages advised mothers to pass on to their children tales about heroes, and to acquaint them with the best songs about great deeds. Is it possible that humanity nowadays wishes to renounce this wise advice? The Fiery World is first of all open to heroes—to those who achieve.

429. People condemn the Teaching for the fact that it does not condemn a fellow-man. One may imagine how many new listeners could be acquired by censure of a neighbor! Such an impediment will be the darkest veil on the path of advancement.

430. There are people ignorant to such an extent that they would say to the entire formula of life—is that all? Yet, they themselves do not carry out a single piece of advice. No explanation is of assistance where the heart is silent or has become ossified. It is fearful when people require as help only the tricks of legerdemain. The consciousness of such people is worse than that of a savage. Nothing pure and guiding will penetrate through the crust of chaos. People are unwilling to contemplate the extent to which they surround themselves with a destructive aura.

431. Manifestation of their will leads people to different attainments. Whoever has accustomed himself to thinking about a pit of trash invariably will find it. Beautiful is the law that thought guides man. Beautiful thought does not lead the way to darkness.

432. Written meditations about the Teaching are useful. It may be proposed to co-workers that they accustom themselves to such work. They can select portions of the Teaching near to them, and compare them with other Teachings. In this way there can be observed the imprint of the times upon the very same truths. The task of investigating this evolution will in itself be a much needed labor. We are opposed to condemnation, but the comparison will be, as it were, the polishing of the stone. Through love for the subject one can find new comparisons and beautiful points of contact. Such meditations

are as flowers in a meadow.

433. New life can begin from each instant. There can be no obsolete life, save perhaps in our conception of it. Yet, for what do we exercise and regenerate our thinking? Precisely for a new life. Let us not understand this as a personal concept, as egoism. Such a life of selfishness would be cringing. But no one who crawls can ascend. A new life in the name of Good is built up in cooperation. Such a life kindles many fires. Let us not forget that thought of good kindles in its path a great number of lives. The poisoning of space with evil thinking is no new thing. But selflessness of the heart directs thinking to the kindling of new torches. Surely, wise is the law which invokes good thought for the lighting of new fires. The manifestation of the new, eternal sparks of the Fiery World will be actually new life.

434. “The Heavenly Forces are now invisibly serving with us”—a new conception of the reality of Invisible Space is already a step toward the actuality. We cannot pride ourselves on our cognition so long as the Invisible World does not grow in our consciousness. Thus, let us be on guard against everything which sways our thought away from that of good for others. The revelation of fiery thought will be accessible to benevolent thinking.

435. One of the brilliant fiery actions will be the taking upon oneself of the pain of one's dear ones. The fiery heart burns like a beacon and takes upon itself the infirmities of the surroundings. It will not suffer from such a treatment if the quality of the aura of the ailing one does not send dark arrows to the savior. Even a strong fiery heart can be wearied by such an unmerited response. The more so since it is not easy to consume another's pain in the fire of one's heart. It is particularly difficult when such pains arise from unworthy actions. And such meditation is useful on the path to the Fiery World.

436. Let us turn back to the conditions which facilitate the taking of medicines. It has already been observed that in the past certain peoples took medicine with singing as an aid, others with lamentations or incantations. Aside from the meaning itself of the words of the incantation, it is highly essential to observe the rhythm, which was altered depending upon the ailment. Present-day physicians should study these means of better assimilation of medicines. Not only suggestion but the quality of rhythm can produce an important result. Let us neglect nothing of the ancient heritage.

437. One of the most visually beautiful fiery actions will be the convergence and divergence of auras. This beauty can be likened to that of the Northern Lights, and in it is expressed a multitude of psychological moments. One may observe how carefully the radiations draw near, how the protective network palpitates and flashes, as a preliminary to resounding harmoniously or to becoming darkened. The full and complete life, its chemism and magnetism, is concealed in the space around a man. We await the time when people will begin patiently to photograph auras. Then it will be possible to observe the movement of light on a cinema screen, when the film will reflect the sequence of movements of the aura. You know that for successful photographing many subtle

conditions are required. Often even a physically uncomfortable room can yield good results. You have excellent prints of subtle beings, photographed under ordinary conditions. Also, you know that when you decided to improve the physical conditions the photographing failed. The chief factor of success lies in internal, invisible circumstances. One must apply great patience, and exclude any irritation or wavering. Any fiery chaos merely darkens the film. Also, there will be no especially clear visions when there is a confused frame of mind. But when the necessary harmony is reached the photographing will be easy. Many external conditions can have an influence; therefore it is better not to bring in new objects once the needed vibration has been established. Any disorderly exclamations are also harmful. The principal element is patience.

438. Amid fiery actions there must be observed not only striking phenomena but also many transitory, hardly perceptible manifestations. We must often pay the utmost attention to the latter. The character of man is formed not so much by phenomena as by constant fiery waves. If people await only phenomena, and neglect the hardly perceptible sensations, they will occasionally be shaken, but they will not acquire a fiery continuity of consciousness. The Teaching must not burden the nerve centers with shocks. On the contrary, the ascent will be steadfast when people realize within themselves the existence of benevolent vibrations. Let people grow to love the very thought of the Fiery World. Let such counsels be a daily matter. One cannot attract to oneself the power of this element without love and the heart impulse.

439. The entrance of human manifested fire is not accomplished without realization of responsibility. In such realization will be contained that refined solicitude and carefulness which conforms with knowledge. Blasphemy, direct and indirect, is impossible in the refined consciousness. No falsehood conforms to the fire of truth. Amid actions and cares one should not be distracted from thought about Hierarchy and about the Fiery World, great and nearby.

440. One may observe that during an earthquake the throat becomes quite parched. In this manifestation is seen the tension of fire. Thus, a great number of concepts are diffused into life, one has but to notice them.

441. Each Teacher must possess the quality of listening. This is necessary for the treatment of many ailments. It is necessary to promote the outflow of all harmful substances. The Teacher sees when the dying fire is liberated from the covering of gray ashes. A healthy fire leaves no ashes behind. It completely transforms that which passes into the eternal. So, too, must thought be purified by fire. Each day man must reflect about something eternal. Such meditation will be useful on the path to the Fiery World.

442. Someone says that he wishes to attain cosmic consciousness; let him better think about purifying his heart. Let him not so much imagine himself as conqueror of the Cosmos, but rather let him wish to cleanse his consciousness from dust. One cannot penetrate beyond the limits of the law without wishing to become transformed in the

approach. Verily, the baker of bread, in both the spiritual and material sense, must not think only as to how to get his own fill.

443. The experienced physician advises the convalescent not to think about his past illness, and urges him to think about the future and about favorable circumstances. Thus, any reminder about the past illness is cast out, not only physically but spiritually. One should apply the same simple method in all the situations of life. Particularly during fiery actions, when fire is palpitating because of darkness, one should not think about darkness and its reaction on fire. A manifestation referring to the future will kindle the heart. The most oppressive thing can be dispelled only because of the future. Fools clamor about finite life. Can eternal life possibly be terminated? So many terrible things have to be performed in order to violate life! Even wild beasts do not dare to return to the dust of the abyss.

444. Boldness should be combined with caution. Otherwise boldness will be madness and caution will turn into cowardice. People who can picture to themselves the entire complexity of fiery waves can appreciate the advice of caution. The Yogi does not forget full caution; in it there is respect for the great element and reverence for the Fiery World. One may understand that it is necessary to exert the utmost caution, as when passing between rows of the finest vessels. If these works of fiery labor require such carefulness, the fiery waves themselves enlarge the path of our observation of the heart.

445. Among psychic maladies the most frightful, almost incurable, are treachery and blasphemy. Once a traitor, always a traitor. Only the strongest fiery shock can purify such an infected brain. If such a criminal condition emanates from obsession, this is likewise not comforting. Is it possible to conceive of cooperation with a traitor or a blasphemmer? They are like a plague in the house. They are like a fetid corpse. Thus, the Fiery World has no consolation for traitors and blasphemers.

446. It can be observed that the Subtle World is approaching the earthly. Even fiery sendings do not miss the Earth, but the consciousness of people can sometimes be far from the reception of these manifestations. The word is uttered, but the consciousness is silent. There is not even a restlessness fitting before great events. The death-like state of the consciousness is staggering! One can understand how gradually the subsequent Teaching must be given! A readiness to apply the Teaching to life is noticeable only in rare cases, but the fiery manifestations tarry not. Not having been transmuted by the human consciousness, they flow into dangerous channels.

We would wish that that which is taking place could keep people from madness. Planets are speaking with bloody rays, but this ancient science is also dead in the hands of destroyers. Worthy minds suffer under the waves of madness and ignorance. Light-mindedness is not in conformity with the discoveries of science. Indeed, each one may prepare an abyss for himself, if he wishes. But madmen have no right to drag worthy ones along with them. In addition, very grave is the last conjunction of the luminaries. It is necessary to contact carefully the fiery forces.

447. The embryo of the spirit actually does not begin with human evolution; its manifestation refers to an indescribable fiery process. That is why you apply to man the words—kindling of the spirit. Precisely, given to man was the kindling of fire, which dwells in all the manifestations of creativeness. One should remember that powerful energies have been entrusted to man; therefore, whoever does not kindle the spirit does not fulfill his destiny. Precisely, self-perfection itself is first of all attained in the consciousness of the manifestation of spirituality. There can be no approach to the Fiery World without the manifestation of spirituality. This must be remembered by all.

Some suppose that spirituality consists in the reading of spiritual books. There are many such readers but few who carry out.

448. Assist all who strive for perfectionment. Discern where there is striving and where possibility of defection. Discern where there is love for ascent and where the restlessness of doubt. He is a false teacher who elevates doubt into dogma; distrust is not the aim of the discipline of the spirit kindled by Truth.

449. One should observe that during especially grave conjunctions of the constellations strong spirits appear. One may investigate in history how systematically powerful helpers are sent from the Fiery World who take upon themselves the burdens of the World, and who plant magnets for the future. One must study the history of the planet from all angles, in various branches of knowledge. One should recognize the winding paths of humanity as a science connected with the basic laws of the Universe. The study of the chemism of the luminaries should be introduced without delay. Already much valuable material has been accumulated which once again confirms the bond between all the Worlds.

450. What We mean by caution must be definitely understood. The ignorant may assume that caution is inaction or the gloom of fear. On the contrary, caution is a strengthening of action, watchfulness and courage. Caution is very necessary when fiery waves are provoked. One can resist such tensions by means of the magnet of Hierarchy. When I indicate caution, it is necessary to direct the heart, aflame, to Hierarchy.

451. People may be surprised that a place especially full of the danger of earthquake remains without the influence of fire. Let them ponder about this.

452. Will it be superstition if a man observes all that takes place around him? May he not be justified when gradually he learns to appraise all that is invisibly occurring? If all digits are fluctuating and there is no constant magnitude, then how attentively should one refer to the multiformity of manifestations of the Cosmos! Precisely this incalculable diversity helps the individual experiences of the spirit. What seems impossible today is apprehended tomorrow, thanks to a new chemism of the luminaries. India has just experienced an unprecedented upheaval. It may be expected that the earth will not

quickly settle down in certain places. Amid the shocks there occurred several visions of the Subtle World. The disturbance of the atmosphere created waves useful for the manifestation of subtle bodies. Though these manifestations be of brief duration, still such observation is useful. Likewise, one can observe amidst the most ordinary conditions special vibrations and resoundings. One should distinguish all such subtle manifestations.

453. One may rejoice at each new step of life. A new combination of elements produces a fiery refinement. Never do the dark forces experience the joy of union with Hierarchy. One person considers each hour as the last, but another is conscious of each hour as a new one and foremost. Such attitude is the fiery one.

454. Many legal statutes have been invented by humanity, but the most immutable has not been pronounced—that of cosmic right. It is easily seen how often this law is applied and how it guides life. One may often observe how something impossible according to human laws is nevertheless accomplished. The worthlessness of all human precautions is often astonishingly evident. One cannot but feel that something over and above earthly reasonings guides circumstances; in this something are the will, cosmic chemism, and the most immutable magnet. Cosmic law brings destined people close to world problems. Sometimes they cannot explain how unexpected details are put together. But they realize that their heart is aflame. Thus it is, as it were, joined to something unalterable. In conformity with this immutable law it is possible to pass over the most dangerous abyss. Such full authority may be called Hierarchic, but when we add to this the chemism of the luminaries and the delineations of the far-off Worlds, it is then possible to define such a right as cosmic.

455. When we sense the Cosmic Lotus, we must go forward in full consciousness of the mission. We must precisely understand how the fire of our microcosm resounds with the great fire of the Macrocosm. Can the obligation of Service in Fire possibly be a small one?

456. It may be observed how the organisms of people respond to the tension of nature, how fiery people must sometimes emit blood, in order to proportionately free themselves from the tension. It may be remembered that upon ancient images there can often be seen the Intercessors for humanity. Such an achievement of selflessness is not fiction. The path of the Fiery World runs through the adamants of selflessness.

457. Divide everything into four shares: the first—for the Highest; second—for the Common Weal; third—for your fellow-man; and fourth—for yourself. But the hour comes when only three parts remain, for the fourth will be swallowed up by the second. Such divisions are called fiery. Nothing but the heart can indicate the boundary lines between them. But let the sequence be flamingly inscribed.

458. There are good tears and ugly tears—thus did ancient Egypt discriminate. The first are from rapture, from love, from achievement; the second are from anguish, from

malice, from envy. Not long ago a scientist turned his attention to the difference, depending upon the impulse, in the composition of tears. Indeed, secretions differ widely in nature when contrasting feelings introduce harmful or good ingredients. But tears, being a very pure manifestation, can yield especially useful observations. Of course such observations require time and patience.

459. You have seen dark spatial spots. Likewise you know the turbid formations resulting, as it seems, from spatial combustion. Also, you know the radiant spatial formations. Everything becomes alive and is flamingly transformed, likewise do one's senses vibrate. The experienced observer knows that his eyesight sometimes grows dim and then again clears up. The same thing happens with the hearing, the sense of smell, touch and taste. Thus can be observed complete mobility of all our functions. In fact such fiery nerve-responsiveness to the Macrocosm represents a refined condition, but only a few take into consideration such a conformity with the external world. Imperfection of consciousness obstructs all observations.

460. A most ancient expression—to look through fire—has been subjected to incorrect interpretation. People have understood it in the physical sense. They began to make use of a wall of fire in order to develop clairvoyance. But for natural ascent such artificial methods are not only unnecessary but even obstructive. Indeed, one should look upon earthly things through the fire of the heart; only such inspection can foil the snares of Maya. But fiery tension requires time and patience and devotion. I cite this example as demonstrating to what an extent the ancient wisdom has been distorted, being expressed in the gross forms of magic.

461. It is right that you do not forget the significance of soda. Not without reason has it been called the ash of Divine Fire. It belongs to those widely given remedies which have been sent for the usage of all humanity. One should remember about soda not only in sickness but also in health. As a bond with fiery actions, it serves as a shield against the darkness of destruction. But one should accustom the body to it gradually. Each day it should be taken with water or milk, and in taking it one should, as it were, direct it into the nerve centers. Thus can one gradually acquire immunity.

462. It may be observed that I Advise you to concentrate mentally on certain individuals, but it should not be thought that the effect can reach only these persons. Lightnings act upon a certain extent of space; so, too, do the lightnings of thought fly through a great expanse and touch upon many circumstances. The central person will be the focal point, but no less useful is the influence on the surrounding area. A thought of welfare is as a nursery of good.

463. So let us expel any feeling of prosperity, and let us evoke all vigilance, realizing how unfitting is the thought of comfort in Infinity, and let us adopt vigilance as an eternal prayer. Thinking about the Fiery World, one should be especially conscious of these concepts. Thus, let each writing about the Fiery World end with advice about unceasing watchfulness.

464. People are so carelessly engulfed in an everyday routine of life, that even the most striking thing appears dull to them. Ingratitude, laziness, unwillingness to respond with the heart, all are engendered by darkness of existence. But the fiery path shines with the fire of the heart.

465. You think correctly about gratitude. The best expression of gratitude will lie in the realization of the greatness of the Mission. The Service is so great that each step already constitutes an achievement. Each day, with each thought, something significant is done. A great manifestation gives rise to innermost solemnity. In this solemnity there is also expressed gratitude. Solemnity is one of the best magnets. Hence, let us think about the greatest, for by this measure all else can be covered.

466. In studying the fiery paths, one should remember that history greatly distorts the facts. Of course, to a certain degree one could reconstruct them, but such an impartial attitude practically does not exist. When there are inquiries about certain historic figures it is often impossible to reply, as all the conditions surrounding them have been misconstrued. Likewise, it is impossible to indicate certain medicinal and scientific methods, for they were surrounded by most unusual circumstances. Therefore, there is much that requires preparation of consciousness, and this is slowly accomplished. This is why We so stress becoming accustomed to patience and carefulness.

467. Actually, Fire cannot remain in a state of immobility. When We speak about the spiral of ascent, We have in mind a fiery structure. The movement cannot be arrested, for this would be incompatible with spatial Fire. People attribute many properties to Fire, but the principal condition remains unobserved. Fiery Guidance is the basis of the resplendent element. It must be remembered that flame is directed upward, it cannot turn its arrow downward. So, too, the adherents of the Fiery World cannot go downward. If We observe a fall downward it means that Fire of the heart is drooping. Let there stand before you examples of radiant Fires! One can choose a beautiful affirmation through such Torches from the Earth to the Fiery World. Let us not droop, for this is unbecoming to Fire. Let us not belittle any fiery significance, nor tokens, which you have seen and felt. Let us assist friends to proceed flamingly, for non-affirmation of the Higher World is self-destruction. And let us consider the Fiery World as the most proximate, the most guiding, the most flaming. It is necessary to think about the Fiery World as our destiny.

468. The expenditure of psychic force takes place voluntarily and involuntarily. Lofty spirits continue the sowing of good unceasingly. In this it must not be forgotten that the refined consciousness cannot avoid a certain weariness. Such fatigue is very diversely expressed, but usually it falls on the physical organs, which are far more subject to illness. Therefore We counsel a wise caution. It is difficult to stop the flow of psychic forces, but it is always useful to protect one's physical forces. One should not interrupt the current of Good, but each caution will be but a strengthening of this beneficent stream. The fiery path especially must be guarded by a wise circumspectness. We have already considered many fiery qualities, but no fewer still remain. Only the unwise will

look into the succeeding book without assimilating the preceding ones.

469. The Silvery Lotus of the fiery heart is not often manifested, even to lofty spirits. But separate petals of the fiery Lotus can be seen, and in accordance with them let us assemble the entire flower. But if this fiery wonder is even once evoked, and viewed by the heart, then from that hour the heart's path leads upward, toward eternal attainment. Let the ascent be of extreme steepness—We prepare a hand-rope for those who have resolved to ascend.

470. Rejoicing is a pledge of joy. We know how precious is each particle of joy, in it is a step of victory—Vijaya!

Let the path be victorious!

divider

Traveler, gather together all reflections about the approach to the Fiery World.

Traveler, realize that there can be no other path.

Traveler, you must be conscious of the Fiery World as something real, and which nourishes life.

Traveler, apprehend that your earthly life is the very smallest part of your existence.

Traveler, accept the Guiding Hand.

Traveler, fear not to look upon the Gates of Light.

Meditations taught you to purify your consciousness. Thoughts sent to you make you a co-worker of fiery attainments.

Thus approach the third part of the path to the Fiery World.

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Now we may begin the approach to the Fiery World, affirming the supermundane signs.
We have repeatedly pointed out the urgency of the development of necessary earthly

qualities. The Teaching always proceeds along two currents which, when they meet, form the complete line of attainment. While many earthly qualities are not easy to attain, the super-earthly conditions may appear to be abstract; but they are an existing reality. He who is accustomed to think on a planetary scale knows how real is the life in the World of Fire, in the World of Radiance, in the World of Attainment.

Thus, let us begin the third part of Fiery World.

divider

1. One should not only reconcile the Fiery World with Infinity, but also hold firmly to the concept of the Hierarchy. The Beauty of the Fiery World is crowned by the steps of Hierarchy, which ascends into the Infinite Light.

One should not feel grieved if only a few consciously ascend the steps of Light. These giants are surrounded by such magnets that they attract others who are carried along involuntarily, unaware of the difficult path.

2. You yourselves gather strength ascending the new step. Only very few can travel the path of Light, rejoicing as each aspiration is directed to the Lords. One may grow true wings of the spirit when the entrusted treasure is realized.

3. Much of that which is sacred and great will not necessarily appear so outwardly. The dimensions assume true magnitude in the inner consciousness. One may foresee various conditions, but one cannot foreknow how or when the Messenger will come. People by their own conventional measures impede the transcendental manifestations. Think not that this word is antiquated, for indeed now more than ever is the radiation of spirit being denied. But without a sun neither the Macrocosm nor the microcosm can exist. You know that the movements of the Luminaries could not possibly be more propitious. One may wait for centuries for such conjunctions, and just now not centuries but a mere few years are enough to determine the new boundary lines for humanity. Not many perceive these Cosmic structures; so much the more must the few fully comprehend the striking events indicated by the Luminaries. One must fully realize the greatness of the hour; and for this solemnity is ordained. If you sense it—good for you!

4. It is correct to think that between the earthly plane and the Fiery World there is coordination; but the causes of all developments are invisible. Thus one may look upon temporary anguish on the earthly plane as a threshold to great joy. One may send quietly a fiery wave into the earthly domain, but thunder is heard on the far-off worlds. Therefore all dimensions are reached by varying potentialities of the waves. Verily, all creative energies are active both on the earthly plane and in the Fiery World. The conducting current is one, but people cannot always understand the extending significance of an action.

5. Unknown are the causes of actions on the earthly plane. Only to the consciousness

of an Adept is the understanding of the essential nature of all occurrences accessible. Thus, humanity can absorb only a minute grain of Truth. Therefore let us speak about the Fiery Law with deep reverence.

6. In the actions of the hostile ones there can be observed an expenditure of superfluous energies. Perplexed, these people can only look upon the facts as if reflected in a distorting mirror. Thus, motivated by an evil will, they employ an improper focus of vision. Only the followers of the Hierarchy of Good can harness all energies into a channel of good. Indeed, only the fiery consciousness can take in the horizon of the World; therefore the events which are sweeping away the old accumulations elude the enemy. The manifestation of foresight really can be applied only through the focus of vision of the builders. Thus, the Fiery World has been predestined by the Bearers of Light.

7. I give this farewell bidding to the disciple: "Let thy prayer be—'Thee, O Lord, I shall serve in everything, always and everywhere. Let my path be marked by the attainment of selflessness'." When the disciple realizes in his heart the joy of the path, a path which knows no friction because all is transformed in the joy of Service, then it is possible to open before him the Great Gates. Amidst higher concepts the disciple must remember in his heart the records of Light. Amidst the frightening manifestations the disciple must remember about the records of darkness. There is inscribed upon the Shield of Light—"Lord, I come alone, I come in a manifested achievement, I shall reach the goal, I shall reach it!" And there is inscribed upon the Shield of Light honesty, devotion and self-abnegation. But fearful are the records of darkness. Let the hand of the disciple refrain from inscribing upon these permanent scrolls lie, hypocrisy, betrayal, selfhood.

8. Among the manifestations which are particularly harmful for ascent may be noted half-way service. It is impossible to advance without casting away this terrible half-wayness. It must be remembered that, having once chosen the Teacher, the disciple must always act with an understanding of all the harmful effects of half-wayness. Not only is an obvious betrayal (against which one can openly fight with a sword) dangerous, but these pernicious burrowings of half-wayness are so harmful. One must direct the consciousness of people along the path of honesty. People must understand that the most important thing is the honesty of Service. How can one affirm the growth of the spirit, how can one prove devotion to Hierarchy, how can one purify the consciousness? By observing this one law—honesty of Service. Thus let us always keep in mind the harm of half-wayness. The records of darkness contain all half-way decisions and actions; therefore, on the fiery path one should remember the consequences of half-wayness. If it were possible to make manifest all the records of the Subtle World, humanity would be terrified at the gray shadows around destruction, half-wayness, betrayal, incitement to strife, blasphemy, intolerance and selfhood. Thus, on the fiery path let us remember about the danger of half-wayness and its undermining effect.

9. Sources which are responsive to subtle energies are very sensitive. Hence that quality which reveals itself mostly in pure currents is so very important. Likewise, as the

results of chemical experiments vary with the use of different vessels, substances and combinations, the manifestations of subtle receptivity are also quite diverse. An organism filled with imperil will admit only a small particle of the sending. An organism which is saturated with selfhood will impart a dreadful coloration which distorts the sending. An organism imbued with malevolence will carry the distorted sending to a neighbor. Thus the distortion in the reception of a sending results from certain qualities in the receiver. You were justified in asking why do We not put a stop to such distortions. It is because there are records of writings by human hands so monstrous as to represent the Mahatmas of the East as issuing condemnation upon retiring for the night. So think those who seek the condemnation of a neighbor. Indeed, people attribute to the Mahatmas even slander. People ascribe to Us all their earthly qualities.

10. Let us continue about sendings and receivings. The ability is given to a fiery spirit to receive subtle energies. Only the fiery consciousness is able to conduct a current of subtle energies. Therefore the records must be scrutinized with a great deal of discrimination. It is because humanity has become accustomed to visualizing the Highest on a low plane, that the Images of the Lords have acquired such distorted forms. Indeed, people have become used to the thought that the Higher should serve the lower, but they do not realize that only the understanding of Service gives one the right to a manifested link of the Chain. Thus it is the distorted understanding of Sendings that produces the results which litter the space. We know of cases wherein the Higher Ones called a disciple “Mahatma” but some recipients of the gray variety perverted this great sending to the point of ugliness. Therefore We shall give a fair warning against all distortion and false records. When We call a disciple “Mahatma” We affirm a great potentiality. But what does a medium or a recipient poisoned with imperil reveal? Thus, it is necessary to purify the profane human actions and to destroy these records in the future. In the Fiery World only the fiery consciousness can be a true recipient of Our Sendings.

11. History makes note of all pseudo-prophets and imposters. But all spiritual imposters and false sources have not been sufficiently pointed out. If into the basis of the State could be put the spiritual principle, it would be possible to follow all the pernicious effects of false sources. One may understand the records of darkness to include all the false sources and the evil intentions of the imposters. With justice it has been asked, “Why disparage the Higher Teaching?” There is only one answer—the imposters live in Maya. And in order to secure a grain for the Common Weal, a manifestation of tolerance is needed. With sorrow do We issue forgiveness to these imposters, for they live in Maya and they will depart into Maya. This is also true with regard to the distortion of Sendings.

12. Among the traducers of the Teaching one should notice a particular kind of people who assign for themselves the obligation of standing in custody of the Truth. But it is the prerogative of the fiery consciousness to manifest Truth. The self-appointed guardians of the Truth are at great pains to take for the Truth only that which is agreeable to them. Hence, there are so many vilifiers of the Teaching and of all enlightened beginnings. It is correct to point out the anathema and maledictions which are proclaimed by such

guardians of Truth. How much of the Beautiful has been destroyed by these dark efforts! Why is it that these forces of darkness cannot stand Our Indications? Because Our Teaching is all-embracing, all-pervading, and of primal origin. Darkness contends especially with the Source which is close to the Hierarchy of Light. If We will trace all the false sources one will become convinced to what extent they are supported by human consciousness. The sowers of doubts and distortions continually voice interdiction of Truth and all Light. But the Fiery World also has its Fiery Guardians. Woe to the pseudo-guardians and woe to those who litter the space with pseudo-teachings. Woe to those who in an unworthy manner have given and are giving to the World a conception of Hierarchy which belittles the Luminous Images. Thus let us combat the distortions.

13. Great is the creativeness of the purification of consciousness. Everywhere are such accumulations! Without the purification of consciousness humanity cannot advance. And We can save only when the consciousness has been purified. Therefore We intensify so greatly all Our energies.

14. It is asked why We do not put a stop to the false sources. Why do We not expose those who distort the Sendings? If one were to stop by force the current in whose wake humanity is proceeding, fanaticism would turn into brutality. Thus, the evil free will flows like lava, engulfing also those who rise against the Good, as history reveals. Surely, violent manifestations of force cannot carve a righteous path for humanity. Hence, all the subtle energies can be accepted only by a fiery consciousness. Thus, tolerance is truly the lot of the fiery consciousness. Of course, one should purify wherever there are accumulations of filth, and the lot of the fiery consciousness is to purify the records of space. Among the accumulated pages of human writings there will have to be noted those pernicious records which have clouded the brains of even well-meaning people. Thus on the path to the Fiery World one should understand the great significance of receptivity of higher energies and of subtle sendings.

15. Among the receivers of the Teaching there are many channels; each channel has its own special characteristic and designation. But the ocean of thought of the Teaching can be given only through the source nearest of all to it. There are many branches and means for the communication, and special qualities of the channels indicate the limitations of the receivers. Those fiery receivers who can contain the ocean of thought of the Teaching function as the chief unifiers between the Higher Forces and the World. It is not difficult to investigate how these Hiero-Inspirations have proceeded, nor is it difficult to trace how the Bearers of the Fiery Consciousness have proceeded. Therefore one should observe, and place an achievement of light over and above the manifestations of limitation. In this achievement the fiery understanding of humanity can truly be affirmed.

16. In the days of Armageddon all energies are extraordinarily tense. The attraction of all possibilities for the actions of Good requires great intensification. Verily, all Cosmic forces are in action, creating all necessary conditions. How can the consciousness become awakened without an impetus, without striving for a change from the present

mode of life? Of course the builders are carrying the entire burden of what takes place, and it is essential to realize that the battle of Armageddon is great and that all constructive manifestations for the great Plan are likewise great. Therefore let us bless all those who create obstacles, because Our energies are thereby developed and joined to the constructiveness of Light. It may be asked, "Is it impossible to do without cataclysms? Is it impossible to be without terrors and calamities? Is it impossible to be without miseries?" We must then remind about the spatial accumulations, and human engenderings which must be expiated. Thus, the Forces of Light are solicitous about the great fiery transmutation. Thus, on the way to the Fiery World one should bear in mind that in the time of Armageddon a purification of space takes place.

17. The affirmation of the vital power of the Teaching is especially important in this epoch in which there appears a dividing line between creators and true seekers on the one hand, and the deniers of Truth on the other. Someone acknowledges the present, the past and the future; someone sees everything in the refraction of Maya; someone wishes to attain a higher manifestation through the denial of Hierarchy; someone regards himself as a traveller without a Guide—thus multi-colored are the grimaces of the spirit. Therefore one should constantly reiterate about the creative origins, and transform the human consciousness through the vital power of the Teaching. We direct all Our efforts toward the regeneration of the spirit. This fiery transmutation holds the key to Our labor. During the epoch of fiery regeneration one should reveal the vital power of the Teaching; because the denial of the laws obscures one's thinking and allows dissolution to creep in. Thus, humanity must realize the courage of absorbing the transmutation of the Fiery World in all reality.

18. Humanity does not ponder over the degeneration of many nations. There are evil-minded nations which are obviously corrupt and decaying, before the very eyes of the World! One may even trace upon the physical structure of its individuals a nation's degeneration: jaws, cheekbones, arms, legs, ears as well as other symptoms reflect the process. An evil-minded nation also becomes a nursery of diseases of the spirit and body. But during the fiery creativeness and transmutation of the spirit the potentiality of progress and development of a nation will be disclosed to men. He who will not accept the Fiery Baptism, who will not follow the Origin of Light, will depart into the chaos of dissolution. One may observe the moral sinking and affirm that only the Fiery World offers the needed purification.

19. As there is not enough room for all on a summit, whoever ascends it will likewise discover that the ascent cannot take place with a heavy load. Furthermore, there is no place on the peak for anything superfluous. The ascending spirit must constantly bear in mind the necessity to break away from the attachments to everyday life. The slopes are steep, and one should remember also that only the foot of the Mountain is broad. At the base there is room for worldly things, but the Summit is sharp-pointed and too small for all human possessions. Mundane occurrences are best seen from the Summit; hence, everyone should remember about the Summit, but should also not forget about the steep slopes. During the ascent, in courage, firmness and creativeness, one should

remember that the Summit itself is small but the horizon vast. The higher one ascends the broader and more powerful is the vision; and the more powerful the vision the stronger the fusion into oneness. Thus let us remember the farewell bidding given for the ascent.

20. Verily, the higher the more effectual the coalescence into oneness. Likewise, as a man travelling on his way to a mountain top breaks away from attractions of the world below, so is the traveller in the manifested Fiery Right liberated from all burdensome memories which life had imposed.

21. The Teaching is given in endless succession, for the purpose of affirmation of fiery revelations and the carrying out of highest laws, and, following the same principle as that governing magnetic poles, can be given only to a fiery spirit that has been aligned with Hierarchy for thousands of years. The intensified fiery action extends for thousands of years. The fusion of consciousness is forged over a span of thousands of years. The united path is carved and paved in thousands of years. Hearts are merged in one Great Service in thousands of years. Immutable is the Cosmic Law, and it should be understood that the succession of the Teaching is affirmed through millenniums. There are many who attempt to infringe upon this great right, but a Cosmic Right is given to a creator in the Fiery World. Therefore humanity must purify consciousness for the understanding of the great Right of succession.

22. Verily one should accept the symbol of the Summit as the goal in the ascent of the spirit. Each disciple should remember that avoiding of the Summit leads the traveller away from the path. Each excessive burden will hinder the traveller. The Summit is sharp-pointed, and each needless attachment to the earthly world brings the traveller to a halt. It is difficult to halt on the slope, so let us remember about the Summit when beginning the ascent. It is difficult to reach the Summit if the spirit does not grasp the fundamentals of Hierarchy. Thus, on the Fiery Path there is no loneliness nor emptiness; only a breaking away from the earthly world and an irresistible attraction toward the Fiery World.

23. The World is striving for the crowning perfection. Manifold are the paths of the search. The closest to perfection will be the path of Beauty. Religion has given a striving for Nirvana, but it is distorted by misleading concepts. Many quests were deflected by the misunderstanding of the concepts of Karma and Reincarnation. He who sought perfection could have found through Beauty the powerful laws of Being. Yet if one should take all distorted manifestations of life and line them up with Beauty one would find the law of perfection. If we take the unbalanced conditions of all principles introduced into life and line them up with Beauty, we shall arrive at the law of Being. When we observe the life of the planet with all its prejudices, we see that we must inevitably arrive at the victorious crowning through Beauty. One should become accustomed to the realization of the victorious crowning. Such thinking will bring one to the Fiery World.

24. One of the great concepts, often incorrectly interpreted, is precisely the great concept of humility. It has been interpreted as non-resistance to evil; it has been interpreted as good-heartedness, as compassion, but very few accepted it as self-denial. For only self-denial and self-sacrifice can give understanding of humility. Truly, We see the giants of spirit and the heroes who devote themselves fully to the humble tasks for the good of humanity. We know of great experiments being humbly carried out in the earthly laboratories for the benefit of humanity. We know the great fiery experiments of those who dedicate their lives wholly and humbly to the benefit of mankind. We know manifestations on the path to the Fiery World which inspire all surroundings. Truly manifold is humility manifested through self-sacrifice and self-renunciation. Heroism is a manifestation of various aspects of humility. Thus the records of space are filled with great deeds of humility. Invaluable are these fiery flights of the spirit. Thus, verily, the heroes of humility drain the cup of poison for the good of mankind.

25. As the highest humility and the highest self-renunciation, should one accept the Image of Those bearing the full Chalice of self-sacrifice. They carry a heavy burden in the heart. They bear the brunt of the tension manifested by humanity. They carry the burden of the entire discrepancy. Such humility is redemption. Who will give himself wholly to the achievement of drinking the cup of poison? Who will take upon himself the Fiery Shield for the good of humanity? Who will resolve to accept the fiery energies? Who will manifest the understanding of the entire Cosmic tension? Verily, he who is in consonance with the Higher Forces. Mankind is accustomed to demand Good, but very rarely does man think of giving. Hence the humility of a saint who carries a fiery chalice is regarded as the highest humility. The fiery chalice holds the essence of the saving of the spirit of mankind and the atonement. Thus, let us remember and manifest understanding.

26. For such fiery humility the spirit must be tempered through thousands of years and must live in constant achievement. Thus takes place the final bid for the planet, and in this great Battle We manifest Our Might. Therefore Our humility is so fiery. It is not easy for a fiery spirit to manifest humility. The fiery spirit is like a furnace, like a flaming torch, and self-denial and self-sacrifice are its lot upon the last step. Therefore the last sojourn on Earth is so hard. Each threshold means a painful step. Thus do We forge the great future.

27. The dominance of the spirit and the dominance of the heart are understood so little that it is necessary to broaden these concepts for the advancement of humanity. Often lack of understanding of these great principles creates a disturbance of the earthly equilibrium. The best example is the gap between East and West. Thus, in the East one does not understand that the domination of spirit does not mean inaction and that domination of the heart is not lack of will. And the West has destroyed both these concepts and affirmed the domination of matter as the basis of life. One cannot advance without the dominance of spirit and of heart. One should accept into daily usage the formula of inspired matter. Then spirit, heart and matter will enter life. The Fiery World

affirms domination of spirit in its entire Cosmic span. If the scientists would but understand the great significance of the domination of the spirit, how many useful investigations could be given to humanity! But the “bookmen” do not acknowledge the most powerful force, namely, the domination of spirit. Therefore each subtle approach to science, to art, must be evaluated as true fiery thinking. Let us remember about the dominance of spirit on the path to the Fiery World.

28. Man himself affirms that power which governs his being. This power will consist of the principal qualities of the spirit. People live under the dominion of various potentials. One may distinguish the manifestations of construction and destruction. Those who live under the power of Beauty are attracted toward constructiveness. They create by their potentiality the mastery of spirit. They regenerate life through Beauty. But how terrible is the life of those who live by the power of destruction! Of course, speaking of the power of destruction, one should have in mind the power of selfhood, which is opposed to the power of Beauty. Thus one should understand clearly that a man either casts himself into an abyss or is uplifted into Infinity. The domination of spirit and heart is a great cosmic law. Therefore the Fiery World creates through the power of spirit.

29. Today, on Our Day, I shall tell how the power of Beauty summons into the World of Fiery Completion. Creativeness through the power of Cosmic Love is infinite. The space resounds with the affirmation of the law of Cosmic Love. The rays are intertwined in powerful unity. Only by united Rays was it possible to arrest the many earthquakes which We have stopped. Thus for the World the experiment of Agni Yoga is being affirmed as a fiery transmutation. But for the Higher World there exists the knowledge of the cosmic law which manifests the experiment of Agni Yoga as a preparation for the acceptance of the Ray of the great Cosmic Right. Thus, the Fiery World makes manifest the essential nature of the Cosmic Right.

30. Only a broadened consciousness can understand the power of creativeness of the invisible Cosmic Ray. The power of this Ray is the law of the Fiery World. The vibrations of rays have been shown. Thus, for instance, the tension of will, striving of spirit, joy and all other manifestations of spirit and heart send forth their own rays. In this one should remember that the substance of radiations does not replace the Cosmic Ray, for in this Ray is contained the entire potentiality of actions. Rays consciously directed represent cosmic power. How many great structures could have been affirmed by a lofty tension of spirit and purity of heart! How powerful then would have been the unified rays! But if the spirit be not directed toward the grandeur of the Cosmic Origins, it cannot receive the power of the Cosmic Ray. A great future can be realized only through reception of the Cosmic Ray.

31. I shall speak about the great Cosmic Ray in connection with the manifestation of unity. On the last earthly step, before the victorious crowning, a conformity of the fierily transmuted centers with the Cosmic Ray is established. Each visible tension has its corresponding cosmic designation. Thus the centers are saturated with fire for admittance of the great Cosmic Ray, which adapts all the bodies for the final rending

from Earth. The subtle, the physical and the astral bodies thus take on one and the same image of Beauty. This is the greatest action of the Cosmic Ray, and the Fiery Right attracts this mysterious Cosmic Ray. In this lies the supreme cosmic Mystery and the greatest manifestation of Cosmos!

32. The struggle of the spirit is a step toward recovery. During stagnation of the spirit and the persistence of conceit and self-justification, the spirit cannot advance. Therefore the fiery baptism presupposes the struggle of the spirit. Naturally, intensified questing leads toward the struggle of the spirit. One may observe how people rise and sink in spirit. One may observe how a spirit which possesses a full synthesis becomes engrossed in its searching and does not manifest the quality of completeness. One may also perceive in a specialist a person who finds in his labors self-sufficiency and a feeling of crowned completeness. This is likewise true of the so-called "business ability" in contrast to a free swing of thought and creativeness. Hence, it is so important to discern in people their potentialities, because the manifestation of a genius is not always visible to those who are limited by self-sufficiency. Therefore it is also necessary to develop respect for the labor and the research of those who possess a synthesis. On the path to the Fiery World synthesis and the manifestation of the struggle of the spirit are needed.

33. Amidst the wrestlings of the spirit there should be especially noted the feeling of dissatisfaction. The spirit which possesses a synthesis can, of course, affirm its strength. But precisely these fiery receivers do not know the feeling of satisfaction. Thus, one may often observe in life that conventionality precludes acceptance of the Bearers of Synthesis. The multitude always evaluates evidence alone. One may only regret that people so limit themselves by creating such narrow boundaries. One may pity those who are unwilling to understand the creativeness of thought. You spoke correctly about thought and straight-knowledge. The thought reigns above all Samadhi. The higher, the more powerful. The more flaming the thought the more useful the manifestation. Truly, thought is all-powerful and limitless.

34. Amidst fiery struggles the spirit manifests anguish. Especially on the final step does the spirit know these struggles. Anguish is a manifestation of the Subtle World, and absence of self-satisfaction is knowledge of the future. During the division of the spirit this feeling is particularly strong.

35. So much is said about co-operation, but so little is comprehended! This is one of the most misconstrued concepts, because in a human community the idea of united labor is so distorted. Life in the community of co-workers has in view no forcing of feelings, of obligations, of constraints, but an affirmation of united work in the name of manifested Good. If the human community would accept the law of united labor as the law of life, to what an extent human consciousness could become purified! For the rhythm of a common task can unite various specialists and individuals who differ in their qualities. The law is simple, but how many distortions surround it! The manifestation of the human nearness of the spirit is conditioned by many causes, spiritual as well as karmic, but

under the ray of labor a community may be organized with the aid of the law of co-operation. Therefore it is necessary to educate the co-workers through labor and by the affirmation that each co-worker is a part of the whole. However, one should exclude incorrect thinking about the personal. Such interpretation can help a community to become affirmed as a single channel. So many sad happenings can be avoided through the expansion of consciousness and by the subtle understanding that it is inadmissible to encroach upon the heart of another being. Thus, on the path to the Fiery World the co-workers should understand that one may advance only through the law of Common Labor—there is no other measure! The subtle is attained only by the subtle; and the subtle threads of the heart resound only in a tension of many thousands of years. Therefore, let the co-workers especially realize this single path. Precisely, the law of united labor permits no infringement upon the heart of another.

36. In the community one should remember about the sacredness of feelings. One should especially remember that it is inadmissible to evoke forcibly the subtle feeling in a fellow worker. One should not develop subtle vibrations in the heart by outside demands. Only an inner, merited action gives birth to a conformable vibration. Rarely is this life of spirit found amidst choking earthly vibrations. Yet this manifestation—when spirit resounds in harmony with spirit—is so beautiful! First of all, in the development of the consciousness of the community one should affirm the understanding of co-operation. In this understanding the community can become strengthened, and the worm of self-pity will vanish. Thus do We administer advice to the disciples, affirming the joy of labor without encroachment upon the heart of another. Long since was it said: “One cannot be dear by force!” This is also a cosmic formula. But one can greatly purify the path of concerted labor. Thus let the disciples remember the manifestation of co-operation as an important step in the daily life of the community.

37. The achievement of the spirit consists in that amidst earthly difficulties and struggles the spirit develops the higher striving. The spirit cannot become affirmed amidst conditions of well-being or abundance. Therefore the co-workers can prove the strength of their spirit and striving amidst daily labors and difficulties. How could one attain the highest state, attain refinement of consciousness, without spiritual labor? So many blessed cares are on the path of purification of consciousness! Each action which rends the spirit from earthly desires is a higher affirmation. The path to the Fiery World leads through the labors of spirit, through earthly privations; and highest achievements come through departure from earthly manifestations in quest of the higher ones. Thus, when it is said, “the achievement of spirit will be with those who have known the struggle and search for knowledge,” it means this will be a fiery attainment. Thus let us remember upon the path to the Fiery World.

38. The most powerful path of manifested reciprocity is the one of the spirit manifesting a subtle flow of energy. The most subtle reciprocity is through spirit-understanding. The force of the reciprocity of spirit-understanding is incomparable to anything. Of course, in spiritual construction one must make use of many channels, but one should distinguish between the channels which are governed by the will from without and from within. The

great Source of spirit-understanding is the most subtle and the most high affirmation. The outside source is simply a channel through which one may send—even paralyzing the will. But there is so much inaccurate information, because one may not too often paralyze the will. Besides, these channels are very unilateral, whereas in the cosmic structure they are like a single retort. Hence, it is so important to cognize the power of spirit-understanding. Mediums, and other sources as well, receive only partial sendings which crowd the space. The solicitude of Hierarchy is expressed in sendings to the workers, but if they do not transmit that which is sent to the community the channel is impure. Would Hierarchy send visions for one worker alone? Again, the channel is impure. Therefore it is so difficult to broaden the consciousness.

39. The essence of fiery advancement comes from various affirmations of spirit. The chief factor will be the development of self-activity. In self-activity will be contained love for Hierarchy; in it will be contained a feeling of responsibility and a true understanding of Service. Thus when We speak of self-activity, one should understand that it includes all qualities of higher affirmation. When a co-worker takes upon himself the development of self-activity, his field of action becomes unlimited. Hierarchy becomes the fiery impetus of all his actions. No attacks, near or far, are frightening to the co-worker, because he knows fiery service. Therefore it is so important to purify one's consciousness from selfhood. But the co-worker must be prepared to accept all difficulties, knowing that Service to Hierarchy is the highest attainment.

40. Only after a long search do we find that which belongs to the spirit and the heart. Only lengthy quests lead to crowning.

41. Kingliness of spirit is contained in fiery consciousness, precisely as discipline of the spirit, as an affirmed synthesis, and as a manifestation of broad understanding. Thus, only slaves in spirit are afraid of everything which is fiery, because each manifestation of Fire scorches them. One may trace how regally the revealed co-worker proceeds, illumined by the Fire of consciousness. One should note not only the achievements of apparent heroism, but also the great path of kingliness of the spirit amidst daily life. It is impossible to err in the potentiality of the regal Bearer of Fire. We know these great heroes who saturate the space and all surroundings with their fire and inspire others to achievement. Thus, it is necessary in life to watch the subtle actions of the kingly spirit. One should subtly discern heroism, because we do not always see the fiery heroism of the spirit; and the basis of heroism is not always revealed to the eye of the ordinary man. How beautiful is the path of a kingly spirit!

42. How differently is the manifestation of heroism commonly understood. One should remember that a hero is not always proclaimed by a trumpet blast. Not in universal glamour does a hero of the spirit proceed, but in true draining of the chalice of poison. To those who demand more, more is often given, to meet their requirement, but earthly gifts are no affirmation of higher gifts. Verily a hero of the spirit proceeds by another path. His burden will be the Burden of the World. And how wonderful is the countenance of the hero of the spirit, proceeding impetuously onward in silence and in solitude! The

fiery creativeness of the hero of the spirit is comparable only to the Fire of the highest tension, because the higher flame is invisible. The space intensifies greatly the rays of the creators of the spirit. Is not the image of the Giving One an image of the miracle-working Heart? Thus let us remember on the path to the Fiery World.

43. The heart of a hero knows self-sacrifice in the name of Common Good. It knows self-renunciation and Great Service. The path of the hero is not always strewn with wreaths of human gratitude. The path of the hero proceeds by thorny ways. Therefore, one should always revere the path of self-renunciation, because each advancement upon the face of the Earth which affirms heroism of the spirit guarantees a new beginning. How many heroes of the spirit could have been seen upon mankind's path as torch-bearers! But these fires of the spirit are unnoticeable to the eye of ignorance. Thus, on the path to the Fiery World one should revere the heroes of everyday life who saturate life with an achievement in each hour. The community of labor should cultivate these heroes, because the pillars of a nation stand erect only on the qualities of heroism of the spirit and the heart. He who knows the heroism of self-renunciation will not be a chance hero of an hour—the records of space will mark forever the labors of the hero of the spirit.

44. If people would ponder deeply about the steps of evolution, they would come to the conclusion that the laws are infinitely multiform. It is so simple, it would seem, to investigate the process of all growths and refinements, but humanity notices only that which can be traced within a frame of everyday understanding.

Can people then grasp the magnitude of laws which balance the entire Cosmos? Earthly measure is not applicable to the grandeur of Cosmos; and the lack of success of all the investigations can be attributed to this lack of understanding. It is impossible to limit the Unlimited! Thinking can penetrate the depth of Cosmos when the spirit is imbued with the understanding of the essential nature of Fire, its infinite power and unlimited properties. If humanity could grasp the essentiality and magnitude of fiery constructiveness, then all the steps of evolution would lead to the affirmation of great laws. Everything movable travels a spiral path toward great refinement. Therefore on the path to the Fiery World one should know about the infinitude of the laws.

45. If humanity would understand evolution, then indeed it would arrive at the comprehension of the Fiery Right. Only the Fiery Right can create cosmically. Thus can be accomplished the steps of a mighty evolution. The entire equilibrium of Cosmos is maintained upon the fiery unification of the First Causes.

46. Though the good effects of good intentions, of good thoughts and actions are elusive, still, according to the law of causality, everything produces an effect. This law is immutable and sublime. The affirmation of causality in each action gives a broadening of consciousness; for not fear, but discernment, of actions gives the proper direction. How beautiful is the law which gives life to every good and to each creative beginning! Indeed, the structure of the Cosmos is aggrandized by all the origins of each hour.

Verily, the heroes of the spirit know how their striving of each day links them with the construction of life. Thus the law of causality can direct the thinking towards an understanding of the infinitude of the Fiery World; when the spirit senses that it is a link in a Cosmic Chain, as the effect of a cause and the cause of a new effect. Man will be able to realize a great deal through this simple understanding of the law of cause and effect. On the path to the Fiery World let us remember about the eternal motion of our actions.

47. How sublime is the law of Causality! In it is contained the answer to every question. The human mind is confused by the problem of misfortunes, but the law of Causality brings one to the law of Karma. Man is exasperated at calamities, but the law of Causality points out to him the sources of same. Man is bewildered by strange disturbances of equilibrium, but the Cosmic law invokes Higher Justice. He who is aligned with the law of Causality in his spirit, is already allied with Truth. If schools and churches would proclaim the law of Causality, the consciousness would be then on a higher level, as that which is separated from the foundations of Existence, cannot advance. It is right to affirm that a primary cause cannot exist without the one Fire of Being; and Cosmic Construction proceeds in like manner, uniting those things which by right belong together. Thus, everything is unified in the Cosmos. The law of Causality must be accepted in all its might.

48. How man does limit the Fiery Right! He does not even understand that he is going against the very affirmation of Existence. How many wondrous manifested laws are concealed from man! Thus each sacred principle must be guarded. Close by is the revelation, yet it is difficult to broaden the consciousness. Thus the sacred is cognized by that spirit which is close to the Fiery Law. Unification is affirmation of the Cosmic law of Causality. A fiery vortex generates a powerful spatial tension; therefore all human calculations are unreliable. Indeed, to humanity it has been given according to its consciousness; that is the reason Truth is concealed, but the affirmation of Fiery Right rules in space. Thus We, the Arhats, sacredly guard in the heart the law of Cosmic Right. Cosmic structure is impossible without fiery fusion—upon this we shall end.

49. Since times immemorial the Chalice has been a symbol of Service. The gifts of Higher Forces are gathered in the Chalice and given from the Chalice. The symbol of the Chalice has always stood for self-sacrifice. Whoever bears the Chalice bears Achievement. Each lofty deed can be marked by the symbol of the Chalice. Everything most lofty, everything for the good of humanity, should bear this symbol. The Chalice of the Grail, and the Chalice of the Heart which has dedicated itself to the Great Service, is a most Cosmic Magnet. The Heart of the Cosmos is reflected in this great symbol. All images of Heroes of the Spirit may be represented as bearing the Chalice. The whole universe is reflected in the Chalice of the fiery spirit. The Chalice contains the accumulations of centuries which are gathered around the seed of the spirit. It is necessary to accept the affirmation of the Chalice as a great symbol in everyday life. Small children, and all youth, should be taught to think about the Chalice. One should understand the entire diversity of forms of the great symbol, the Chalice.

50. In life, which is unified by the law of Cosmic Right, it is possible to trace how the cup of poison is drained in attaining the great Cosmic Right. The spirit bears all the affirmed chalices through self-sacrifice. The great chalice of Beauty is revealed as a crowning to the spirit through the Fiery Right. Verily, great is the time, because final energies are being intensified on a final step. Rightly has it been said—"The heart will not long endure if the attraction is often repeated." The heart of the Arhat drains the Chalice of abnegation on the final step. Our life Chalice is filled and reveals the path to Our Cosmic Existence.

51. What has been spoken about the masses and about their lack of understanding of statesmanship was correct. One must add to this the fact of the absence of national leaders. It is necessary to develop in the nation a sense of responsibility, in order that the voice of the people be truly the voice of a community. The development of the sense of leadership has degenerated! The soul of a nation is hidden, and he who represents the state must possess the whole synthesis of the nation. It will be impossible to admit in the future such manifestations as the appearance of those arbitrary leaders who have overrun the planet. The right of leadership belongs to a spirit linked with the Forces of Light. Therefore, according to the Higher Law, there can be no accidental leaders. When the consciousness has become expanded, then will become possible the affirmation of the great law of Leadership. In each field there should be applied a subtle understanding of the law of Leadership. Thus, statesmanship must be manifest in the entire structure of life. The act of violation of the national feeling by the pronouncements of the leader results in grave consequences. Hence, it is fitting to honor the great Leadership which is bestowed by the special right of the state spirit of the nation. On the path to the Fiery World let us honor the Leader.

52. Least of all do people understand success. Usually, when the success of a task commissioned by the Hierarchy, and imbued with the help of the Hierarchy, is attributed by the spirit steeped in selfhood to its own merit, the success turns into a heartache of the spirit. When a co-worker requires adoration of himself for fulfillment of the task given him, he closes by this very act the records of the space. The records of life passing on in all earthly glory reveal so many beggars in spirit! A co-worker who presents to the community the idea that the Hierarchy will act in accordance with the affirmation of the successful co-worker introduces truly a belittlement of the Hierarchy. How difficult it is to introduce among the co-workers the true concept of success! Indeed, only humility of the spirit and the feeling of gratitude are appropriate. Who gave all possibilities? Who has given the direction? Who has manifested all good? Only the Hierarchy, only the Leader, only the Forces of Light. Successful co-worker, examine thy armor; on each link is inscribed—Hierarchy. Not I myself, nor mine, but Thine, O Lord!

Hence, on the path to the Fiery World one should remember that humility is the companion of success. Co-worker, pretend not to luck, for fiery energies are subtle, and crude egotism does not contain the fires. Thus, let us remember about humility when we wish to be truly successful.

53. You spoke rightly about coarseness, and how powerless are the subtle energies against coarseness. No structure can stand upon pillars of coarseness. Therefore each manifestation saturated with coarseness will not be durable, retrogression is inevitable. Complete disintegration will follow where the worm of coarseness eats away the foundation. Every human action is subject to this same danger. A coarse action may be covered with a thousand lusts, and is not to be concealed from the records of space. Every government should be concerned with the elimination of this horror. Every community must contend with this plague. No closely knit community can show evidence of coarseness in its midst. The nation brought up on coarseness must undergo a fiery transmutation; and he who has permitted such disintegration will be karmically responsible. Likewise the co-workers who dwell in coarseness will have to pass through a special purification. Actually, coarseness is a frightful infection, which develops decomposition in the surroundings. Hence, no government can be successful if it is a nursery of microbes of coarseness. Likewise, a co-worker will not be truly successful if coarseness grips his spirit. Thus, let us remember in the construction upon the path to the Fiery World.

54. Let Us explain how to understand tolerance. When We speak about a higher tolerance, We mean that Hierarchy can show leniency because the heart of the Hierarchy is all-containing; it feels everything and knows all impulses and intentions, and weighs all the good and the bad. In His leniency the Higher Spirit descends into the sphere of the consciousness of the disciple, and by His indulgence and tolerance uplifts the disciple. But not thus must the co-worker accept the indications about tolerance. For the disciple who is intolerant toward his surroundings, the needed quality cannot be called leniency. When the development of this wonderful quality, tolerance, is indicated to him, it means that first of all he must exclude censure. The indication about tolerance does not mean to have always command over one's fellow-worker; it does not mean that the spirit is on such a level that it can condemn those who surround him. The indication about tolerance first of all must awaken in the disciple the understanding of the fact that the spirit must be freed from egoism, because selfhood carries the most frightful monstrosities. Hence, only the spirit of a disciple freed from selfhood can manifest leniency. On the path to the Fiery World one should understand the true significance of tolerance.

55. Daring of the spirit is the beginning of ascent. The manifestation of true daring indicates to the spirit how to affirm the measuring scale of all actions, as well as the direction, because daring admits no faint-heartedness. Daring eradicates all tendency toward betrayal. Whoever has realized in spirit true daring knows the beauty of Service. The daring one knows the path of attainment and fears nothing. His life is filled with devotion to Hierarchy. Each co-worker can reflect upon the beauty of fiery daring, for it frees the spirit from all worldly chains. The daring one is not afraid of solitude, for in spirit he feels a bond with the Hierarchy of Light. The daring one knows that the joy of the spirit is contained only in achievement. The daring one is in need of no human recognition, for his achievement is a crown self-woven by labor and striving. Only the

heroes of spirit know true attainment. Thus, the daring one will be freed from selfhood. He knows true Service for the good of mankind. On the path to the Fiery World let us remember daring.

56. No advancement is possible, no construction is possible, without the strongest expenditures of energies on the part of Hierarchy, when the co-workers are clouded with personal feelings. The co-workers must remember the first law, which affirms the first step—the expulsion of feelings of personal vengeance, for the feeling of revenge is a powerful manifestation of the unscrupulousness of selfhood. For the sake of personal vengeance the co-worker may give up that of greatest value. When a co-worker forgets, due to selfhood, the affirmation which he must forge in his spirit in order not to forget Service, the harm may become indelible. Primitive man lived and believed in vengeance, but the consciousness has broadened and man can no longer dwell with such black concepts. He who knows the meaning of Karma can understand that a man takes revenge only on himself. A co-worker will not become affirmed through selfhood and infringement upon the heart of his fellow-man. And a successful co-worker must not impose respect, but must merit it. A king of the spirit must first of all reveal himself in a small circle of life. The growth of dimensions proceeds from within, and the spirit may bedeck itself with all the crowns of human glory and still remain a beggar. Thus let it be remembered by those who are diseased with selfhood and self-conceit. On the path to the Fiery World these chains are not fitting.

57. If humanity would regard everything positive with the same attention as everything negative, then much more could be manifest in cosmic construction. For instance, mania, obsession and evil use of hypnotism have entered into the consciousness; even though only partially understood, nevertheless they have become implanted. But positive manifestations are little realized. It is customary to accept the fact that people acting under the influence of mania or obsession have acquired quite a force, which is demonstrated by the action. Why, then, is it not possible to direct the consciousness to the all-powerful influence of the spirit! It is necessary to bring into daily life the understanding of the magnetism of the spirit. All the negative forces put together are not to be compared with the power of the magnet of the spirit. On the path to the Fiery World one must learn to evaluate the magnet of the spirit.

58. A man can easily regain a right level of consciousness if the spirit is imbued with great reverence for the Invisible World. All denials arise out of destructive thoughts about the Invisible. If people would accustom themselves to thinking about the Subtle World and the great magnet of the spirit, then each spirit would understand how important it is to practice prophylaxis of the aura. When it is customary to consider all manifestations of the magnet of the spirit as suggestion, then indeed the most powerful actions of man are lost.

Indeed, the leaders of the spirit do not practice suggestion nor hypnotism, and great faith in Hierarchy is not illusion but the life of the Subtle World. The manifestation of followers and pupils is a consequence of the magnet of the spirit of the Hierarch. Thus

let us remind all faint-hearted and obsessed ones, who are not averse to employ blasphemy and betrayal. Nothing is worse than lack of understanding of the Hierarchic Principles of Existence. Let us manifest understanding for the magnet of the spirit on the path to the Fiery World.

59. The most widespread cult is the cult of self-service. The champions of this cult always have stopped at nothing, and the aspects of their attempts are as varied as they are numerous. In the crooked mirrors of these champions of evil one can observe how monstrously distorted are good beginnings. Truly these followers of self-service stop at nothing, beginning with the smallest actions which gratify selfhood and ending with the plundering of the Highest gifts. Self-service can reveal itself in a most unexpected display; for instance, a pseudo heir imposes a veto on a spiritual decision. It is impossible to enumerate all the distortions resulting from self-service. Who will take upon himself the sacrificial labor? He who represents the Heavenly Forces on Earth; He who knows the fiery Cult of Renunciation; He who knows Cosmic Service. Co-workers, manifest understanding of the harm of self-service. Thus let the successful co-worker remember on the path to the Fiery World. Sacrificial labor is the crown of the spirit.

60. Religion and science must not be considered separate in their essential nature. Subtle study of matter and the atom leads to the conclusion that vital energy is not electricity but Fire. Thus science and religion merge upon a single principle. Matter is affirmed as a fiery substance, and no thoughtful spirit will deny that the higher force is Fire. Science cannot destroy the concept of the divinity of Fire, nor can religion impose an interdiction on the subtle analyses made by science. In this way, then, the understanding and the harmony of the concepts of religion and science are affirmed. A subtle parallel can be drawn between science and religion, which will reveal all the higher stages. Therefore, it is so important that scholars should be in possession of subtle occult receptivity. But only a refined organism can possess this divine perception which is not developed from without but from within. Therefore, all the great discoveries for the good of humanity will not emanate from enormous laboratories, but will be discovered by the spirit of scholars who are in possession of the synthesis. We, the Brothers of Humanity, see the results which direct all quests along the right channel. Of course, the gift of the synthesis is not always bestowed, but those selfless zealots who do possess the synthesis are in no need of specialization. We see and foretell great results from the synthesis of spirit of the zealots. On the path to the Fiery World one must revere the Bearers of Synthesis.

61. Many channels feed into the mouth of a river.

The river receives waters from the mountains and carries them through many channels to eventually swell the sea. Often the mouth of the river is hidden and unnoticeable; often it is inconspicuous and narrow; often it is underground; yet whatever kind of mouth the river may have, it feeds the currents of the sea. In its role in life, the heart may be closely compared to the river's mouth, although its synthesizing function is not always apparent. Though the synthesis may seem unmanifested, still it is impossible to arrest

the force of the estuary's current; likewise it is impossible to arrest the creativeness of the synthesis of the heart, for the elements of this synthesis are fed into it through the paths of subtle energies; and the outflow of the subtle energies resulting from the synthesis also is a most subtle process. The divisibility of the spirit best demonstrates this fine process. The divisibility of the spirit is linked with divisibility of energies, and, if manifested on a high level, may involve the divisibility of centers. One group of centers acts upon the earthly plane, the other returns a subtle fluid to the Fiery World. In the transmutation of the centers it is always necessary to have in mind this powerful divisibility of the spirit.

Great is the labor of the subtle energies of the centers, and it can never stop. One may only replace one process by another. When the high Agni Yogi devotes his energies to the task of great cosmic construction, in this giving is contained a great fiery transmutation. In such instances manifestations on a physical plane cannot be clearly expressed, and the high Agni Yogi can listen to his own thoughts because his consciousness will carry impressions of the Subtle World and his work in it. These thoughts are, as it were, remembrances of the creative work of the centers and of the spirit. It is said, "a thought suddenly flashed"—but We say, "the spirit has recalled." Thus one may affirm the work of a high Agni Yogi. On the path to the Fiery World it must be remembered that synthesis is like a river's mouth and each specialization is like one channel.

62. How can the imagination be properly defined? Usually people take the imagination to be their own invention of forms, but the imagination itself has its roots and distinctions. One may find the core of the imagination in the "chalice," as the precipitation of many lives. However, the imagination is nourished not only by the remembrances of past lives, but also by the action of the present. When the spirit participates in the life of the far-off Worlds, or in the Subtle World, or in the Astral World, then frequently the memories of these experiences are reflected as imagination. Often scholars obtain formulas, or direction, precisely through a communion with the Subtle World. Thought and striving are also kindled by the Subtle Spheres. But a spirit possessing the synthesis not only takes from the treasury of the "chalice," but also is a true co-worker of Cosmic Forces. How many inexplicable causes of unquenchable imagination there are, and how many unexplainable manifestations of heart anguish! Usually, when strength is being spent for a structure, and the divisibility of the spirit is active, heart anguish is inevitable. Furthermore, the heart is a most powerful reservoir for assisting others. There are strong examples of great saints who nourished the far and near with a wealth of currents. The Agni Yogi is such a nutritive agent. On the path to the Fiery World let us sensitively and cautiously refer to the heart which knows fiery anguish.

63. Verily, Divine Force descends upon the Earth at large and is divinely directed upward in the individual human spirit. This Divine Communion is a manifestation of the union of Worlds, union of Spirit, union of Karma. Many communions can be discerned on the earthly plane. Many Divine Sparks have been scattered, but a Divine Communion

is eternal. The source of Eternal Communion is spirit and actions, bound by the powerfully manifest Cosmic Law.

64. When the Divine unites the spheres, all energies manifest a maximum tension. All great events can take place only during great tension. Likewise, all cosmic transmutations—physical, spiritual and planetary—can be affirmed only when all fiery energies are received. It can be traced scientifically how all events are transpiring under high tension, how light and shadow are accentuated. If humanity does not evince enough penetration to perceive the path of Good, it is possible even through the manifested workings of evil to indicate great battles and achievement. Verily, it is possible to trace the path of Good by the actions of darkness! The realization of equilibrium alone must direct humanity to the understanding of the great Cosmic Law. Only the union of Great Higher Forces can produce equilibrium. For we know how the attraction of the Luminaries acts: their energies are reciprocally compressed. The World is one; Macrocosm and microcosm are one. And the manifested spirit intensifies its forces for destruction and for construction in equal measure. Not less powerfully can the spirit act as a creator; and creative forces are intensified by the forces of the Higher Worlds. Thus united are Macrocosm and microcosm.

65. All statecraft and social order can be affirmed upon cosmic law. Science gives all the directions, and only sensitivity of application is needed to reveal the many aspects which are for construction. If instead of so-called innovations and new statutes humanity would turn its attention to the cosmic laws, it would be possible to establish equilibrium, which now is being violated more and more, beginning with the law of conception and extending up to cosmic consummation. The affirmed laws are one. Upon all planes it is possible to affirm unity. The path of evolution crosses threadlike through all the physical and spiritual degrees. Therefore, in the state and in the social order all the cosmic laws could apply toward perfecting of form. On the path to the Fiery World one should be imbued with the power of the unity in the Cosmos.

66. In fitting the affirmation of cosmic law to the state and social order one should keep in mind the law of attraction, repulsion and cohesion. All structures are subject to this same law. And people should be graded according to the composition of their auras. The ray which unifies the manifestation of harmonious auras acquires the strength of augmented attraction, but inharmonious combinations produce repulsion. The results of such combinations can be compared with gases. Just as non-cohesive molecules press against the walls of a vessel, so are inharmonious auras mutually repelled, and the vessel which contains such gases may burst. In governmental and social construction one should have in mind the workings of cosmic laws. Two harmonized auras can create a New World. Two harmonized auras can be a pledge of success, for the reaction from the unification of rays can direct each beginning toward advancement. Let us affirm harmonization and unification of auras. And on the path to the Fiery World let us remember how powerful are the rays of unified auras. Let the co-workers ponder upon the great law of unification. Selfhood, crudity, self-pity, conceit, will produce nothing except a repulsion as of some gaseous substances.

67. The meaning of life is affirmed in the human consciousness when the understanding of man's role in the Cosmos is revealed. The world is then designated by Us as a field for action in the name of the good of humanity. When the spirit apprehends the truth that Macrocosm and microcosm are inseparably bound together, a conscious bond is established, and cooperation with the cosmic energies becomes possible. But how helpless people are when they lead a form of life isolated from cosmic currents! Indeed, life is transformed when the spirit consciously ascends, understanding the leading principle—Hierarchy. Only when the perception of a guiding Hierarchy is consciously affirmed will humanity realize its true role in the Cosmos. Each link is connected with the next link leading upward. How poor is humanity, in whose consciousness the concept of the great cosmic laws is not affirmed! Only the creativeness of the spirit manifest will bring the worlds closer together. On the path to the Fiery World let us remember about the connecting law of Hierarchy.

68. Upon leaving the earthly sphere the spirit is intensified in the consciousness of the achievements which were dominant in that life. The life of a man has, as it were, its leit-motifs, and upon these songs, or laments, the spirit is intensified. The achievements of the spirit lead upward, and departure from the earthly sphere is always a joy for the spirit which has realized the luminous achievement of Service. Even during physical pains the spirit surmounts all earthly infirmities. In the breaking away from Earth the bond with the Higher Worlds, to which the spirit aspires, is affirmed. The ladder of ascent is built upon the devotion to Hierarchy. But the spirit which dwells within the confines of selfhood has no other path but grief. Breaking away then is frightful, and the spirit is for a long time attached to the earthly sphere. Many hearts which have accepted the power of Service aspire to the Higher Worlds. A ray of help is extended to the devoted disciple. On the path to the Fiery World let us remember about parting from the earthly sphere with the joy of Service to Light.

69. It is right to think about the purging of dogmas which lead away from a just thinking. The concepts of purgatory and hell may be replaced by the concept of affirmation of the life of the Fiery World. There is no mightier purgatory than earthly life, if all the potentialities of the spirit are intensified. Likewise there is no mightier hell than the earthly infections of the spirit. To affirm purgatory on Earth as a beginning leading to the Subtle and Fiery Worlds is a problem of the purification of consciousness. All strivings of humanity for knowledge of the Invisible World should impel the consciousness to take up the thought of purification, which will continue the earthly path to the Fiery World. Only the concept of oneness of the path will impel people to live in beauty, and to depart this life as wayfarers continuing their journey. When the World will apprehend this indissoluble bond with the Subtle World, purgatory will then take its rightful place in Eternal Truth. Therefore it is so important to become affirmed in the realization of the endlessness of life; the continuing, as it were, of the great Wheel of Life. The manifestation of the accumulation of the "chalice" gives great power to the spirit in the Fiery World; just as the path of darkness imposes its own dark existence. Let us direct thoughts of people to the idea of purgatory on Earth.

70. The consciousness directed through Hiero-inspiration is as a wonderful reflection of the Higher Forces. As a wonderful resonance is the hearing of the heart. The spirit which is affirmed as a true co-worker and helper of the Cosmic Forces should be regarded as a Sacred Source. There are many channels which can reverberate only on one string. We see how one-sided thinking accepts only those currents which are in agreement with the essential nature of the channel. We see how impure channels impose various infections. We see how pages and writings of people become filled with their self-deception. We see how they affirm Cosmic Right as their own. We see the evasion and assaults on the Fiery Right. Along with the scrolls and tablets of the pure spirit there are borne in space vortical rings of destruction. Side by side with fiery hearts We see hordes of self-deluded ones, and because of the Cosmic Law it is impossible to stay the hand of Karma. Each small consciousness first of all ascribes to itself a regal spirit. It is sad to look at the earthly records. Every fiery heart strives to cleanse the records. Thus let us remember on the path to the Fiery World.

71. Among the Fiery Servants of humanity should be particularly noted those who take upon themselves sacrificial labor. The spirit of these servants of humanity is like a fiery torch, for in its potentiality this spirit contains all the qualities which can uplift mankind. Only a powerful consciousness can take upon itself sacrificial labor. Each task of a servant of humanity reflects the quality of his spirit. If the spirit is designated as a great Servant of Mankind, then in it is contained the whole synthesis. But people know so little about these Fiery Servitors who affirm themselves voluntarily in solitude while serving the great pervading Universal Force. How many powerful manifestations could be observed in each individual achievement! Thus, those who take upon themselves the sacrificial labor know how the Sons of Reason likewise manifest sacrificially their labors. Each manifestation of a Fiery Servant of humanity is creativeness for the good of mankind. One must be affirmed in the understanding of sacrifice. The Fiery Servitor contains within himself each benevolent impulse, each striving for fulfillment of the powerful Will of the Sons of Reason. But it is necessary to conserve the strength of the Fiery Servant.

On the path to the Fiery World let us be affirmed in the understanding of sacrificial labor.

72. Verily, the human spirit is a conductor of all the higher energies. As a strong current, the spirit performs various functions for the affirmation of manifestations of the Higher Will. How else could all the manifestations on different planes be connected? Only the affirmation of the spirit can function as the link. Therefore the heart and hand of the guiding Teacher discern all the factors which are necessary for ascent. Amid fiery concepts the greatness of the link which connects the worlds must be especially sensed. From the hands of the guiding Teacher the disciple receives instruction for his association with the power of Fire. From the heart of the guiding Teacher the co-worker obtains the fiery consciousness. Only the spirit of man can truly bind together the worlds. Thus, on the path to the Fiery World let us manifest a fiery reverence for the earthly Teacher who implants the seed of the Highest.

73. The seed which transmits life to a strong spirit is verily that heritage which is passed on by the Hierarchic Principle. All those who desire to be affirmed in the conception of attainment must undeferrably adhere to the principle of Fiery Guidance. The seed is transmitted as a great fiery approach. The traveller who has realized the destiny of fiery achievement must recognize the law of the cosmic inheritance. Cosmic laws are affirmed in the basis of life, and nothing will be living whose basis is not palpitating with fire. Only he who can aspire to the fiery principle will comprehend the beauty of the fiery receptivity of Fire. Through a realization of unity with the Higher Forces it is possible to trace how the heart absorbs the Rays of Hierarchy. Only the most close ones can resound to the Rays, which affirm a fiery vibration. In transmission and reception one should remember the law that every vibration may be accepted by the spirit which stands on the most fiery step. On the path to the Fiery World one must keep in mind that one's self-manifestation as a transmitter connects one's energies with Hierarchy. Such understanding leads to the unity of spirit, which is one in its essential nature.

74. Among the followers of the Teaching those spirits who take upon themselves responsible missions must be particularly noted. How much more responsible it is to bear the synthesis, in comparison with specialization!

The affirmed guide knows all the joys, all the containments of synthesis, but at the same time he knows the burden of all the manifested and unmanifested fires. This heritage of the ages is precipitated in the "chalice" as fiery strata; therefore those who bear the fire of synthesis are manifested as bearing the burden of centuries. The specialist, having a continuous channel for the outlet of his energies, is rarely burdened, but he who carries the fire of synthesis is a tempestuous ocean of energies. The karma of him who carries the synthesis is so beautiful, but the burden is great. Each inheritance, even if it be unmanifested, lives and palpitates in the spirit. A feeling of dissatisfaction and of striving toward perfectionment distinguishes the bearers of synthesis. Though the path of specialization be outwardly difficult, the path of the bearer of the synthesis surpasses in all ways the path of the specialist. How many quests and selfless achievements does the bearer of the synthesis reveal in the life of every day! Verily, every phase of growth on the path of the synthesis-bearer is an achievement of the spirit. On the path to the Fiery World it is necessary to discern the achievement of the fiery synthesis-bearer. Thus let us remember.

75. The strongest index of achievement is self-renunciation. Indeed, it is necessary to understand this cosmic concept in all its beauty. Not only on the field of battle is the spirit adorned with the power of selflessness. To traverse the path of life impetuously, to cross all lives as upon a wire, to pass over all abysses in song, is possible only for the selfless spirit. All structures which follow the cosmic designation are erected in fiery striving.

Let us look at the life of a hero of the spirit. From early years the spirit knows the Highest Guide. The manifestation of a sacred Guardian is its life's destiny. Physical and spiritual

pre-eminence do not cloud the consciousness. Self-education is a manifestation of the synthesis. The realization of one's own superiority has given the spirit firmness and tolerance toward society. All manifested talents have been displayed in inspiration, to the wealthy and the poor, to the seekers and the enlightened ones. The hero of the spirit has known a Higher Protector, therefore he has given strength to others. The Higher Law has directed him to the rudder, and visibly or invisibly he has become a fiery hero. Thus has proceeded the mighty "Lion of the Desert."

Thus has been strengthened the great law of self-renunciation. Striving toward the higher powerful cooperation has given a direct contact with the cosmic forces and with the Highest Fiery Brotherhood. This direct link has been given only through a Higher Designation. When amidst the jungles of life the spirit knows the direction, then truly the worlds resound. On the path to the Fiery World let us manifest understanding of true selflessness.

76. The destruction of many countries is strongly intensified; the entire earthly battle is accompanied by mighty conflicts in the Higher Worlds. All who know the significance of a nation's Karma can realize what is taking place. It is necessary to reflect over those events which are shaking the World. It is easy to see that the dark clouds blanket many horizons. Events in each departing order point to that future which will replace the present. Cosmic magnetism is purifying and assembling new forces. Shadows of darkness hover over the displaced countries. Where the equilibrium is not established within a short space of time, there clouds gather which will decide the fate of the dark countries and their leaders. National Karma is intensified in the West and in the East. From the North comes a New Light. The South is atremble from subterranean fire. Thus is solved the Karma of the nations. On the path to the Fiery World let us remember that national Karma is being solved by powerful events.

77. Not by accident has it been spoken about strange cases of the influence of vital emanations of all objects surrounding man. The ancient custom of India to construct for each heir a new palace is not without a profound basis. If it were possible to show how many bloody shadows there are around many thrones, how many terrors around ancestral portraits, how many tears upon necklaces, how many ghosts on the wall, humanity would be filled with respect for emanations. For, besides the physical effects of emanations, their psychic energy may be either constructive or destructive. How can a newly chosen ruler proceed by a new path amidst the dark oppression of past emanations! Many misfortunes are caused by these heritages of the past. Not only life beyond the grave was foreseen when in ancient times the personal belongings of the deceased were buried with him. Ancient wisdom was taking measures for the purification of space. Egypt knew the force of the law of emanations. Analyzing events and a succession of historic facts, one may easily become convinced as to how under the influence of emanations destructions have taken place. On the path to the Fiery World one should manifest caution and a profound discernment of emanations. How important it is to conserve each good accumulation!

78. In the idea of traditions, one should be very subtly discriminating. If they are understood as stratifications coming from the ancestors, then indeed we arrive at the same emanations, which came from all the surroundings; the traditions will contain all the imprints of the time. But for evolution a constant renewal and broadening is required. It is correct to think about the spiral, because eternal growth affirms infinity. Creativeness is intensified in continual renovation, and infinity shines truly by the creative power of diversity. Thus traditions cannot be looked upon as a guiding principle. Usually the so-called traditions, affirmed by people, degenerate into customs. Customs pass into habits. Thus, habits will express all the stratifications of the past. Therefore, having faith in the Fiery World, one should accept all renewal as a movement of mighty time in evolution. Thus, traditions go with the passing time, but the eternal breath of motion leads to Infinity. On the path to the Fiery World let us remember about the saturation of space by great and powerful energies.

79. The forms extant in life are the imprint of the spirit of the people. One may judge the fall or rise of a people not only from historical facts, but also from the accompanying expressions of creativeness. When coarseness and ignorance are in possession of the spirit this will be reflected in the laws and customs of the life. In this unity all the basic features of the time can be traced. Naturally, the set forms of the life give a distinct coloration to various periods of history. By what are distinguished the first three decades of the twentieth century? Wars, terrors, cruelties, coarsening and the most horrible denials! Yet it is possible to discern, amidst all this darkness, forms of Light. It matters not if they be few in number, if they be scattered over the face of the Earth. The equilibrium of Light is not established by quantity, but by potential; not by congestion, but by prowess of the spirit. Thus, on the path to the Fiery World let us be imbued with the significance of great forms, and let us especially esteem the light of the eyes, which bring to humanity the power of beauty.

80. There are many signs by means of which one may form an opinion as to the loyalty of a disciple. One sign is the persistence being exerted by the disciple on all the paths—when a disciple manifests his firmness amid storms and whirlwinds, when amidst plots and showers of stones he is not afraid to continue the designated path. Another sign is the invincibility of his faith, when the path indicated by Hierarchy is the only one. Also, in seeking signs of fidelity one should observe how the mutual relations are developed. One should understand how important is a manifest nucleus of two or three co-workers fortified by a fiery esteem for Hierarchy and for each other. By these signs may a fiery loyalty to Hierarchy be determined. Loyalty between friends, co-workers, is a pledge of devotion to Hierarchy. A nucleus of two or three friends, co-workers, can manifest the strongest support for great works. You have spoken correctly about merited favoritism, which We call the bonds of spirit and heart. Thus is affirmed the chain of loyalty which inevitably leads upward. On the path to the Fiery World one should recognize the beauty of loyalty. This wonderful path excludes that active poison which We call spiritual bribery and spiritual corruption. These ulcers are incomparably worse than physical ulcers. Thus, let us esteem loyalty on the path to the Fiery World.

81. Let us observe how the current of those who have just entered upon the path of Service acts. At first they are impelled toward an invisible, unknown Light, all their expectations are intensified, all quests are stimulated, and the spirit strives aflame. Then the current is affirmed as a personal quest; then follows a swarm of doubts and hopes. But when the spirit is able to overcome all the invasions of the dark ones, then the pledge of aspiration and ascent may become affirmed. Thus must the leaders of spirit remember. Sometimes the obvious enemies are not so dangerous as the aspirants who have approached the Light, because when the terrors of doubt are unconquered, then also is the path of Light unrealized. Indeed, one must be conscious of the full Light, in order to distinguish the voices of the Light from the whisperings of darkness. Each one chooses his way to fight against the enemies; some manifest self-defense, some foresee danger, some carry the fight to the enemy. But the path of those newly approaching Light must be verily directed and watched over, for when the doubts are not fully outlived one must direct the spirit on the path of Light. Verily, as Ur. has said, one should place everything at stake. Thus let us remember on the path to the Fiery World.

82. The Guiding Star is Karma, affirmed by actions of many lives. Each traveller knows how difficult it is to swim across an ocean and to leap over an abyss. The Guiding Star will be that skiff which conveys one to the other shore amid the raging elements. One can investigate how the Guiding Star leads, and where is that shore which will receive the wayfarer. Apparent comfort is not the boat; amid the whirlwinds of life comfort cannot endure, for the affirmation of the Guiding Star takes in all the bases of Karma. The Karmic foundations of life will be affirmed on impregnable principles, and all creative accumulations will manifest their saturated currents. The Guiding Star is kindled by each radiation which is manifested by life. The Guiding Star contains within itself the radiations of the seed of the spirit. The Guiding Star is alive every instant; in it, as it were, is the reflection of all vital energies. The spirit of man reflects in itself its own Guiding Star. On the path to the Fiery World let us remember the path manifested by the Forces of Light. Thus let us remember the Guiding Star.

83. The bridges between Worlds reflect all the energies which saturate the life of the Universe. Along these conductors shuttle all the vital currents, as reciprocal saturations. There where is the intensified activity of the spirit, an exchange of energies is very strongly established. One can take the formula of parallel motion, which premises strong sendings from and to the Earth. Thus, the earthly spheres which have been contaminated by suffocating gases cannot let the fiery currents pass. It can be observed frequently how an earthly zone has been, as it were, left to its own dissolution. This means destruction of the zone by its own gas. The supermundane strata cannot engage in the vital exchange, and, as a result of this, self-destruction takes place. Thus, in the stratifications of the spheres are all the energies of life and death. On the path to the Fiery World let us take into consideration the fact of the exchange of energies.

84. For better assimilation of the higher energies of the supermundane spheres it is necessary to spiritualize the centers. Departing from the earthly sphere, the spirit must be cleansed of lower emanations. Any superfluous husk which the spirit brings along

into the Subtle World causes inexpressible pains. In a well-developed consciousness a purification takes place which frees the spirit from the husk. But the spirit which zealously retains its earthly habits experiences in the Subtle World all the infirmities which it was accustomed to undergo on the earthly plane. Going uphill, any superfluous load causes shortness of breath in the Subtle World. It is very distressing to carry things which were not previously overcome, and which in the Subtle World have become a burden. Most painful of all is the perception of one's own coarseness. Even in the lower supermundane strata is felt the weight of one's own crudities. Often there are heard wails from the supermundane strata which are the appeals of the spirits not yet cleansed of this burden. It is reprehensible to litter the Subtle World with the same lightmindedness as the earthly one. And coarse accumulations form, as it were, unerasable layers which are always visible. Thus, spiritualization of the centers is the way of ascent into the Higher Spheres. This reflection is indispensable on the Fiery path.

85. The unification of Worlds must be understood as complementation. Nothing can be given and received without mutual conformity. The supermundane World reflects all earthly emanations. One must not make the error of thinking about a condition of relaxation in the supermundane spheres. There where all is subtle, everything is sensitized. And the law of conformity should be understood as the basis of relations between the Worlds. More subtle and sensitive upward, and more coarse and unreceptive downward. Hence, the formula of intercourse between the Worlds must be understood as complementation. That which the spirit carries with ease in the earthly sphere may be unbearable in the Subtle World. Since in striving the spirit affirms its potentiality, in the Subtle World the spirit is saturated with all subtle energies. Thus, for example, a spirit intensified in a true quest yet finding no application for its pure searching, will find a useful creativeness in the subtle spheres. Thus conformity guides all intensified energies. Deplorable is the existence of those who are possessed by low feelings. Coarseness, egoism and conceit, and certain other noted human traits, bear fruit in the supermundane spheres in the way of frightful Karmic blows. On the path to the Fiery World let us remember complementation as a great law.

86. Fiery Baptism impels the spirit into the spheres which conform to the spirit's requirements. The passing of a man through a fiery transmutation gives him all possibilities for attaining the higher spheres. There where all is intensified by a fiery element, one must be saturated for the assimilation of the higher fire. Thus, one should solemnly accept all steps of the Fiery Baptism. Each step will reveal an opening of the new, supermundane sphere. The Karma of a people may also lead it through a fiery transmutation, manifesting its destined advance. All who follow the Lords are strained in this great Passage. Of course, when the hour of the earthly and supermundane battle will draw near, the Forces of both sides will become joined in flaming tension. The earthly energies and those of beyond are sparks of the One Fire. Thus, each action directed toward Good finds its fiery application in the Subtle World. It is often possible to explain the equilibrium precisely as a unification of the two Worlds. Amidst earthly destructions one may accept the power of the Subtle World as an anchor of salvation